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Coptic texts on Saint Theodore

THE GENERAL,

ST. THEODORE THE EASTERN, CHAMOUL AND JUSTUS,

EDITED AND TRANSLATED

BY

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PREFACE.

The Bohairic encomium on the two Theodores, which forms the main part of this publication, was copied in 1905; and with it I originally intended to print the life and miracles of Theodore the General, which I had copied from Vat. Copt. 66 in the previous year. But hearing that Balestri had the intention of publishing the latter, which he has since fulfilled, I discarded that part, and subsequently, to fill the volume, replaced it by two texts contained in an old papyrus Ms. in the British Museum.

In the case of the Theodores I have added all the small unpublished fragments that I have found, excepting one at Paris, which is a Sahidic version of a page of the Bohairic life of Theodore the General published by Balestri. The fragments already published by Rossi [1]) and by Pleyte and Boeser [2]) I have not reprinted, as both are very fragmentary and do not seem to have any connection with the texts here published.

In dividing words I have endeavoured in the main to follow the most generally accepted Berlin system. But, as practically all who use that system differ in minor particulars, the path is not altogether free from thorns. Besides the work was done at intervals spread over four years,

1) Cinque manoscritti copti (*Memorie d. R. Acad. di Torino* ser. II, vol. XLIII (1893) pp. 98—118).

2) *Manuscrits coptes du Musée d'antiquités des Pays-Bas à Leide*, (Leide, 1897), p. 286.

and more than once during those years I have inclined to rebel against a system of orthography which frequently combines a verbal prefix, a preposition and a noun, thereby forming a hybrid part of speech, which could only be expressed by a portmanteau word. I fear traces of my occasional rebellion may still be found.

If other inconsistencies are noticed, — and I am conscious that there are some, — I hope they will be laid to the same ground, that the work was done at long intervals: though that plea hardly acquits me of carelessness.

In the case of the first long text I have altered the punctuation at will and have represented both dots and strokes over letters by dots. But in the second text, Justus and Chamoul, I have endeavoured to reproduce both the punctuation and the diacritical marks of the papyrus as closely as possible.

The indices of words do not pretend to be exhaustive. Even in the fullest of them, the Sahidic index, very common words are omitted; and in the Greek index none but the rarer words are given.

Finally I would express my thanks to the President and Fellows of Magdalen College, who by granting me a Senior Demyship enabled me to undertake the journeys necessary for such work, and to the Director of the University Library at Leipzig who kindly lent one of the codices Tischendorfiani to the Bodleian Library for my use.

E. O. WINSTEDT.

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INTRODUCTION.

α) *The Theodores.*

It is much to be feared that the Coptic lives of the saints but seldom contain anything of profit or interest to ordinary sinful humanity. Most of them may justly be reckoned among those "many unworthy legends", with which, as we read in Purchas, "the Devill impiously provident took occasion to burthen the Church, as Lives (lies) of the Saints, Histories, yea, Missestories, Hissestories, by the old Serpent hissed and buzzed among superstitious men": and I am far from holding a brief for the homily here printed on the score of the veracity of the life of Theodore contained in it. The importance of the document, if it has any importance, lies not in the main topic, but in the subsidiary details: for with the life of the saint is bound up a theory of the origin of the persecution of the church by Diocletian. A similar theory, though not generally so fully treated, occurs in several other Coptic saints' lives, and evidently had considerable currency among the monks of Egypt. That, it must be admitted, is no good credential for it as a historical fact, since Egyptian monks as a rule were far above considering so mundane a thing as history or even truth. But their imagination generally ran in the same groove, miracles and visions of angels when they aimed at fine writing, wars and

rumours of wars, combined with the cruelty of Roman governors, when they descended to the historical setting of the story. Unfounded blackmail of an archbishop apparently innocent of heresy[1]) was certainly not often to be found in their repertory. Yet the treachery of an archbishop is the main hinge on which the theory set forth in this sermon turns: and part at any rate of the blame for Diocletian's persecution is shifted from the shoulders of that 'universal scapegoat' of Coptic literature to those of an archbishop of Antioch. That such a theory should have gained a footing among pious and orthodox monks, if it had no foundation in fact, would be most extraordinary, and the improbability of its invention is a strong argument for its truth. Direct corroborative evidence is unfortunately lacking: but, as I hope to show, the theory fits tolerably well with the facts as elsewhere reported, and explains some mysteries which they leave in darkness.

It is not a very promising beginning; but there is no shirking the fact that the existence of the two saints, Theodore the General and Theodore the Eastern, in whose praise this encomium was delivered, is at least as problematical as that of Mrs. Harris, and that, if they did exist at all, they, like Homer, were almost certainly somebody else of the same name. Three saints of that name are recognised by hagiographers; but it is fairly evident that they form a perfect trinity, three in one and one in three, the one from which the three were evolved being Theodore the Tyro. The kernel of the story is contained in his acts: like one of his namesakes he comes from the mysterious east, like the other he attains a high rank in the army, and like them both he

1) Peeters (*Analecta Bollandiana*, 1908, pp. 69—73) regards this incident as an attack on the Chalcedonian clergy. The event would take place before the council of Chalcedon: but that is by no means fatal to his theory.

is accredited with the slaying of a dragon [1]). But whether he ever existed at all outside of monastic imagination, I must leave to hagiographers to decide [2]). The ways of saints' biographers are hard for a mere layman to justify or even comprehend.

The life of Theodore the General was long ago condemned by Prof. Ramsay [3]) largely on geographical grounds as being "one of the most contemptible documents in the whole *Acta SS.*": but his opinion was combatted by Conybeare, who argued that the geographical objections did not apply to the Armenian version of Theodore's life translated by himself, and that that version gave 'very probably and sober details of the saint's life'.

Theodore in the Armenian version [4]) appears as a native of Euchaita, who by his success in arms won his way to the highest grade of command and dwelt at Heraclea in Cappadocia. He was denounced to the emperor Licinius as a Christian, and Licinius paid a visit to him at Heraclea and bade him sacrifice. Instead he destroyed the Emperor's idols and after preliminary tortures and miraculous recoveries was put to death by the sword. His body was taken to Euchaita by Abgar his servant and there buried. But, though simpler than the two Latin versions published in

1) The introduction of the tale about the dragon shows the growing fondness for absurd legends. In the story of St. George it is also a late introduction; but it is common to a number of mediaeval tales and seems to have an Indian origin (cf. W. H. Clouston, *Popular Tales and Fictions*, I, 155 foll.). Baring Gould, *Curious Myths*, pp. 297—9, would make St. George and his dragon a solar myth!

2) Delehaye, *Les légendes grecques des saints militaires* pp. 39—41, expresses a doubt as to whether there was any historical foundation even for Theodore the Tyro.

3) *Geography of Asia Minor*, p. 321.

4) Translated by F. C. Conybeare in his *Monuments of Early Christianity*, pp. 217—237.

the *Acta SS.*, which add details of the persecution of Licinius, a long sermon to Abgar and the brethren, and, what is more important, a long legend relating how in his youth Theodore killed a dragon at Euchaita, the Armenian life gives substantially the same story. And Delehaye [1]) who has recently studied the Theodore legend, comes to the conclusion that there is no real historical evidence for the existence of Theodore the General, and that the story is a mere expansion and perversion of the legend of Theodore the Tyro. He divides the Theodore texts into two main groups which may be roughly distinguished by the name of the emperor under whom they represent the saint as suffering. The better texts speak of Maximinian and call the hero Theodore the Tyro; the worse of Licinius, representing Theodore as a General. The earliest example of the legend is the panegyric by Gregory of Nyssa [2]) on Theodore the Tyro. In that Theodore is stated to have been born in the East, to have enlisted under Maximinian, and to have been summoned before a tribunal when a persecution broke out. He was remanded for a time, burned the temple of the mother of the gods at Amasea, was tortured and killed by fire. Other texts belonging to this group grow more definite, as is usually the case in these legends, and give the name of his legion as the Marmarites, of his accuser as Chronides and of his judge as Publius. They also introduce the tale of the slaying of a dragon at Euchaita; and make a pious lady Eusebia [3]) attend to his burial.

The texts which form the second group assign the martyr

1) *Les légendes grecques des saints militaires* pp. 11—43.

2) Migne, *Patr. Gr.* XLVI, pp. 736—48.

3) Delehaye notes that a yearly festival was celebrated in honour of Eusebia, a relative of Maximinianus at Euchaita: and a panegyric on her was written by John, metropolite of Euchaita.

to the reign of Licinius, and generally lay stress on the dragon incident though some omit it. The gist of the story is the same as in the Armenian version: but other details are added, some lives making the martyr a native of Heraclea, others pretending to be written by his servant Abgar.

Delehaye points out that the two Theodores were certainly developed by the ninth century, as Nicetas the Paphlagonian refers to both in his panegyric on Theodore the General and makes them kinsmen. The Armenian version goes a step further, and states the exact relationship, making Theodore the General nephew of Theodore the Tyro.

The Coptic martyrdom, preserved in Vat. Copt. 66, which has been edited by Balestri [1]), transfers the scene to the days of Diocletian and begins with his celebrated edict. Theodore is introduced as a στρατηλάτης of the legion which is called μαρτυσίων [2]) somewhere in the East. He is warned in a vision of his future martyrdom, but sent first to Euchetos (Euchaita), which is not here recognised as his birth place, to slay a dragon. The slaying of the dragon is the chief incident in this text: and by it Theodore won the enmity of the priests of Euchaita, who denounced him to Diocletian. On his return to the capital he renounced in pointed and violent language his allegiance to the Emperor and refused to sacrifice to his gods. Then follow the usual unsuccessful attempts at disposing of him, until Diocletian in weariness sent him to Publius, the ἡγεμών of the East. Publius tried again, and finally succeeded in burning him: and a pious lady Eusebia buried him, erecting a shrine at Euchaita. This story does not differ much from the Latin version except tn haziness

1) *Acta martyrum* edd. I. Balestri et H. Hyvernat (Corpus scriptt. christ. or. Scriptores Copt., Ser. 3, Tom. I.) Textus pp. 157—199; Versio 99—122.

2) = Martensium. In the *Notitia Dignitatum* (ed. Seeck p. 21) Oriens VII, 40 the Martenses Seniores are spoken of as one of the legiones comitatenses in the East.

with regard to the details of the saint's life. Obviously all but the legend of his slaying a dragon and having some connection with the town Euchaita were forgotten in Egypt. Lack of facts however seldom troubled hagiographical writers: having no morbid prejudice in favour of truth they counted facts evolved from their own inner consciousness as good, if not better, than facts supported by the best historical evidence.

The writer of the encomium on Theodore the General here published was no exception to the rule. Finding no materials at hand for a biography of the saint, he gave full reins to his imagination and invented one. To an Egyptian [1]) all good things were, or ought to be, connected with Egypt; so, though he could hardly venture to make Theodore an Egyptian, he made his father John a native of Shotep, and son of the man whom Diocletian in his early days had served as a goatherd [2]). When Ptolemy (whoever he may have been) reigned at Antioch, there arose a war with Persia. Ptolemy died of fright: his son Claudius was set aside as too young and Ptolemy's brother Numerian ascended the throne. He sent one Anastasius, a noble of Antioch, to Egypt to raise recruits. Anastasius came to Paphor in Shotep among other places, saw John, was much struck with his beauty and insisted on enrolling him. John had no stomach for war and even less for travelling in foreign lands; so he wept and prayed, and all his family and friends wept and prayed with him and for him, his sister with sublime indifference to maternal feelings and common sense offering her two children, who must have been infants at the time, as recruits in

1) The encomium is attributed to Theodore, archbishop of Antioch (A. D. 750—773); but these attributions must not be taken too seriously. If not written in Egypt, it has certainly been revised by the Coptic monk who translated it.

2) On this legend v. *Classical Quarterly* III 220.

his stead. However, he was at length shipped for Antioch; and once there won Anastasius' favour sufficiently to be spared the wars he feared so much at the price of marrying Straticia (also called Eusebia [1]) the daughter of Anastasius [2]). Theodore was their son, so named after his future friend and comrade Theodore the Oriental, son of Basilides, the emperor's general.

This detail was no doubt introduced because the sermon was delivered in a church dedicated to Theodore the Eastern and the preacher wished to connect the two saints, as he afterwards does, and celebrate them together. For a while things went smoothly with John and the children grew and prospered: but there was a domestic skeleton or rather demon. Eusebia worshipped an idol inhabited by a devil Kronos, and she tried to convert her husband John, who as an Egyptian was one of those who feared God. He seems too to have been no little afraid of that patrician lady his wife; for, when she insisted and threatened to have him sent to the war, if he still refused to apostatise, he meekly resorted to his usual expedient of copious tears, concluded that war was bad enough, but "never can battle of man compare With merciless feminine fray", and fled back to Egypt. Eusebia concealed his parentage from her son, pretending that his father was a soldier who had died in the wars; and in due course of time he was sent to school and grew wise. But for all his wisdom, he was soon informed by his schoolfellows that he did not know his own father, and that that father was an Egyptian servant ejected by his mother. Thereupon he returned home, treated his mother to some most unfilial

1) In the martyrium (Vat. Copt. 66) Eusebia is the name of the pious woman who buried Theodore.

2) The whole episode so closely resembles the early adventures of Diocletian, as they were represented in Coptic legend, that there is little doubt it is a mere parody with no fundation in fact.

language, broke her idol and rushed out and had himself baptized. We next find him in command of a troop on a hill station, where he was first led astray by the demon ejected from his mother's idol, in the shape of a drove of camels, and then rescued by the appearance of a marvellous stag which prophesied his future martyrdom and told him he must first visit his father, who was still alive in Egypt. He set off at once in search of him, and after an interesting journey arrived at Paphor and found his father on the point of death. After John's death Theodore remained in Egypt for two years until recalled by a hasty summons from Diocletian, who was now emperor. War had again broken out with the Persians, and both Theodores were sent to it with their troops. In the first battle Theodore the Eastern captured Nicomedes the son of Barboi the Persian king. Taking him by the hair of his head he carried him as easily as a little child carries a sparrow, and delivered him to Theodore the General. After the battle the young man was put in the custody of the archbishop of Antioch to be kept till called for. His father sent two of his nobles, Leontius the Arab and Panicyrus, who eventually became saints and martyrs, secretly to Theodore to bribe him and the archbishop to set the prisoner free without informing Diocletian. Theodore objected, and tried to persuade Diocletian to set him free, a request which Diocletian naturally refused unless a formal treaty were made. The archbishop was not so scrupulous and on receiving a second bribe let him go.

Six months later the Persians again invaded the Roman territory and to every body's astonishment in the first battle there was Nicomedes again. The Theodores were perplexed; but, not wishing to get the archbishop into trouble, they agreed to go and ask him if he had set him free. Unfortunately for himself he declared that the boy had

died. So back the Saints went to the battle, captured the double, naturally without the least difficulty, and took him to the Emperor. He proved to be Nicomedes himself, and Diocletian learned the truth about his escape from his lips, and then went to the archbishop, who not knowing that Nicomedes was recaptured, still declared that he had died. To test his capacity for perjury Diocletian required him to take an oath publicly in church, so that he might satisfy the boy's father. The archbishop swore unblushingly, but was refuted by the introduction of Nicomedes. After waiting vainly for a thunderbolt to descend and slay the perjured priest, Diocletian decided to do it himself, and had him beheaded. That item settled, he listened to the temptation of the devil, renounced christianity and issued his edict.

Theodore the Oriental, who had meantime converted Panicyrus and Leontius, soon fell a victim to crucifixion and 153 large nails. Shortly after his death the other Theodore was appointed governor of Euchaita, and in fulfilment of a vision slew a dragon — again an avatar of the demon expelled from his mother's idol — as soon as he arrived. On this he was accused of christianity by the priests of the town, who worshipped the dragon, and was brought before Diocletian, whom he reviled, reminding him that he had been his grandfather's goatherd. There the Ms. ends, sparing us the details of his torture and death [1]), which were no doubt contained in the leaves now lost; but part of his speech before Diocletian consisting of the usual violent saintly abuse is reported in the early part of the sermon. The rest we can well spare; for politeness was certainly not a virtue which the martyrs affected nor garrulity a vice which they shunned.

1) According to the ordinary accounts he was burned.

This abstract is sufficient to show that there is considerable divergence between the account of Theodore the General given in this sermon and that contained in the ordinary lives. In some respects — for instance in laying more stress on the saint's military achievements and less on the slaying of the dragon — the sermon approaches more nearly the original form: but I fear that is only a coincidence. The Coptic life already referred to proves that the Egyptians knew hardly anything about Theodore the General: and fairly obviously the bishop or his translator decided to make the best of his ignorance partly by introducing imaginary details such as the life of John the Egyptian, and partly by transferring the martyrdom to Diocletian's reign [1]), so as to combine with it the legends connected with Theodore the Eastern [2]). It is quite possible too that the Theodores though separated may have remained somewhat confused as there is considerable resemblance between them. Both are born in the East and both are warriors: in these respects they agree too with Theodore the Tyro, and that may be the reason why John, the father of Theodore the General, is here made a recruit. Again Theodore the General slew a dragon at Euchaita: so, dragons being in the air, Theodore the Eastern must needs slay one too. He found it, according to this sermon and the Arabic Synaxarium, near the river Artabis, at the foot of the ladder by which the angels descend — Jacob's ladder apparently come to life again — preventing them from coming down.

Of Theodore the Eastern our sermon, in which he plays

1) For this transference he is probably not responsible, as it occurs in other Coptic martyrium (Vat. Copt. 66) too.

2) The two appear together in the incident of the capture of the king's son in the Ethiopic martyrdom of Th. the Eastern cf. Pereira *Acta martyrum* (Corpus scriptorum christ. or. Scriptores Aethiopici, Series I, tom. 28), p. 117.

second fiddle, does not tell us much. His father's name was Soterichus and he himself was called Theodore after his father's father and Anatolius after his maternal grandfather and his elder brother who died in infancy. From stray references we glean that he was a comrade of Theodore the General in his youth, and that they were both in high favour at court and counted of royal race. Later he appears with his namesake as a commander in the Persian war, and shares with him the double capture of Nicomedes and the negotiations with the Persian envoys, Panicyrus and Leontius [1]). Quite casually we are told that at some time unstated he slew a dragon at the foot of Jacob's ladder, and that he was crucified on a *persea* tree shortly after the outbreak of the persecution.

Strangely the actual life of this Theodore, which Balestri [2]) has recently edited from Vat. Copt. 66, knows even less about him and his relatives than our author. After a prelude relating the Egyptian origin of Diocletian [3]), his enlistment and subsequent marriage with the daughter of Condelianus, "a certain eastern youth called Theodore" appears in the midst of a Persian war and distinguishes himself by capturing Nicomedes. Promotion naturally follows and further warlike adventures in company with his friend and fellow-martyr

1) Leontius and Panicyrus are joined with Theodore in his martyrdom in Vat. Copt. 66. In the Bollandist *Acta SS.* for August 20 (IV 354) the death of Leontius and Carpophorus, the Arabs, is celebrated.

2) ib. Textus pp. 34—62; Versio pp. 30—46.

3) The story of Diocletian when a child acting as a goatherd in Egypt is found too in the Acts of Psote, bishop of Psoi, (cf. Amélineau. *Actes des martyrs Coptes* p. 164). There he is said to have served Psote's father near Ptolemais and to have been taken, like John, in Numerian's levy to Antioch, where he married the eldest daughter of Numerian. This would make John a brother of Psote: but, as John seems to be a figment of the writer's brain, it matters little whose brother he was. Possibly Diocletian is confused with Galerius who was a shepherd, but not in Egypt. Or is there a confusion of the names Doclea and Diocleia?

Leontius. The second capture of Nicomedes and the treachery of the archbishop are related as in our text, save that Theodore the General does not appear on the scene. Then follows a dream foreshadowing his meeting with Panicyrus the Persian general, the slaying of a dragon and crucifixion; all of which are fulfilled.

Both these accounts are rather eccentric, since they neither give us the simple Theodore legend of the Greek lives nor yet the complicated story connecting the martyr with the family of Basilides, which occurs in many other martyrdoms of that family. That the author of our sermon knew of the connection is fairly obvious since he gives Theodore's father the name of Soterichus, whom we elsewhere find as a member of that family. The other account is apparently simpler and nearer to the original version, since it ignores entirely the parentage of Theodore; and the only possible trace of the later accretions is the introduction of the incidents relating to Diocletian and the Persian wars. But though that legend is generally confined to lives in touch with the Basilides cycle, it seems improbable that in this case the author had any knowledge of that cycle, otherwise he would hardly have failed to provide the saint with a father, with whom he is accredited in other lives of that family. Most probably this life is a stepping-stone between the simple vague lives of Theodore and the elaborate Egyptian versions.

When the ball was once set rolling it was not likely to stop: and it is not surprising to find that the *Synaxarium* and the Arabic version of the life of Theodore, though in other respects they agrees pretty closely with the Bohairic text published by Balestri, definitely state his connection with the family of Basilides. Theodore is represented as a native of Antioch, and the son of Saderichos, prime minister of Numerian, and of Patricia, sister according to the *Synaxa-*

rium, daughter according to the Arabic version, of Basilides, who held the same office.

The author of the Ethiopic version of his life [1]) is even better informed, and gives a whole genealogy connecting him with Basilides, Romanus, and various emperors. His father Soterichus is represented as son of Basilides; and there are many minor differences in this version. Apa Claudius for instance plays a prominent part, capturing Agrador, son of the king of the Cossaei [2]) who take the place of the Persians, and then getting captured by them and rescued by Theodore. Agripada, that is to say Diocletian, is imported later than usual, at the beginning of the war in which Theodore captures the king of the Cossaei — not his son on this occasion — and entrusts him to archbishop Gaius. In this episode Theodore the General is introduced: and Leodyos and Banaglos (Leontius and Panicyrus) are here, exactly as in our sermon, envoys sent by the king of the Cossaei and converts of Theodore.

There is little doubt that the writer of our sermon in his own mind at least connected Theodore with the Basilides cycle, though he avoids actually asserting any connection, even when he mentions a number of members of that family — Claudius, Apater, Victor, Eusebius, Basilides, Susinnius and Stephen — in his list of the martyrs of Antioch. Perhaps he thought the mere mention of his father Soterichus was enough, as he refers to other events of Theodore's life equally cursorarily — the dragon episode for instance and his connection with Leontius and Panicyrus — or perhaps he was after all a semi-conscientious man, and hesitated to assert defini-

1) Pereira, *Acta martyrum* p. 107.

2) Cossaea was a mountainous district between Susiana and Media Magna, and the tribes inhabiting it were continually at war with their neighbours (cf. Strabo, XI, 744). The Persian kings could not conquer them and paid them tribute (Strabo XI, 524). The name probably survives in Khuzistan.

tely such a connection when he knew that it was not supported by the evidence of older lives.

At any rate it is to this connection that we owe the historical or pseudohistorical part of the tale, the capture of the Persian king's son and the treachery of the Archbishop, which does not really belong to the life of Theodore the General, but to that of Theodore the Eastern. Indeed it is the common property of a whole cycle of lives said to be written by one Julius of ⲭⲃⲉϩⲥ [1]); and there is little doubt that the account of Theodore the Eastern in our sermon and in the Synaxarium is based on a life by Julius or some follower and imitator of him.

According to this account Theodore the Eastern is the son of Soterichus, vizier and father-in-law of the emperor Numerian, and of Patricia, daughter of Basilides, a general of the same emperor. Almost all the extensive and com-

1) Julius and his works are discussed in Amélineau, *Les Actes des Martyrs de l'Égypte*, p. 123 foll.: but, as Crum points out, Amélineau entirely misunderstands the title — ⲡⲃⲟⲏⲑⲟⲥ ⲙⲡⲕⲟⲙⲉⲛⲧⲁⲣⲏⲥⲓⲟⲥ — which is given him. Quatremére (*Mem. géogr. sur l'Égypte* I 302—4), in correcting Georgi's quaint suggestion that it meant the ⲃⲟⲏⲑⲟⲥ of the village of Tanis — due to the reading ⲡⲃⲟⲏⲧⲟⲥ ⲛⲕⲟⲙⲏⲛⲧⲁⲛⲏⲥⲓⲟⲥ in the acts of Panesniv (Georgi, *Acta S. Coluthi* p. 343), had already given the true explanation that *κομενταρήσιος* was equivalent to the late Lat. commentariensis, and probably to Strabo's *ὑπομνηματογράφος* (XVII, 797), an officer who had the general supervision of prisons and prisoners. Is it possible that the Coptic monks too were led astray by the appearance of the words, and thought that one of his duties was to write *ὑπομνήματα* — the word generally used in these martyrdoms for memorials — of his charges, and invented a fictitions christian gaoler to attend to and write of the martyrs who suffered under Diocletian? The muddled history alone is sufficient to show that the compositions themselves are considerably later than the events they record: and Julius would seem to be merely a name to conjure by and to give an appearance of authenticity to their fabrications. Indeed had the actual person existed it is difficult to see how he could have shown such sympathy for the christians without himself falling under the same ban, whereas he is represented as passing unsuspected till the end of the persecution and then suffering martyrdom in Constantine's reign.

plicated family of Basilides were martyred, and their martyrdoms, written by Julius, may be found in Hyvernat's *Actes des Martyrs de l'Égypte*. Julius gives an elaborate account of their deaths in Diocletian's persecution: but he would seem to have been gifted with a strong imagination for Severus of Eshmounain[1]), a much more reliable authority, tells us that this family, Basilides and "Anatolius who was the father of the princes, and Eusebius, and Macarius, uncle of Claudius, and Justus, and Theodore the Eastern," were martyred under Severus a hundred years earlier. What 'princes' Severus means I do not know nor pretend to know. Julius in all probability did not know either, but he pretended to know, and introduced Numerian and various other 'kings', some real, some imaginary, into the story: and therein our sermon follows him.

The historical details in it agree fairly well with those in this cycle of lives. It begins with a mysterious king Ptolemy, followed by Numerian. The life of Apa Claudius goes a step or two further back, and relates how Cares (= Carus) succeeded Decius on the throne, and was himself followed by Carnius (= Carinus), the two together reigning three years. After their death Ptolemy the son of Cares' sister Euphemia, was elected king of Antioch: and was succeeded not by his son Apa Claudius, but by Omerianus[2]). Amélineau suggests

1) Cf. Severus, ed. B. Evetts (Graffin and Nau's *Patr. Or.* tom. I fasc. 2) p. 163. Eusebius, *Hist. Eccl.* VI, 5 also mentions Basilides, a soldier, who was put to death by the prefect Aquila. If this is the same person, the martyrdom took place between 202 and 207 A. D., as that was the date of Aquila's office (cf. S. de Ricci, Praefects of Egypt, *Trans. Soc. Bibl. Arch.* March, 1902).

2) The list of kings given in the Ethiopic martyrdom of Apater and Irene (Pereira, p. 176) is even more extraordinary. The list runs Decius, Qero, Aerianus, Phares, Qeros: then follows an unintelligible sentence "et fuit reginae Farson soror dominae; et nomen eius Euphemia". Euphemia was the mother of Ptolemy, Aromianus and a person whose name is erased; and Ptolemy the father of Claudius.

that this is Aurelianus; but our sermon gives the name Numerianus, calling him brother of Ptolemy and so nephew of Carus. As Numerian was actually the son of Carus, he would seem to be the person intended, unless the two are confused. It is not improbable that they are; indeed the whole list is little better than a set of the 'most unmitigated misstatements'. Who the mysterious Ptolemy [1]) and his son Claudius are, it is difficult to conceive. Probably mere figments of a monk's muddled mind: though possibly Claudius is a reminiscence of the emperor Claudius. It may well be that emperor who is referred to in Severus' account, as he mentions Claudius as though he were well knewn — 'Anatolius who was father of the princes, and Macarius, uncle of Claudius'. If Macarius perished under Severus, he might be uncle of Claudius. The writer of the lives apparently knew nothing of the martyrs except the names and the fact that they were persons of some consequence and kinsfolk of one of the emperors. On this slender foundation he proceeded to construct their lives: and, knowing they were martyrs, he not unnaturally referred them to the most famous persecution, that of Diocletian, working into his account his own views of the history of the period. That history then is detacheable from the lives of the saints, and did not form part of the original legends about them. Consequently it may be regarded as the view current in Egypt in the writer's day and apart from the names of the kings, already mentioned, it is not so hopelessly wrong. The first of the Persian wars alluded to, that at the beginning of Numerian's reign, is historical enough. It is no doubt the war of 283 A. D. when Carus attacked the Persians and died: only Numerian, instead of gathering an army to repulse the Per-

1) The brother of Numerian was Carinus who reigned with him. But, if Carinus had a son, it is not likely that he was a saint like Apa Claudius.

sians, actually retreated from Persia. The second war is not so easily reconciled with the facts. All accounts agree in naming the Persian king's son, captured by Theodore, Nicomedes [1]); but they differ with regard to the name of the father. Here he appears as Barboi, in the martyrdom of John and Simeon he is called Nicanor, in that of Epime the name given is Sabor (= Shâpûr). Shâpûr's son was captured and killed in a war with Constantine in 348 A. D.; and it may be this incident which has here been transferred to a war in Diocletian's reign. If so, the story that the archbishop's treachery practically caused the persecution falls to the ground.

On the other hand there was a war with the Persian king Narses (Narsê) in the days of Diocletian. That war actually had two campaigns, but in the first (296 A. D.) far from being victorious and capturing the Persian king's son, the Romans under Galerius were disgracefully defeated. In the second (297 A. D.) they were victorious and captured not one son only, but several of Narsê's wives and children: so that the ignominious flight of the king and the capture of his son as related in our text (p. 48) is not entirely without foundation. Indeed Eutropius' description is strikingly like that of our text [2]). The captives according to the ordinary authorities were conveyed to a place of safety and treated with all respect. Unfortunately however they do not state where that place of safety was. Is our author better informed in placing one at least of them under the care of the archbishop of Antioch? And did the archbishop treacherously set his prisoner free? It is precisely here that

1) As Peeters (*Anal. Boll.* XXVII pp. 69—73) suggests, the name is doubtless taken from the town Nicomedia.

2) Cf. Eutropius lib. IX 25 pulso Narseo castra eius diripuit; uxores, sorores, liberos cepit.

external support fails us: but that does not necessarily condemn the statements. The accounts of the war are not very full or satisfactory, and the authorities for the origin of the persecution are all Christians, who would naturally be chary of admitting a fact so discreditable to the church. Besides there are facts even in the ordinary accounts on which the story seems to throw light. The archbishop of Antioch at the time was Cyril [1]), whose latter end is extremely uncertain: but, according to tradition, it was worse than his beginning: he died in prison about 300 A. D. after three years incarceration. Now this would make the beginning of his imprisonment fall in the year 297 A. D., the very year of the Persian war and the capture of the Persian king's sons and family. Beyond a vague reference to Diocletian's persecution there is no direct statement of the reason for his imprisonment: and there seems to have been considerable doubt whether he deserved to be regarded as a martyr. The Bollandist editors reject the whole story, partly because the persecution did not definitely begin till 303 A. D., and partly because Eusebius when mentioning Cyril does not notice his imprisonment. But if our story is true, the first of these arguments carries no weight, as the persecution had nothing to do with him imprisonment. The second in any case is very inconclusive: argumenta ex silentio are notoriously weak, and Eusebius does not mention the manner of his death at all. How that tells against any conceivable theory of his death, it is difficult to see. If Eusebius

1) The name is not given in our sermon. In the Coptic acts of Epime (Vat. Copt. LXV) and in the Ethiopic martyrdom of Th. Anatolius (Pereira 117) the archbishop is called ⲕⲩⲓⲗⲟⲥ; but there does not seem to have been any archbishop of that name at the time. In the Ethiopic martyrdom of Basilides (Pereira 13) he is called Acacius, successor of Stephanus. But the only known Acacius held office in 458—60, and there were two Stephani, one in 476—81 and another accused of Nestorianism and martyred in 482.

knew that his imprisonment and death were a fitting reward for his treachery, he might well suppress his knowledge, not wishing to speak evil of church dignitaries; while the Acta which sanctify him may have been written at a time when his imprisonment was remembered, but the reason for it forgotten.

Again, though there was no actual persecution till 303 A. D., shortly after the Persian war all officials and soldiers, who refused to sacrifice to the Emperor's gods, were dismissed, and probably about the same time an edict was issued against the Manichaeans, because of their connection with Persia. Also, when the persecution did break out, it was Galerius, the Caesar of the East, who was mainly responsible for it. These facts taken together clearly suggest that it was in the East shortly after the Persian war that the Emperors began to suspect there was something rotten in the state of the church: and, if a case of treachery such as that asserted in our text had occurred, they had reason enough for suspicion. On the other hand, if one accepts the ordinary account, it is, as Gibbon admits, very difficult to see their reasons. Lactantius, the main authority, tells us that it was Galerius who persuaded Diocletian: but when it comes to the question, who or what persuaded Galerius, all we learn is that his mother was very superstitious and a devoted worshipper of the 'gods of the mountains', while Galerius himself was bloodthirsty and ready to murder any body. But after all Diocletian was a reasonable man; and it is certainly hard to believe that Galerius could have convinced him of the necessity of a persecution of the Christians with no better arguments than that an old lady looked to the hills from whence came her help, and that he himself regarded murder as a fine art. On the other hand, if he could support his animosity by citing the treason of a Christian bishop,

then no doubt Diocletian would be fairly easily persuaded, as the Romans always had a tendency to scent either political intrigue or gross immorality in the secret meetings of the Christians. This convincing argument against the Christians our text supplies.

The story then accords well enough with the circumstances of the time; it clears up the doubts about the death of Cyril, and, unless I am mistaken, it offers a more reasonable explanation of the motives of the Emperors in repressing Christianity than that usually given. That it is found in the acts of two saints who — if they ever existed — in all probability did not suffer in Diocletian's persecution, but one in that of Licinius some fifteen years later, the other a hundred years earlier, does not materially affect its credibility. The historical setting, as I have already argued, is quite distinct from the hagiographical part, and represents the historical views of the writer of this cycle of lives, and probably of the Egyptian monks of his time [1]).

β) *The Basilides family.*

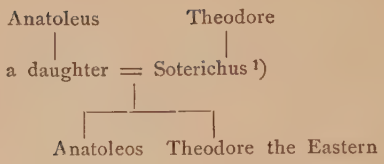
However much one may rebel at wasting time on the genealogy of persons who almost certainly never existed, the family of Basilides, though Basilides [2]) himself is hardly mentioned in the texts here published, is so intimately con-

1) The story is found in the martyrdoms of Basilides, Justus, and John and Symeon as well as those of the Theodores: and, as Peeters (*Anal. Boll.* XXVII, 69—73) argues, they are probably all of Egyptian origin, not mere translations from the Greek. He thinks the Acts of Victor gave the initiative and, as they allude to the Arabic conquest and must consequently have been composed after the middle of the 7th century, it is doubtful whether even they followed a Greek original.

2) Of Basilides no separate martyrdom seems to be extant in Coptic. But Zotenberg, *Cat. des mss. éthiop.* p. 154, refers to a life in Arabic attributed to Pope Celestine (Bibl. nat., ms. arabe 150 f. 212), and an Ethiopian version is published by Pereira.

nected with the events recorded in them, that one can hardly avoid giving some account of it, if only to show the inconsistency and unreliability of the various documents. As I have already mentioned, Severus of Eshmunain refers to the martyrdom under Severus of "Anatolius who was the father of the princes, and Eusebius, and Macarius, uncle of Claudius, and Justus, and Theodore the Eastern." All these names occur in the later accounts, and, though their martyrdom is referred to the reign of Diocletian, their royal claims are not forgotten. Indeed Basilides himself is referred to as "the father of the kings" [1]) though he has no right whatever to the title even according to the perverted view of the royal family found in these texts. But more often it is either Claudius or Justus, who is referred to as the rightful heir to the throne occupied by the usurper Diocletian. Which of the two had a claim to the throne and why, is not very clear as a rule: the authors seem generally too busily employed in constructing and perverting genealogies to trouble about consistency. If Anatolius was really the "father of the princes", then, according to the genealogy given in our sermon, Theodore the Eastern ought to have been one of the princes, since Anatolius was his maternal grandfather. But Claudius the son of the mysterious king Ptolemy is represented as the rightful heir to the throne. Their respective pedigrees are:

1) Hyvernat, *Actes* 28, and Wüstenfeld, *Synaxarium* 20.



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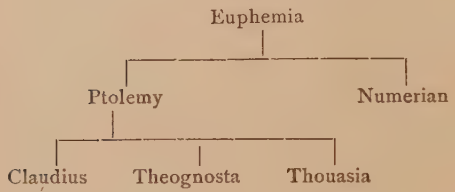


The Parisian Sahidic fragment which gives Theodore the Eastern an otherwise unknown sister Techaris [2]), agrees in making Claudius claim the throne: but in the martyrdom of Eusebius it is Justus who is urged to reassert his rights. His claim, according to the account of Theodore in the *Synaxarium*, lay in being the son of Numerian and brother-in-law of Diocletian [3]): and with this presumably one of the other texts published in this volume agrees, since it makes Justus the son of Diocletian's predecessor, and Numerian is generally regarded as his predecessor by these writers. The *Synaxarium* [4]) also puts a name to Theodore's mother, calling her Patricia the sister of Basilides; but the same name is given to the wife of Numerian, who was the mother of Justus [5]).

In the Coptic martyrdom of Eusebius and in the Synaxarium Basilides is credited with two sons, Eusebius and Macarius, and at least four nephews, Claudius, Apater, Theodore the Eastern and Justus, who are evidently regarded

1) This name is given too to an eparch of ⲃⲟⲩϣⲏⲙ in Constantine's reign (Hyvernat, *Actes*, p. 74): but whether the same person or another is intended, is doubtful.

2) In the life published by Balestri he is credited with a sister unnamed.

3) *Synaxarium* Mechir 10, ed. Wüstenfeld p. 292.

4) ib. pp. 232—4.

5) ib. p. 20.

as young men of much the same age. But in the martyrdom of Justus Stephanou and Eusebius, which is probably an older version of the story, Justus must be a generation older than Eusebius, since he attempts to induce the latter to marry his daughter Sophia[1]): and this view is supported by the martyrdom of Apater and Irai, in which he appears as a brother of Basilides and Romanus. But, as Crum has pointed out, that Sahidic text of the martyrdom of Justus and Stephanou is in many ways anomalous. The Bohairic version, of which six leaves are preserved at Leipzig and published in this volume, ignores Eusebius, and substitutes Theocleia for Stephanou and a son Apoli for the daughter Sophia. In both cases it is supported not only by the Ethiopic version published by Pereira, but also by the *Synaxarium*[2]).

One must not be surprised at these little discrepancies, especially when they occur in a text which evidently does not belong to the Julian cycle of Basilides. Even within that cycle there are plenty of similar variations. For example in the martyrdom of Macarius Basilides developes another son Eulogius[3]), who escaped from the persecution and held office in Constantine's reign. The same document states that the martyrs Apater and Irai were the children of Theocrator[4]), brother of Basilides, while the *Synaxarium*[5]) calls them children of Basilides' sister, and the actual martyrdom of Apater and Irai makes Apater Basilides' only son and Irai

1) Hyvernat p. 110. Romanus is more usually regarded as Basilides' brother-in-law than as his brother.

2) 19 Mechir; cf. Amélineau, *Actes* p. 177.

3) Hyvernat pp. 72—3. In the *Synaxarium* (11 Thoth) it is expressly stated that he had only two sons, Eusebius and Macarius.

4) Hyvernat, p. 73.

5) ed. Wüstenfeld, p. 47.

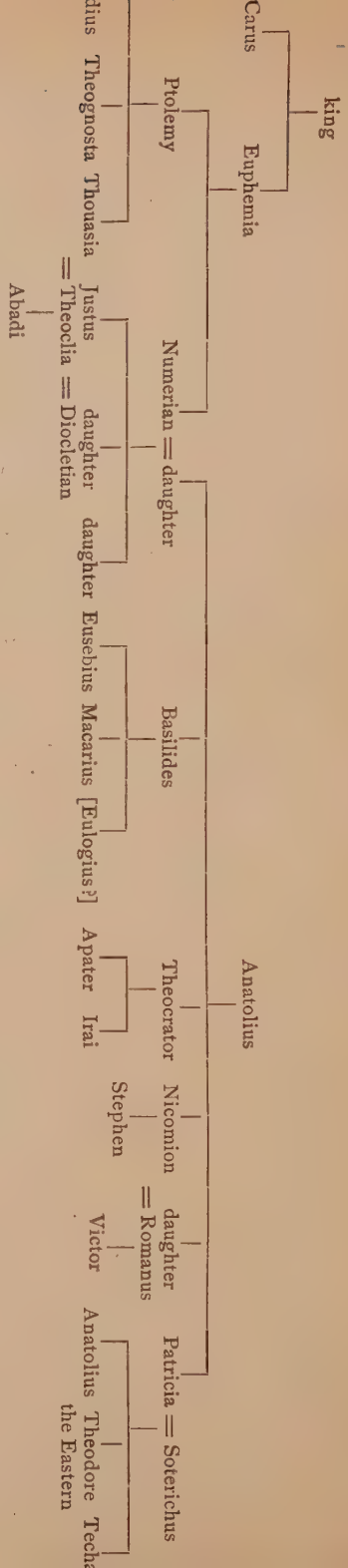
and Calonia his daughters[1]). Exactitude in details of relationship was apparently immaterial so long as all the martyrs of Antioch were somehow connected with Basilides, and in connecting them no little ingenuity is displayed. The first of them Stephen is represented as his brother Nicomion's son: Apa Victor either as his sister's son or his wife's sister's son[2]). Even royalty are not spared, and Numerian is dragged in as the husband of yet another sister[3]).

The number of inconsistencies make a family tree rather difficult: but in the one here given I endeavour, while combining the various sources, to preserve the most consistent traditions.

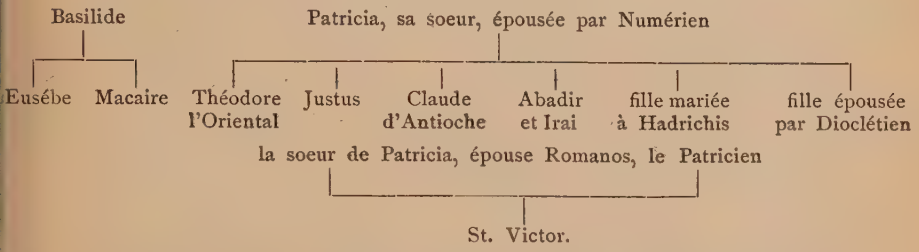
1) Hyvernat, p. 79. That particular life is inconsistent in other ways too: for instance, it makes Justus and Romanus both brothers of Basilides. Perhaps it does not belong to the regular Julian cycle of lives, as it professes to be written by Samuel of ϭⲓⲛⲓⲗⲁϩ.

2) His sister's son in Hyvernat 72; his wife's sister's son in Amélineau, *Actes* 165.

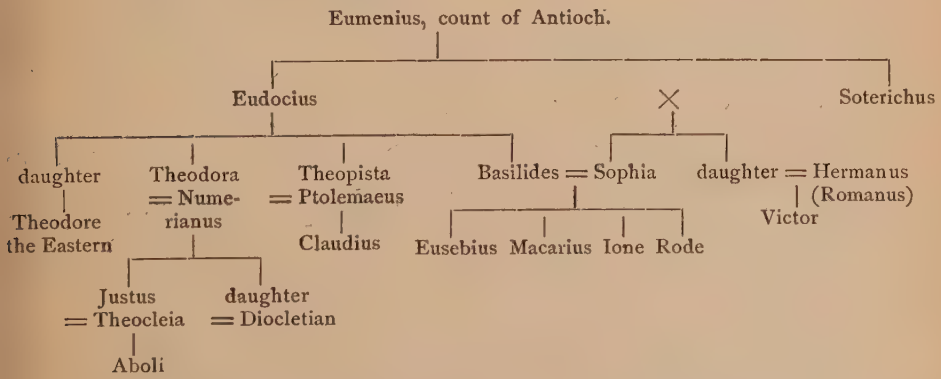
3) Amélineau, *Actes* 165.



However these are essentially matters in which "the truth is this to me and that to thee": and, lest any one should rashly pin his faith to that stemma, I give an alternative one which Galtier [1]) has drawn up:



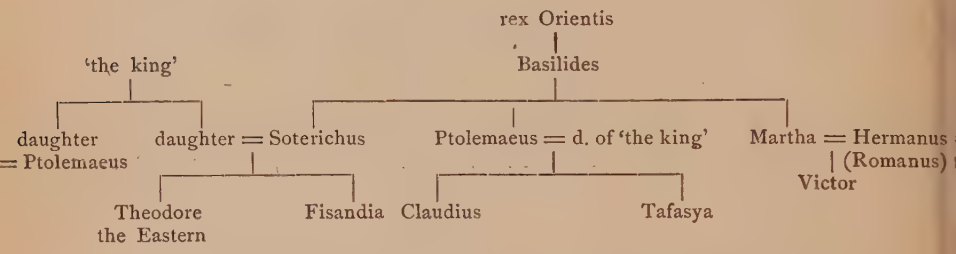
In the notes attached to this stemma Galtier refers both to Hyvernat's *Actes* and to Amélineau's *Actes* as his authorities: but it must, I think, have been the latter from which he really took the details, since his stemma corresponds exactly with the family history given by Amélineau (p. 165), except in one point. Amélineau states that it was Basilides' wife's sister who married Romanus, not his own sister: and later (p. 179) he admits that the Acts of Theodore make him a son of Soterichus and a sister of Basilides. Yet a third, and quite different, stemma may be culled from the Ethiopian life of Basilides [2]).



1) *Contribution à l'étude de la litterature arabe-copte* (Bulletin de l'Institut fr. d'Arch. Or. IV (1905), p. 128).

2) Pereira p. 6.

And, as though this were not sufficiently perplexing and perplexed, the Ethiopian life of Theodore[1]) arranges them quite differently:



These two stemmata do not contain all the persons mentioned in the Ethiopic versions nor exhaust all the variations. Basilides for instance, is credited in one place with a son Stephanus[2]), in another with a brother Theocrates[3]); and the latter has three children assigned him, Apater, Irai and a mysterious Tobelina. But in the Acts of Basilides[4]) Apater appears with Theodore the Eastern as a son of Basilides' sister. Justus though generally regarded as son of Numerian in one passage is called a younger brother of Romanus and son of a sister of the king. Basilides' father's sister is mentioned as the mother of Sosipater and grandmother of Sisinnius[5]), who later has two sisters, Anastasia and Litosia[6]), assigned him. But the most puzzling person is Soterichus, who in one and the same text[7]) is treated as uncle and cousin of Basilides, while in another[8]) he figures as his son. Considering the extent and complication of the family, one can hardly blame him for absent-mindedly marrying Claudius' sister[9]), his own niece, great-niece or cousin as the case might be. And, if he did not know his niece from his great-niece,

1) Pereira, pp. 107, 108. 2) ib. pp. 120, 224. 3) ib. p. 147.
4) ib. p. 6. 5) ib. p. 24. 6) ib. pp. 239—240. 7) ib. pp. 4, 6.
8) ib. p. 107. 9) ib. p. 188.

there is little chance for later enquirers: and certainly there is little profit in the enquiry. Enough has been said to show that the authors were dominated by one idea, to connect all the saints they invented with Basilides, but that the arrangement of the family was entirely haphazard.

γ) *The Mss.*

The Ms. from which the main text, the Bohairic encomium on the Theodores attributed to Theodore, archbishop of Antioch, is taken — Vat. Copt. 65 (olim XIV) — is one of those brought by Assemani from Egypt. It consists of 120 vellum leaves and contains three works, a homily of Mark, 49th patriarch of Antioch, on the burial of our Lord etc. (ff. 1^{v}—29^{v}), the encomium on the Theodores (ff. 30—98^{v}), and the life of Onuphrius the anchorite by Paphnutius the anchorite (ff. 99—120). At the end of the latter is a colophon of the deacon Gabriel, son of Menas of ⲛⲓⲙⲁⲛⲑⲱⲙⲉ near Thmuis, giving the date 979 A. D. ($\overline{\text{ϡϥϵ}}$ of the era of the martyrs). Of the last page with this colophon a facsimile may be found in the Oriental Series of the Palaeographical Society's publications, plate XCII. At the beginning of the Ms. is a later note by the scribe Pishennoufi, which is facsimiled in Hyvernat's *Album de paléographie copte*, plate 25.

To the Bohairic encomium I have added several Sahidic fragments on the Theodores:

Paris Copte 129/15 *ff.* 33—34. Two paper sheets paged on the verso of each sheet $\overline{\text{ⲡ}}^{\text{ⲥ}}$. $\overline{\text{ⲣⲏ}}$. The writing is in a single column of 23 lines, and is probably of the 14th century. The text corresponds with the Bohairic encomium ff. 72 foll.

Paris Copte 129/15 *ff.* 26—31. Six sheets paged $\overline{\text{ⲕⲁ}}$-$\overline{\text{ⲕⲏ}}$, $\overline{\text{ⲗⲁ}}$-$\overline{\text{ⲗⲃ}}$. The writing is in two columns of 30—31 lines a

page, and is of about the 11th century. The text evidently dealt with Theodore the Eastern; but it is quite unlike any published version of his acts. Techaris, his sister, goes and prays before him, as he hangs on the persea tree, and then returns home, to find the devil installed there. He is wounded by her brother with his spear. Meantime Claudius, Victor and others assemble to mourn for Theodore and are joined by Theodore the General who has come from Euchaita on business. They all adjourn to Techaris' house, meet the devil and indulge in a long conversation with him. Then he flees, with Theodore's spear still piercing him, to Diocletian and not unnaturally grumbles at being wounded by a dead man. When Diocletian has assertained that Theodore is certainly dead, the devil does his best to get the other Theodore into the same plight by relating the abusive speeches which he with Victor and Claudius had uttered against Diocletian in Techaris' house. Those speeches refer to the story of Diocletian's early years: which, combined with the introduction of the second Theodore and various members of the Basilides family, proves that this fragment was in general agreement with the Bohairic encomium in its view of the martyr's life.

Paris Copte 129/15 *f.* 32. A single sheet paged ⲣⲙⲍ-ⲣⲙⲁ. The writing is in two columns of 32 lines and is of about the tenth century. The text relates the sentence passed on one of the two Theodores, which of them is by no means clear, after the usual preliminary slaughter of numberless bystanders suddenly hypnotized into christianity.

Cairo 8021. The lower part of a single leaf with writing in two columns. The text appears to come from an encomium on the two Theodores, as it gives the genealogy of Theodore the General and then dilates on the prowess of Theodore the Eastern.

Brit. Mus. Or. 3581 *B* 59 (= Crum 354). A small fragment from Aḫmim. The writing is in two columns, and deals with the capture of Nicomedes, who is put in the custody of the archbishop of Antioch. Theodore is not mentioned, and one cannot be certain that he was the subject of the text, since, as Crum points out, this incident is found in other works too.

Paris Copte 129/15 *f.* 36. Another small and mutilated fragment of the bottom of a page. The writing is in two columns and probably of the tenth century. Theodore and the Persian king are mentioned: but little else is clear.

Unfortuntately it was not until it was too late to print them in their proper place, that I was able to copy some more Bohairic fragments from the mixed volume Cod. Tischendorfianus XXVI now in the University Library at Leipzig (N°. 1088 in Vollers' *Katalog.*) which contains six pages relating to the martyrdom of Theodore the General taken from two different Mss.

1). Foll. 30, 31 and 32 are from a Ms. which had 30—31 lines to the page in single column. The writing seems to be of about the tenth century and resembles plate 32 of Hyvernat's *Album*. The text is another version of the encomium by Theodore of Antioch and the portions here contained corresponds to pp. 42—44, 46—49. But, as will be seen, it resembles the few surviving fragments of the Sahidic version more than the Bohairic: and as the variants are many, it seemed better to print the text in full, especially as I was not able to see the Ms. until the Vatican text was printed off. I have therefore added it at the end of the other miscellaneous fragments.

2). Foll. 28, 33 and 34 are from a Ms. which has 28 lines to the page in single column. The writing is of about the 9th century and resembles Hyvernat's N°. XX. The text does

not correspond to any of the other surviving fragments. The first page recounts a vision of Christ to Theodore in prison before he goes to Euchaita: and the last two part of the usual stormy interview which takes place between the king and the saint before his martyrdom. The latter might come from the gap at the end of the Vatican Ms.; but the mention of a previous imprisonment in the first leaf shows that the text is not the same.

THEODORE THE GENERAL

AND

THEODORE THE ORIENTAL.

Theodore the General and Theodore the Eastern.

ⲟⲩⲉⲛⲕⲱⲙⲓⲟⲛ ⲉⲁⲩⲧⲁⲟⲩⲟⲩ ⲛ̀ⲭⲉ ⲡⲓⲟⲙⲟⲗⲟⲩⲓⲧⲏⲥ ⲉⲑⲟⲩⲁⲃ fol. 30.
ⲛ̀ⲧⲉⲡ̅ⲭ̅ⲥ̅ ⲟⲩⲟⲟ ⲫⲏ ⲉⲧⲁⲩⲉⲣ-ⲉⲡⲓⲟⲩⲙⲓⲛ ⲉⲡⲓⲱⲟⲩⲱⲟⲩ ⲛ̀ⲧ-
ⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ, ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲁⲃⲃⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉⲁⲛⲧⲓⲟⲭⲓⲁ. ⲉⲁⲩⲧⲁⲟⲩⲟⲩ ⲉⲡⲧⲁⲓⲟ ⲛⲓⲙⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉⲡ̅ⲭ̅ⲥ̅ ⲟⲩⲟⲟ ⲛⲓⲍⲱⲣⲓ ⲛ̀ⲣⲉϥⲥⲃⲱ, ⲡⲓⲁⲧⲓⲟⲥ
ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲉⲙⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲥ-
ⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲡ̀ⲱⲛⲣⲓ ⲛⲓⲱⲁⲛ [1]) ⲡⲓⲣⲉⲙⲛ̀ⲭⲏⲙⲓ, ⲫⲏ
ⲉⲧⲁⲩⲍⲱⲧⲉⲃ ⲙ̀ⲡⲓⲛⲟⲝ ⲛ̀ⲁⲣⲁⲕⲱⲛ, ⲁⲩⲛⲟⲣⲉⲙ ⲙ̀ⲡ̀ⲱⲛⲣⲉ-ⲕⲟⲩⲓ
ⲛ̀ⲧⲉϯⲭⲏⲣⲁ ⲛ̀ⲣⲉⲙⲉⲧⲭⲏⲧⲟⲥ ϯⲡⲟⲗⲓⲥ, ⲟⲩⲟⲟ ⲁ̀ⲫⲣⲁⲛ
ⲙ̀ⲡⲭ̅ⲥ̅ ⲥⲓ-ⲱⲟⲩ. ⲉⲧⲁⲩⲧⲁⲟⲩⲟ ⲇⲉ ⲙ̀ⲡⲁⲓⲉⲛⲕⲱⲙⲓⲟⲛ ⲕⲁⲧⲁ-
ⲡⲟⲩⲉⲙⲡ̀ⲱⲁ ⲍⲉⲛⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲁⲛⲁ-
ⲧⲟⲗⲉⲟⲥ, ⲉⲣⲉⲡⲣⲟⲩⲟ ⲙ̀ⲡⲓⲙⲛ̀ⲧ ⲛⲧⲉⲡⲓⲗⲁⲟⲥ ⲟⲟⲩⲛⲧ ⲍⲉⲛ-
ϯⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧⲉⲣ-ⲱⲁⲓ ⲛⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲍⲉⲛ-
ⲡⲓⲉⲣⲟⲟⲩ ⲛⲧⲉⲡⲉϥⲉⲣ-ϣⲙⲉⲓ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ, ⲉⲧⲉⲥⲟⲩ̅ⲕ̅ ⲙ̀ⲡⲓ-
ⲁⲃⲟⲧ ⲉⲡⲛⲏ, ⲉⲧⲉⲡⲁⲓⲉⲣⲟⲟⲩ ⲛⲟⲩⲱⲧ ⲣⲱ ⲟⲛⲡⲉ ⲡⲓⲁⲥ-
ⲁⲥⲙⲟⲥ ⲛⲧⲉⲡⲧⲟⲡⲟⲥ ⲙ̀ⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ-
ⲡⲉ. ⲉⲟⲃⲉ ⲍⲉⲙⲡⲁⲛⲧⲟⲩⲕⲟⲧ ⲉⲩⲕⲧⲏⲣⲓⲟⲛ ⲙ̀ⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥⲡⲉ, ⲁⲗⲗⲁ ⲛⲁⲧⲓⲣⲓ ⲙ̀ⲡⲉϥϣⲁⲓ

1) Zoega ⲓⲱⲁⲛⲛⲏⲥ.

ⲉⲃⲟⲗⲁⲃ ⲍⲉⲛⲡⲧⲟⲡⲟⲥ ⲙⲡⲭⲱⲣⲓ ⲛⲁⲛⲁⲧⲟⲗⲉⲟⲥ, ⲍⲉⲛⲟⲩⲣⲓⲣⲛⲓⲛ ⲛⲧⲉϥ̄ⲧ̄, ⲁⲙⲏⲛ.

ⲃ̄] ⲁⲗⲏⲑⲱⲥ ⲥⲧⲁⲓⲛⲟⲩⲧ ⲛⲍⲉ | ⲟⲩⲙⲁⲩ ⲛⲉⲗⲉⲩⲑⲉⲣⲁ ⲉⲥⲉⲣ-ⲑⲁⲗⲡⲓⲛ ⲛ̄ⲩⲛⲏⲓ ⲃ̄ ⲛⲟⲩⲥⲟⲡ ⲛⲟⲩⲱⲧ ⲛⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ, ⲱ ⲛⲁⲙⲉⲛⲣⲁϥ. ⲙⲁⲗⲗⲟⲛ ⲇⲉ ⲉⲩⲱⲡ ⲣⲁⲛⲧⲉⲛⲟⲥ ⲛⲟⲩⲣⲟⲛⲉ, ⲡⲓⲱⲛⲏⲓ ⲃ̄ ⲉⲧⲉⲙⲙⲁⲩ. ⲉⲑⲃⲉⲫⲁⲓ ⲯⲁⲣⲧⲁⲓⲉ ⲧⲟⲩⲙⲟⲛⲓ ⲛⲕⲁⲗⲱⲥ ⲍⲉⲁⲥⲉⲛⲟⲩ ⲉⲡⲱⲱⲓ, ⲉⲥⲉⲣ-ⲑⲁⲗⲡⲓⲛ ⲙⲙⲱⲟⲩ ⲛⲕⲁⲗⲱⲥ. ⲙⲁⲗⲓⲥⲧⲁ ⲇⲉ ⲁⲩⲯⲁⲛⲉⲣ-ⲥⲧⲙⲙⲉⲛⲓⲛ ⲛⲧⲟⲩⲡⲁⲣⲛⲥⲓⲁ ⲙⲡⲟⲩⲣⲟ ⲭⲉⲣⲁⲛⲭⲱⲣⲓⲛⲉ, ⲟⲩⲟϩ ⲁⲩⲯⲁⲛⲉⲣ-ⲛⲓⲱϯ, ⲯⲁⲩⲙⲟⲱⲓ ⲍⲁⲭⲱϥ ⲙⲡⲟⲩⲣⲟ ⲛⲕⲁⲗⲱⲥ ⲛⲥⲉⲍⲱⲧⲉⲃ ⲛⲛⲉϥ-ⲭⲁⲍⲓ ⲧⲏⲣⲟⲩ. ⲧⲟⲧⲉ ⲍⲉⲛϩⲁⲓ ⲯⲁⲣⲉϯⲙⲟⲛⲓ ⲯⲟⲩⲱⲟⲩ ⲙⲙⲟⲥ ⲉⲭⲉⲛⲛⲓⲱⲛⲏⲓ, ⲛⲛ ⲉⲧⲁⲥⲉⲣ-ⲑⲁⲗⲡⲓⲛ ⲙⲙⲱⲟⲩ ⲛⲕⲁⲗⲱⲥ ⲯⲁⲛⲧⲟⲩⲱⲱⲡⲓ ⲛⲭⲱⲣⲓ ⲡⲣⲉϥⲙⲓⲱⲓ ⲛⲕⲁⲗⲱⲥ ⲉⲭⲉⲛϯⲙⲉ-ⲧⲟⲩⲣⲟ. ϩⲟⲧⲁⲛ ⲇⲉ ⲁⲩⲯⲁⲛⲁⲓⲁⲓ ⲛⲟⲩⲕⲟⲩⲧⲓ, ⲡⲟⲩⲣⲟ ⲛⲁϯ-ⲧⲁⲓⲟ ⲛⲱⲟⲩ ⲭⲉⲁⲧⲉⲣ-ⲥⲧⲙⲙⲉⲛⲓⲛ ⲛⲁϥ ⲛⲧⲟⲩⲡⲁⲣⲛⲥⲓⲁ ⲭⲉ-
ol. 31. ϩⲁⲛⲣⲉϥⲙⲓⲱⲓⲛⲉ ⲍⲉⲛⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ⲧⲟⲧⲉ ⲛⲑⲟϥ ϩⲱϥ ⲡⲟⲩⲣⲟ ⲯⲁⲩϯ ⲛⲱⲟⲩ ⲛⲟⲩⲧⲁⲍⲓⲉ ⲛⲉⲙⲟⲩⲧⲁⲓⲟ ⲭⲉϫⲁⲥ ⲉⲣⲉⲛⲁⲡⲓ-ⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲛⲁⲉⲣ-ϩⲟⲩⲟ-ⲥⲓⲥⲓ ⲙⲙⲱⲟⲩ. ϩⲟⲧⲁⲛ ⲇⲉ ⲁⲩⲯⲁⲛ-ⲱⲥⲕ, ⲛⲧⲟⲩϩⲱⲕ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ, ⲛⲧⲟⲩⲉⲣ ⲟⲩⲕⲟⲩⲧⲓ ⲙⲙⲉⲧ-ⲭⲱⲣⲓ ϩⲟⲗⲟⲥ ⲕⲁⲧⲁⲧⲟⲩⲭⲟⲙ, ⲯⲁⲣⲉⲡⲟⲩⲣⲟ ⲣⲁⲩⲓ ⲉϨⲣⲏⲓ ⲉϫⲱⲟⲩ ⲭⲉⲣⲁⲛⲯⲏⲣⲓ ⲛⲧⲉϥⲙⲉⲧⲟⲩⲣⲟⲛⲉ, ⲛⲧⲉϥⲥⲁⲓ ⲛⲛⲟⲩⲣⲁⲛ ⲉⲡⲓⲧⲁⲃⲓⲣⲓⲟⲛ ⲛⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ. ⲟⲩⲟϩ ⲡⲁⲓⲣⲛϯ ⲯⲁⲩⲍⲟⲕⲟⲩ ⲛⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲛⲧⲉⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲧⲏⲣϥ, ⲛⲧⲟⲩϯ-ⲧⲁⲓⲟ ⲛⲱⲟⲩ ⲟⲩⲟϩ ⲛⲧⲟⲩⲯⲱⲟⲩⲱⲟⲩ ⲙⲙⲱⲟⲩ ⲉϨⲣⲏⲓ ⲉϫⲱⲟⲩ ⲉⲧⲧⲱ ⲙⲙⲟⲥ ϫⲉⲓⲥ ϫⲉⲁⲛⲁⲓ ⲓⲣⲓ ⲛⲧⲁⲓⲛⲓϯ ⲙⲙⲉⲧ-ⲭⲱⲣⲓ ⲍⲉⲛⲧⲟⲩⲙⲉⲧⲕⲟⲩⲧⲓ, ⲓⲉ ⲁⲟⲩⲏⲣ ⲙⲁⲗⲗⲟⲛ, ⲁⲩⲯⲁⲛⲉⲣ-ⲛⲓⲱϯ, ⲥⲉⲛⲁⲯⲱⲛⲓ ⲛⲭⲱⲣⲓ ⲟⲩⲟϩ ⲙⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ. ⲧⲟⲧⲉ

ϣⲁⲣⲉ ⲡⲟⲩ|ⲣⲟ ⲛⲉⲙⲛⲉϥⲛⲓϣϯ ϯ-ⲥⲱⲓⲧ ϧⲁⲛⲓϣⲏⲣⲉ̇-ⲕⲟⲩⲓ [ⲇ̅
ⲉ̇ⲧⲉⲙⲙⲁⲩ ϩⲱⲥ ϫⲉⲁⲛϫⲱⲣⲓⲛⲉ ⲟⲩⲟϩ ⲛⲉϣⲁⲩⲉⲣ-ⲑⲁⲗⲡⲓⲛ
ⲙ̇ⲙⲱⲟⲩ ⲛ̇ⲕⲁⲗⲱⲥⲡⲉ ϧⲉⲛⲡⲟⲩⲛⲟϥ ⲙ̇ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲛⲉⲙ-
ⲡⲓⲁⲣⲓⲥⲧⲟⲛ ϫⲉⲭⲁⲥ ⲛ̇ⲧⲟⲩϫⲟⲙϫⲟⲙ ⲛ̇ϩⲟⲩⲟ̇.

ⲫⲁⲓ ϫⲉⲟⲩⲛ, ⲱ̇ ⲛⲁⲙⲉⲛⲣⲁϯ, ⲛⲉⲙ̇ⲫⲣⲏϯ ⲙ̇ⲡⲁⲓϫⲱⲣⲓ
ⲃ̅. ⲓⲥϫⲉⲛⲧⲟⲩⲙⲉⲧⲕⲟⲩϫⲓ ⲛⲉϩⲁⲛϫⲱⲣⲓⲛⲉ ⲟⲩⲟϩ ϩⲁⲛⲡⲟ-
ⲗⲉⲙⲁⲣⲭⲟⲥⲛⲉ ϧⲉⲛⲡⲟⲩⲥⲙⲟⲧ. ⲉ̇ⲓ̇ⲥⲁϫⲓ ⲉ̇ⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲡⲓⲁ̇ⲛⲁ-
ⲧⲟⲗⲉ̇ⲟⲥ ⲛⲉⲙⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲫⲁⲓ ⲉ̇ⲧⲉⲛⲓ̇ⲣⲓ
ⲙ̇ⲡⲉϥϣⲁⲓ ⲙ̇ⲫⲟⲟⲩ ϧⲉⲛⲡⲧⲟⲡⲟⲥ ⲙ̇ⲡⲉϥϣⲫⲏⲣ ⲛⲁⲛⲁⲧⲟⲗⲉⲟⲥ.
ⲱ̇ ⲛⲁⲙⲉⲛⲣⲁϯ, ⲛⲁⲓⲛⲉ ⲡⲓⲙⲟⲩⲓ̇ ⲃ̅ ⲛ̇ϫⲱⲣⲓ ⲓⲥϫⲉⲛⲧⲟⲩⲙⲉⲧ-
ⲕⲟⲩϫⲓ ϧⲉⲛⲛⲟⲩⲉϩⲃⲏⲟⲩⲓ̇ ⲧⲏⲣⲟⲩ, ⲛⲁⲓⲛⲉ ⲛⲓⲇⲩⲛⲁⲧⲟⲥ ϧⲉⲛ-
ⲧⲟⲩⲙⲉⲧϣⲏⲣⲉ̇-ϣⲏⲙ, ⲛⲁⲓⲛⲉ ⲛⲓⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ⲛ̇ⲣⲉϥⲙⲓϣⲓ,
ⲛⲓⲣⲉϥϭⲓ-ⲡⲟⲗⲉⲙⲟⲥ. ⲛⲁⲓ ⲟⲩⲛ ⲙ̇ⲡⲁⲓⲣⲏϯ ⲉⲩϭⲓ ⲙ̇ⲡⲧⲩⲡⲟⲥ
ⲙ̇ⲡϣⲏⲣⲓ ⲃ̅ ⲙ̇ⲙⲱⲩ̇|ⲥⲏⲥ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲓ̇ⲏ̇ⲥⲟⲩ, ⲡϣⲏⲣⲓ fol. 32.
ⲛ̇ⲛⲁⲩⲏ̇ ⲛⲉⲙⲭⲁⲗⲉⲃ ⲡϣⲏⲣⲓ ⲛ̇ⲓ̇ⲉ̇ⲫⲱⲛⲏ, ⲛⲏ ⲉⲧϭⲱⲧⲡ ⲛ̇ⲛⲓ-
ⲡⲟⲗⲉⲙⲟⲥ ϩⲓⲧϩⲓ ⲙ̇ⲙⲱⲩ̇ⲥⲏⲥ. ⲡⲁⲓϫⲱⲣⲓ ⲇⲉ ⲃ̅ ⲉ̇ⲧⲉⲛⲉⲣ-ϣⲁⲓ
ⲛⲱⲟⲩ ⲙ̇ⲫⲟⲟⲩ ⲛ̇ⲟⲩⲥⲟⲡ ⲛⲟⲩⲱⲧ, ⲡⲓⲁ̇ⲅⲓⲟⲥ ⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲡⲓⲁ̇ⲛⲁ-
ⲧⲟⲗⲉⲙⲟⲥ ⲛⲉⲙⲡⲓⲁ̇ⲅⲓⲟⲥ ⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ,
ⲛⲁⲛⲓⲣⲁⲛ ⲛ̇ϣⲟⲩϣⲟⲩϣⲟⲩ ⲉⲧⲙⲏⲛ ⲉ̇ⲃⲟⲗ ϣⲁⲉⲛⲉϩ. ⲛⲁⲓⲛⲉ
ⲛⲓⲇⲩⲛⲁⲧⲟⲥ ⲉⲧⲙⲓϣⲓ ⲉ̇ϫⲉⲛⲁⲛⲧⲓⲟ̇ⲭⲓⲁ̇ ⲉⲩϫⲱⲣ ⲉ̇ⲃⲟⲗ ⲛ̇ⲛⲓ-
ⲡⲟⲗⲉⲙⲟⲥ ⲉⲧⲧⲱⲟⲩⲛⲟⲩ ⲉ̇ϫⲱⲥ ⲙ̇ⲫⲣⲏϯ ⲛ̇ⲓⲗ̅ⲏ̅ⲙ̅, ⲉⲣⲉⲛⲉⲥⲇⲩ-
ⲛⲁⲧⲟⲥ ⲙⲓϣⲓ ⲉ̇ϫⲱⲥ, ⲉ̇ⲧⲉⲁ̇ⲃⲉⲛⲛⲏⲣⲡⲉ ⲡϣⲏⲣⲓ ⲛ̅ⲏⲣ[1]) ⲛⲉⲙ-
ⲥⲩⲙⲉⲓ̇ ⲡϣⲏⲣⲓ ⲛⲕⲓⲣⲁⲣⲁ, ⲟⲩⲟϩ ⲛⲁⲩⲣⲱⲓⲥ ⲉ̇ⲛⲉⲥⲡⲩⲗⲗⲏⲡⲉ
ⲙ̇ⲡⲓⲉ̇ϩⲟⲟⲩ ⲛⲉⲙⲡⲓⲉ̇ϫⲱⲣϩ ϫⲉⲛ̇ⲛⲉϩⲗⲓ ⲛ̇ϣⲉⲙⲙⲟ ⲧⲱⲟⲩⲛ
ⲉ̇ϧⲣⲏⲓ ⲉ̇ϫⲱⲥ. ⲫⲁⲓⲡⲉ ⲙ̇ⲫⲣⲏϯ ⲛ̇ϯⲡⲟⲗⲓⲥ ⲁⲛⲧⲓⲱ̇ⲭⲓⲁ̇ ⲉⲣⲉ-
ⲡⲁⲓϫⲱⲣⲓ ⲃ̅ ⲙⲓϣⲓ ⲉ̇ϧⲣⲏⲓ ⲉ̇ϫⲱⲥ ϫⲉⲛ̇ⲛⲉⲛⲓ|ⲡⲉⲣⲥⲏⲥ ⲉⲣϭ̅ⲥ̅ ⲉ̇ⲣⲟⲥ. [ϛ

ⲁⲛⲁⲩ ϫⲉⲟⲩⲛ, ⲱ̇ ⲛⲁⲙⲉⲛⲣⲁϯ, ⲉ̇ⲑⲙⲉⲧϫⲱⲣⲓ ⲛ̇ⲛⲁⲓ-

1) Read ⲛⲛⲏⲣ.

ⲁ̀ⲅⲓⲟⲥ ϫⲉⲥⲉϣⲏϣ ⲛⲉⲙⲛⲟⲩⲉ̀ⲣⲏⲟⲩ. ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲙⲉⲛ ϫⲉⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲡⲓⲇⲣⲁⲕⲱⲛ ⲫⲏ ⲉⲧⲥⲁⲡⲉⲥⲏⲧ ⲛϯⲙⲟⲩⲕⲓ, ⲫⲁⲓ ⲉⲧⲗⲓⲡⲏ ⲛ̀ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲉⲑⲛⲏⲟⲩ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲧⲫⲉ, ⲟⲩⲟϩ ⲛⲁϥⲧⲁⲣⲕⲟ ⲙ̀ⲙⲱⲟⲩⲡⲉ ⲙ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲧϭⲟⲥⲓ. ⲉⲑⲃⲉⲫⲁⲓ ϧⲉⲛⲡϫⲓⲛⲑⲣⲉⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲡⲁⲧⲓⲥⲑⲉ ⲙ̀ⲙⲟϥ, ⲁ̀ⲛⲓⲁⲅⲅⲉⲗⲟⲥ ⲣⲁϣⲓ ϧⲉⲛⲡⲟⲩϫⲓⲛⲓ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ϫⲱⲛⲡⲓⲕⲁϩⲓ ⲉⲑⲃⲉ ϫⲉⲙ̀ⲙⲟⲛ ⲡⲉⲧⲉⲣ-ⲕⲱⲗⲓⲛ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲕⲉⲥⲟⲡ. ⲉⲑⲃⲉⲫⲁⲓ ⲁ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ ⲧⲱⲃϩ ⲉ̀ϫⲱϥ ϣⲁⲧⲉϥⲉⲣ ⲧⲁⲓⲙⲉⲧϫⲱⲣⲓ ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲭⲱ ⲙ̀ⲡⲉϥⲑⲣⲟⲛⲟⲥ ϩⲓⲑⲱϥ ⲙ̀ⲫⲱϥ ϧⲉⲛⲛⲓⲫⲏⲟⲩⲓ̀. ϫⲉⲛ̀ⲑⲟϥ ϩⲱϥⲡⲉ
ol. 33. ⲉ̀ⲧⲁϥϧⲟⲙϧⲉⲙ ⲙ̀ⲡⲓⲛⲓϣϯ ⲛ̀ⲇⲣⲁⲕⲱⲛ, | ⲫⲏ ⲉⲧϯ ⲛⲉⲙⲛⲓⲁⲅⲅⲉⲗⲟⲥ. ⲡⲁⲗⲗⲓⲛ ⲡⲁⲓϫⲱⲣⲓ ϩⲱϥ ⲉ̀ⲧⲉⲛⲉⲣ-ϣⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ, ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ [1]), ⲛ̀ⲑⲟϥ ϩⲱϥ ⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲡⲓⲇⲣⲁⲕⲱⲛ ⲛ̀ⲣⲉϥϭⲓ ⲛ̀ϫⲟⲛⲥ, ⲁϥⲥⲟⲗⲥⲉⲗ ⲛ̀ⲛⲓⲟⲣⲫⲁⲛⲟⲥ, ⲁϥⲱ̀ⲗⲓ ⲙ̀ⲙⲁⲩ ⲙ̀ⲫⲗⲩⲃⲓ ⲛ̀ⲛⲓⲭⲏⲣⲁ, ⲁϥⲃⲱⲗ ⲛ̀ⲛⲏ ⲉⲧⲥⲟⲛϩ ⲉ̀ⲃⲟⲗ, ⲁϥⲕⲱⲣϥ ⲛ̀ⲧⲑⲩⲥⲓⲁ̀ ⲛ̀ⲛⲓⲁ̀ⲛⲟⲙⲟⲥ, ⲕⲉⲡⲉⲣ ⲙ̀ⲡⲉϩⲗⲓ ⲙⲓϣⲓ ⲉ̀ϫⲱϥ ϧⲉⲛⲡⲉϥⲁ̀ⲣⲓⲑⲙⲟⲥ ⲙ̀ⲙⲁⲧⲟⲓ [2]), ⲁⲗⲗⲁ ⲛ̀ⲑⲟϥ ⲙ̀ⲙⲁⲩⲁⲧϥⲡⲉ ϧⲉⲛϯϫⲟⲙ ⲛ̀ⲧⲉⲡⲭ̅ⲥ̅ ⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲡⲁⲓⲛⲟϫ ⲛ̀ⲇⲣⲁⲕⲱⲛ ⲛ̀ⲧⲁⲓⲙⲁⲓ̀ⲏ. ⲉⲑⲃⲉⲫⲁⲓ ϧⲉⲛⲡⲓϫⲓⲛⲑⲣⲉϥⲧⲟⲩϫⲟ ⲙ̀ⲡⲓϣⲏⲣⲉ̀-ⲕⲟⲩϫⲓ [3]) ⲛ̀ⲧⲉϯⲭⲏⲣⲁ ⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲡⲓⲇⲣⲁⲕⲱⲛ, ⲁ̀ⲧⲉϥⲑⲩⲥⲓⲁ̀ ϣⲱⲡⲓ ⲉⲥⲣ-ⲁⲛⲁϥ ⲙ̀ⲫ̅ϯ̅, ⲁϥⲉⲣ-ⲭⲁⲣⲓ̀ⲍⲉⲥⲑⲉ ⲛⲁϥ ⲛ̀ⲧⲁⲓⲛⲓϣϯ ⲙ̀ⲙⲉⲧϫⲱⲣⲓ, ⲟⲩⲟϩ ⲁϥϯ ⲉⲣϣⲓϣⲓ ⲛⲁϥ ⲉⲑⲣⲉϥϧⲟⲙϧⲉⲙ ⲛ̀ⲇⲣⲁⲕⲱⲛ ⲛⲓⲃⲉⲛ [4]) ϩⲓϫⲉⲛ-
ⲏ| ⲡⲕⲁϩⲓ ⲛⲉⲙⲛⲏ ⲉⲧ|ⲥⲁⲡⲉⲥⲏⲧ ⲙ̀ⲡⲕⲁϩⲓ ⲛⲉⲙⲛⲏ ⲉⲧϩⲓϫⲉⲛ ⲛⲓⲛⲟⲩⲛ, ϫⲉⲭⲁⲥ, ⲁⲩϣⲁⲛⲥⲱⲧⲉⲙ ⲉⲑⲃⲏⲧϥ ϩⲟⲗⲗⲟⲥ, ⲛ̀ⲥⲉϣⲱⲡⲓ ϧⲉⲛⲟⲩϣⲑⲟⲣⲧⲉⲣ. ⲉⲑⲃⲉ ϫⲉⲛⲑⲟϥⲡⲉ ⲉⲧⲁϥϧⲱⲧⲉⲃ

1) ⲓ added above by another hand. 2) ⲓ corrected from ⲥ.
3) ϫ added above by another hand. 4) ⲛⲓⲃⲉⲧ 1st hand. Read ⲛⲓⲃⲉⲛ ⲉⲧ-?

ⲙⲡⲟⲩⲓⲱⲧ ⲛϣⲟⲣⲡ, ⲉⲑⲃⲉⲫⲁⲓ ⲁ̀ⲛⲉϥⲕⲉϣⲏⲣⲓ ⲉⲣ-ϩⲟϯ ϧⲁ-
ⲧⲉϥϩⲏ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲙ̀ⲡⲉϥϩⲱ ⲉ̀ⲣⲟϥ ϧⲉⲛⲛⲁⲓⲉϩⲙⲟⲧ ⲙ̀ⲡⲁⲓⲣⲏϯ
ⲛ̀ϫⲉ ⲡⲁⲓϣⲱⲓϫ ⲁ̀ⲗⲏⲑⲱⲥ ⲟⲩⲟϩ ⲡⲁⲓϫⲱⲣⲓ ⲛ̀ⲇⲩⲛⲁⲧⲟⲥ.
ⲁⲫϯ ⲉⲣ-ⲭⲁⲣⲓⲍⲉⲟⲑⲉ ⲛ̀ⲧⲉϥⲯⲩⲭⲏ ⲛⲧⲁⲓ̈ⲟ̈ ⲙ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉ-
ⲗⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ ⲙⲏⲭⲁⲏⲗ ⲉⲑⲣⲉϥϭⲓⲧϥ ⲉⲫⲙⲁ ⲙ̀ⲡⲉϥϣⲫⲏⲣ
ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲑⲟⲩⲁⲃ, ⲉⲧⲉⲑⲉⲟ̀ⲇⲱⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥⲡⲉ,
ϩⲓⲛⲁ ⲛ̀ⲧⲉⲧⲟⲩⲙⲉⲧϣⲫⲏⲣ ϣⲱⲡⲓ ⲉⲥⲙⲏⲛ ⲉⲃⲟⲗ ϧⲉⲛⲛⲓⲫⲏⲟⲩⲓ̀
ⲛⲉⲙⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ϣⲁⲉ̀ⲛⲉϩ. ϯϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ, ⲱ̀ ⲡⲓⲗⲁⲟⲥ
ⲙ̀ⲙⲁⲓ-ⲛⲟⲩϯ, ϫⲉϣⲁⲉ̀ϧⲣⲏⲓ ⲉⲛⲓⲕⲉⲇⲣⲁⲕⲱⲛ, ⲛⲏ ⲉⲧϧⲉⲛⲛⲓ-
ⲙⲁⲛⲙⲟϣⲓ ⲉⲩϯ-ϩⲟϯ ⲛ̀ⲛⲓⲣⲉϥⲉⲣ-ⲛⲟⲃⲓ ⲉⲩⲗⲟⲩⲝ ⲙ̀ⲙⲱⲟⲩ, | fol. 34.
ⲛⲁⲓ ⲇⲉ ⲟⲩⲛ ⲙⲡⲁⲓⲣⲏϯ, ⲁⲩϣⲁⲛⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ [1]) ⲛⲉⲙⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ
ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ϣⲁⲩⲥⲟⲩⲱⲛ ⲧⲟⲩⲙⲉⲧϫⲱⲣⲓ, ϫⲉϩⲁⲛⲣⲉϥ-
ⲁ̀ⲡⲁⲧⲏⲥ ⲛ̀ⲛⲓⲇⲣⲁⲕⲱⲛⲛⲉ, ϧⲉⲛϯⲟⲩⲛⲟⲩ ϣⲁⲩϩⲟⲡⲟⲩ ⲉ̀ⲃⲟⲗ
ϩⲁⲣⲱⲟⲩ, ⲁⲩϣⲁⲛⲥⲱⲧⲉⲙ ⲉ̀ⲛⲟⲩⲣⲁⲛ, ϣⲁⲩⲉⲣ-ⲁ̀ⲑⲟⲩⲱⲛϩ. ϯϫⲱ
ⲙ̀ⲙⲟⲥ ⲛⲱⲧⲉⲛ, ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ, ϫⲉⲉ̀ϣⲱⲡ ⲟⲩⲟⲛ ⲟⲩⲯⲩⲭⲏ
ⲛ̀ⲧⲟⲧϥ ⲛⲟⲩⲇⲣⲁⲕⲱⲛ ⲉϥⲗⲟⲩⲝ ⲙ̀ⲙⲟⲥ ⲉⲑⲃⲉⲛⲉⲥⲛⲟⲃⲓ, ⲁⲥ-
ϣⲁⲛϣⲱⲡⲓ ⲛ̀ⲧⲉⲟⲩⲁⲓ ϧⲉⲛⲛⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲣ-ⲡⲁⲣⲁⲕⲉ
ⲉ̀ⲥⲓⲛⲓ ϩⲓⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ, ϣⲁⲣⲉⲡⲓⲇⲣⲁⲕⲱⲛ ⲥⲟⲩⲱⲛ ⲧϣⲉ-
ⲛⲧⲁⲧⲥⲓ ⲛ̀ⲧⲉⲡⲉϥⲉ̀ϩⲑⲟ, ϣⲁϥⲭⲱ ⲉ̀ⲃⲟⲗ ⲛ̀ϯⲯⲩⲭⲏ ⲉ̀ⲧⲉⲙ-
ⲙⲁⲩ, ⲛ̀ⲧⲉϥϣⲧⲉⲙⲉⲣ-ⲃⲁⲥⲁⲛⲓⲍⲓⲛ ⲙ̀ⲙⲟⲥ ⲉⲑⲃⲉⲧϩⲟϯ ⲛ̀ⲛⲓ-
ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉ̀ⲑⲟⲩⲁⲃ. ⲕⲉ ⲙⲁⲗⲓⲥⲧⲁ ⲉ̀ϣⲱⲡ ⲟⲩⲯⲩⲭⲏⲧⲉ
ⲉⲥⲓ̀ⲣⲓ ⲙ̀ⲫⲙⲉⲩⲓ̀ ⲛ̀ⲛⲏ ⲉ̀ⲑⲟⲩ|ⲁⲃ ϩⲓϫⲉⲛⲡⲓⲕⲁϩⲓ ⲕⲁⲧⲁⲉ̀ϩⲗⲓ |ⲓ̅
ⲛ̀ⲥⲙⲟⲧ, ⲕⲁⲛ ⲟⲩϫⲱⲙ ⲛ̀ⲧⲉⲡⲟⲩⲉⲣ-ⲫⲙⲉⲩⲓ, ⲕⲁⲛ ⲟⲩⲡⲣⲟⲥ-
ⲫⲟⲣⲁ, ⲕⲁⲛ ⲉϩⲗⲓ ⲛⲁⲅⲁⲑⲟⲛ, ⲙ̀ⲙⲟⲛ ϣϫⲟⲙ ⲛ̀ⲧⲉⲉϩⲗⲓ
ϧⲉⲛⲅⲉⲛⲟⲥ ⲛⲓⲃⲉⲛ ⲛ̀ⲇⲣⲁⲕⲱⲛ ϣϭⲟϩ ⲉ̀ϯⲯⲩⲭⲏ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲛ̀ⲧⲟⲩⲉⲣ ⲉϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ⲛⲁⲥ ⲉⲡⲧⲏⲣϥ. ⲁⲗⲏⲑⲱⲥ, ⲱ̀

1) ⲉ added above by another hand.

ⲛⲁⲙⲉⲛⲣⲁϯ, ⲓⲥ ⲡⲁⲣⲁϣⲓ ⲟ̈ⲓ ⲛ̀ⲃ̅ ⲙ̀ⲫⲟⲟⲩ, ⲉ̈ⲓⲟⲩⲛⲟϥ ϩⲓϫⲉⲛ-
ⲙⲁⲣⲧⲩⲣⲟⲥ ⲃ̅, ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲉⲙⲑⲉⲟⲇⲱⲣⲟⲥ [1])
ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲕⲉⲡⲉⲣ ϩⲁⲛⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥⲛⲉ ⲙ̀ⲡⲃ̅,
ⲟⲩⲟϩ ⲛⲁⲣⲉⲡⲟⲩⲣⲁⲛ ϣⲏϣ ⲛⲉⲙⲟⲩⲉ̀ⲣⲏⲟⲩⲡⲉ ϧⲉⲛⲡⲓⲧⲁⲓ̈ⲟ̈.
ⲧⲁⲣⲭⲏ ⲅⲁⲣ ⲙ̀ⲡⲟⲩⲣⲁⲛ ⲙ̀ⲡⲃ̅ ⲉϥϣⲟⲡ ϧⲉⲛⲟⲩⲥⲧⲩⲭⲟⲥ
ⲛ̀ⲟⲩⲱⲧ. ⲑⲏⲧⲁ ⲅⲁⲣ ⲡⲉⲧⲁⲣⲭⲏ ⲙ̀ⲡⲟⲩⲣⲁⲛ. ⲫⲃⲱⲗ ⲛ̀ⲑⲏⲧⲁ-
ⲡⲉ ⲑⲉⲟⲥ. ⲟ̀ ⲑⲉⲟⲥ ⲟⲛⲡⲉ ⲫϯ̅, ⲫⲏ ⲉ̀ⲧⲁϥϯ-ϫⲟⲙ ⲛⲱⲟⲩ
ϣⲁⲧⲟⲩⲉⲣ-ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉⲡⲟⲩⲣⲁⲛ ϣⲱⲡⲓ ⲉϥⲙⲏⲛ ⲉ̀ⲃⲟⲗ.
fol. 35. ϩⲟⲧⲁⲛ ⲇⲉ ⲁ̀ⲣⲉϣⲁⲛⲫⲣⲁⲛ ⲙ̀|ⲫϯ̅ ⲱⲡ ⲛⲉⲙⲱⲟⲩ, ϣⲁⲩⲉⲣ-ⲅ̅
ϧⲉⲛⲟⲩⲥⲧⲩⲭⲙⲁ ⲛ̀ⲟⲩⲱⲧ ⲛ̀ⲧⲉϯⲑⲣⲓⲁⲥ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲉⲥⲟ̈ⲓ̈
ⲛ̀ⲁⲧⲫⲱϣ, ⲉ̀ⲧⲉⲫⲁⲓⲡⲉ ⲫⲓⲱⲧ ⲛⲉⲙⲡⲓϣⲏⲣⲓ [2]) ⲛⲉⲙⲡⲓⲡ̅ⲛ̅ⲁ
ⲉ̀ⲑⲟⲩⲁⲃ. ⲕⲁⲛ ⲁⲓϣⲁⲛϩⲱⲧⲡ ⲛ̀ⲛⲟⲩⲣⲁⲛ ⲉ̀ϯⲑⲣⲓⲁⲥ, ⲟⲩⲙⲏⲓ-
ⲡⲉ. ⲁⲗⲗⲁ ϧⲉⲛⲡⲓⲧⲁⲓ̈ⲟ̈ ⲁⲛ ⲟⲩⲇⲉ ⲡⲓⲉⲣϣⲓϣⲓ ⲟⲩⲇⲉ ϯⲙⲉⲧ-
ⲛⲓϣϯ ⲟⲩⲇⲉ ϯⲙⲉⲧⲛⲟⲩϯ ⲟⲩⲇⲉ ⲡⲓϭⲓⲥⲓ. ⲁⲗⲗⲁ ϩⲱⲥ ϩⲁⲛ-
ϣⲏⲣⲓⲛⲉ ⲉⲃⲟⲗ ϧⲉⲛⲫϯ̅ ⲟⲩⲟϩ ϩⲁⲛⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛⲧⲉⲡⲉϥ-
ⲭ̅ⲣ̅ⲥ̅. ⲉⲧⲁⲓϫⲟⲩϣⲧ ⲉ̀ⲡϭⲓⲥⲓ ⲛ̀ⲧⲟⲩⲁ̀ⲛⲁⲥⲧⲣⲟⲫⲏ ⲛⲉⲙⲡⲟⲩϩⲟ
ⲉⲧⲙⲉϩ ⲛ̀ⲣⲁϣⲓ ⲛⲉⲙⲭⲁⲣⲓⲥ, ϣⲁⲓⲟ̀ⲡⲟⲩ ϫⲉϩⲁⲛϣⲏⲣⲓⲛⲉ ⲉ̀ⲃⲟⲗ
ϧⲉⲛⲫϯ̅ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲥⲙⲉϩ ⲉϥⲁ̀ϣⲓ ⲛ̀ⲥⲁϯⲃⲱⲛⲁⲗⲟⲗⲓ,
ⲑⲁⲓ ⲉ̀ⲣⲉⲛⲉⲥⲭⲗⲁⲧⲟⲥ ϩⲱⲃⲥ ⲙ̀ⲡⲓⲓ̈ⲟ̈ϩⲁⲗⲟⲗⲓ ⲟⲩⲟϩ ⲉϥⲟⲩ-
ⲛⲟϥ ϧⲁⲧⲉⲥϧⲏⲓⲃⲓ, ⲉϥⲥⲱ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲉⲥⲙⲱⲟⲩ. ⲫⲁⲓⲡⲉ
ⲓⲃ̅] ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲡⲁⲓϫⲱⲣⲓ ⲃ̅ | ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ
ⲛⲉⲙⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲩⲟⲛϧ ⲉ̀ⲃⲟⲗ
ϧⲉⲛⲡⲓⲙⲟⲩⲉ̀ ⲛ̀ⲧⲉϯⲑⲣⲓⲁⲥ, ⲉ̀ⲑⲃⲉ ϫⲉϩⲁⲛⲉ̀ⲃⲓⲁⲓⲕⲛⲉ ⲟⲩⲟϩ
ϩⲁⲛϣⲫⲏⲣⲛⲉ ⲛ̀ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ ⲛ̀ⲧⲉⲡⲭ̅ⲥ̅.

ⲁⲛⲟⲕ ⲇⲉ ϩⲱ ϧⲁ ⲡⲓⲉ̀ⲗⲁⲭⲏⲥⲧⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲟⲩⲟⲛ
ⲛ̀ⲧⲏⲓ ⲙ̀ⲙⲁⲩ ⲛⲟⲩⲉ̀ⲡⲉⲑⲩⲙⲓⲁ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲁⲓ-ⲙⲟⲩⲓ ⲃ̅ ⲛϫⲱⲣⲓ
ⲛ̀ⲇⲩⲛⲁⲧⲟⲥ ⲛ̀ⲣⲉϥϭⲓ-ⲡⲟⲗⲉⲙⲟⲥ, ⲉ̀ⲧⲉⲡⲁϭ̅ⲥ̅ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ

1) ⲑⲟⲇⲱⲣⲟⲥ 1st hand. 2) ⲡϣⲏⲣⲓ 1st hand.

πιανατολεοσπε νεμπαϭ̅ θεοδωρος πιστρατηλατης,
ναι ετα̣ρεωιτ̣ νταυοτμετχωρι μαρ̣ ϯοικουμενη τηρς.
παϭ̅ ουη θεοδορος πιανατολεος ευϭι μπτυπος
ναβεννηρ, φαι ετεμπαρεερλι ψχεμχομ ερος ενερ
ϫενπολεμος νιβεν ετεϥναϣλ ερωοτ, ιε ετα̣ρος
ϫεντ̣τωρη νταϥλουχη, ιε ευαι ϫαρρ̣ωϥ μπεϥ-
ραρμα. φη ετεμμαυ ϩε ρως ἀβεννηρ μπερλι ψχεμ-
χομ ερος ενερ | ενηλ επισανχρος ιωαβ. παιϫωρι fol. 36.
χεοη ναναϯολεος μπερλι ψχεμχομ ερος ενερ
ϫεννιπολεμος. αλλα ψαϥψιν̣ νηοτ̣ερνοτ̣ νϩε νη
ετχη ϫεννιπολεμος ευϫω μμος χερ̣αρα μπεθεο-
δορος πιανατολεος ι ενολ επιπολεμος μπαισοπ.
ψαϥσοτωη πισα νταπιπολεμος ενα̣ϥχη νϫητϥ,
ψαϥφωτ ε̣κεσα. ε̣ψωπ ον νταπιανατολεος ναϥ
επιπολεμος χεαϥταϫρο, ψαϥϭωρεμ ενολ ϫεντοτ-
μητ̣, ντεϥ̣ ποτϫρωοτ ευϫω μμος χεανοκπε θεο-
δορος πιανατολεος, ϫεντ̣οτηοτ̣ αϥψανσωτεμ ετεϥ-
σμη, ψαϥερ-ρο̣ϯ̣ νσεσθερτερ, ντοτρει επεσητ ενολ
ρινοτερθωρ, ντοτϫεμϫωμοτ. παιϫωρι ϩε νταιμαιη
μμον ερλι ψχαι μπεϥραρμα οτϩε πεϥμερρε εθβε-
ποτερρο̣ϣ ιμητ̣ νθοϥ μμαϩατϥ. | οτοϥ ϫεννα- [ια
μετχωρι τηροτ̣ μποτ̣ψτ̣αροϥ ιμητ̣ φη ετσοϥ
ναηομος οτοϥ μπαραβατης διοκκλητιανος.
παλιν ον ϯναϩ επαϭ̅ θεοδορος πιστρατηλατης
ρως ερρακι νσαπισαχι ετχοχεβ ντετα̣μετχωβ, ανοκ
ϫα πιελαχιστος θεοδορος, οτοϥ ερραψι εθρεϥ-
σωτεμ επεϥψοτ̣ψοτ̣ ενολ ϫενρωι ντασαχι επεϥτ̣αιο.
παιχετ ϩε ρως ετεπαϭ̅ θεοδωρος πιστρατηλα-

тнспе єүтєнѳωнт єсімєї пѭнрї нкѵрара, ϥаї єтє-
мпєүєр-рот ѯатрн мпоѵро ѧаѵїд. аλλа аүщωщ
ѯєноѵнт мпєүλаос ѯєнпєроот єтаүєр-апантан
єроч ѯєнпїмωїтммωщ, аүщωщ єѳвєϥмот нотрїас
пїхєттєос, отор наүѯω ммос наүпе мпємѳо
мпїλаос тнрч ѯєєрєпаїотро [1]) прєϥзїхонс [2]).

. . . . . .

касєн мϥрнт мпєкїωт пїрємнхнмї, ϥаї єтаү-
fol. 37. ї̄ζ ⸗|отвєϥ̄т нтєтєкмаѵ асєр-єѯωрїзїн ммоч єтхωра
нхнмї. ⸗нот ѯємпєрѵмкар нрнт нні ісхєнпаїнаѵ,
мнпотє нтаѯωнт, нтаоторпк єпварварікон нтєт-
хωра нхнмї мϥрнт мпєкїωт нрємнхнмї. асєр-отω
нѯє фн єѳотаѳ ѳєоδорос пєха ϥ наїоккλнтїанос ѯє-
отаїкєон нак анпе, ω аїоккλнтїанос єкщωщ нтхωра
нхнмї, ϥаї єтакт-отω єѯрнї нѯнтс ѯєнтєкмєтор-
ϥанос. отщпї нні анпе, ω пїпараномос єкмоѵт
єпаїωт ѯєпрємнхнмї єѳвє ѯєпкаρї нтєнєϥїо⸗пе.
аλλа пїнщт нщпї нѳоупе ϥаї нотманваємпї єрρє-
мсї єрої нотро, отор єүсє-сноч нрωмї мϥрнт нотѳ-
нрїон нотам-сарχ. аλнѳωс, ω пїпараваτнс, отрнот
ї̄н] накпе єкамонї нїваємпї ѯєнткої мϥрнт н⸗щорп
єроτє єкої нотро. арї-ємї нак, ω аїоккλнтїанос,
ѯєτєкѯрнпї отхоλотє нтєпхакї нпїанр, пєкхλом
отхλом нарѳωнпе, τєкϥаλλн отєснї нро ϐ̄τє,
пєкнрп отєноч нхроупе, τєκτραπєζα отпоλємос
нрєϥѯωτєвпе, парнв мϥмотпе пєкарїстон,

1) ѯєєєрє Ms. 2) One page is missing.

ⲡⲉⲕⲑⲣⲟⲛⲟⲥ ⲟⲩⲧⲁⲫⲟⲥ ⲛ̀ⲙ̀ϩⲁⲩⲡⲉ, ⲱ̀ ⲫⲏ ⲉⲧⲥϩⲟⲩⲟⲣⲧ. ⲁⲧⲉⲧⲉⲛⲛⲁⲩ ϯⲛⲟⲩ, ⲱ̀ ⲡⲓⲗⲁⲟⲥ ⲙ̀ⲙⲁⲓ-ⲛⲟⲩϯ, ⲉⲑⲙⲉⲧϫⲱⲣⲓ ⲙ̀ⲡⲁⲓⲇⲩⲛⲁⲧⲟⲥ, ⲡⲁⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲡⲁⲓⲁ̀ⲅⲱⲛⲏⲑⲉⲧⲏⲥ ⲛ̀ⲣⲉϥϭⲣⲟ, ⲡⲁⲓⲁⲑⲗⲩⲧⲏⲥ, ⲡⲁⲓⲙⲁⲣⲧⲩⲣⲟⲥ, ⲡⲁⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ[1]), ⲡⲁⲓϣⲱⲓϫ, ⲡⲁⲓⲣⲉϥⲙⲓϣⲓ ⲛ̀ⲕⲁⲗⲱⲥ ϧⲉⲛⲡⲓⲥⲧⲁⲑⲓⲟⲛ ⲛ̀ⲧⲉⲡⲉϥϭ̅ⲥ̅, ⲡⲁϭ̅ⲥ̅ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ϫⲉⲁϥϫⲉ ⲛⲁⲓ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛⲡϩⲟ ⲙ̀ⲡⲟⲩⲣⲟ, ⲙ̀ⲡⲉϥⲉⲣ-ϩⲟϯ. ϯⲛⲟⲩ ϫⲉ|ϥⲉⲙⲡϣⲁ ⲉⲑⲣⲉⲛϭⲓⲥⲓ ⲙ̀ⲙⲟϥ ⲕⲁⲧⲁⲡⲉⲙⲡϣⲁ fol. 38.
ⲛ̀ⲧⲉϥⲙⲉⲧϫⲱⲣⲓ, ⲑⲁⲓ ⲉ̀ⲧⲁϥⲟⲩⲟⲛϩⲥ ⲉⲃⲟⲗ ϧⲉⲛϯⲡⲟⲗⲓⲥ ⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀, ⲑⲁⲓ ⲉ̀ⲧⲁⲡⲉⲥⲥⲡⲉⲣⲙⲁ ⲉⲣ-ⲣⲉⲙⲙⲫⲉ ⲛⲉⲙⲣⲉⲙⲛ̀ⲏ̀ⲓ̀ ϧⲉⲛⲥⲓⲱⲛ. ϯⲛⲁⲧⲁⲙⲱⲧⲉⲛ ⲇⲉ ⲟⲛ, ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ, ϫⲉⲉⲣⲉⲧⲁⲓⲡⲟⲗⲓⲥ ⲁⲛϯⲱ̀ⲭⲓⲁ ⲑⲉⲛⲑⲱⲛⲧ ⲉ̀ⲟⲩ ϧⲉⲛⲡⲉⲥⲧⲁⲓ̀ⲟ̀. ⲉⲥⲑⲉⲛⲑⲱⲛⲧ ⲉ̀ⲟⲩⲡⲩⲅⲏ ⲙ̀ⲙⲱⲟⲩ ⲉⲧϩⲟⲗϫ ⲉⲥⲧⲁⲟⲩⲟ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϩⲁⲛϣϣⲏⲛ ⲉⲩⲟⲡⲧ ⲛ̀ⲕⲁⲣⲡⲟⲥ ⲛ̀ⲥⲑⲟⲓⲛⲟⲩϥⲓ, ⲛⲁⲓ ⲉ̀ⲧⲁⲡⲥⲱⲓⲧ ⲛ̀ⲧⲉⲡⲟⲩⲥⲑⲟⲓⲛⲟⲩϥⲓ ⲙⲁϩ ϯⲟⲓ̀ⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ. ⲑⲁⲓⲧⲉ ⲟⲩⲛ ⲙ̀ⲡⲁⲓⲣⲏϯ, ⲱ̀ ⲛⲁⲙⲉⲛⲣⲁϯ, ⲁ̀ⲟⲩⲧⲩⲣⲁⲛⲟⲥ ⲉϥϩⲱⲟⲩ ⲓ̀ ⲉϥⲙⲟϣⲓ, ⲁϥϫⲉⲙⲥ, ⲉⲣⲉⲡⲉⲥⲙⲱⲟⲩ ϩⲟⲗϫ, ⲉ̀ⲛⲉⲥϣⲏⲛ ϩⲟⲡⲧ ⲛ̀ⲕⲁⲣⲡⲟⲥ. ⲫⲁⲓ ⲁϥϫⲱⲓⲗⲓ ⲉ̀ⲣⲟⲥ ϧⲉⲛⲟⲩⲙⲉⲧϭⲁⲥⲓ-ϩⲏⲧ, ⲁϥⲥⲱ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲉⲥⲙⲱⲟⲩ, ⲁϥⲟⲩⲱⲙ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲉⲥⲕⲁⲣⲡⲟⲥ. ⲛ̀ϩⲣⲏⲓ ⲇⲉ ϧⲉⲛⲧⲉϥⲙⲉⲧϭⲁⲥⲓ-ϩⲏⲧ | ⲁϥⲕⲱⲣϫ ⲛ̀ⲛⲉⲥϣⲏⲛ [ⲕ̅
ϫⲉⲛ̀ⲛⲉⲛⲓⲣⲱⲙⲓ ϫⲉⲙⲟⲩ, ⲛ̀ⲥⲉⲱⲛϧ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲛⲟⲩⲕⲁⲣⲡⲟⲥ, ⲟⲩⲟϩ ϯⲕⲉⲡⲩⲕⲏ ⲁϥⲧⲁⲕⲉ ⲡⲉⲥⲙⲱⲟⲩ, ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉⲡⲓⲧⲩⲣⲁⲛⲟⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉⲣ-ⲛⲟⲃⲓ ⲉ̀ⲫ̅ϯ̅ ⲟⲩⲟϩ ⲛ̀ⲧⲉϥⲉⲣ-ϫⲁϫⲓ ⲉ̀ⲛⲓⲣⲱⲙⲓ. ⲗⲟⲓⲡⲟⲛ ϧⲉⲛⲡϫⲓⲛⲑⲣⲉⲫ̅ϯ̅ ⲛⲁⲩ ⲉ̀ⲣⲟϥ ϫⲉⲁϥⲕⲱⲣϫ ⲛ̀ⲛⲓϣϣⲏⲛ, ⲁϥϩⲓ-ⲧⲟⲧϥ ⲉ̀ϩⲱⲃⲥ ⲛ̀ϯⲡⲩⲅⲏ, ⲁϥⲁ̀ⲡⲁⲧⲏⲥ ⲙ̀ⲙⲟϥ ⲛ̀ⲭⲱⲗⲉⲙ ϧⲉⲛⲧⲉϥⲙⲉⲧϭⲁⲥⲓ-ϩⲏⲧ ⲉⲧϩⲱⲟⲩ. ϯⲡⲩⲅⲏ ⲇⲉ ⲁⲥⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ ⲛ̀ⲕⲉⲥⲟⲡ ⲟⲩⲟϩ ⲁⲥⲃⲉⲩⲃⲓ

1) ⲥⲧⲣⲁⲧⲏⲱⲧⲏⲥ first hand.

ⲉⲡⲱⲟⲓ, ⲁⲛⲓⲙⲟⲩⲙⲓ[1]) ⲛⲧⲉⲛⲓⲱⲛⲛ ⲉⲧⲁⲩⲕⲟⲣⲍⲟⲩ ⲥⲓⲥⲓ
ⲉⲙⲁⲱⲱ, ⲁⲩⲉⲣ-ⲛⲓⲱⲧ ⲛⲣⲟⲩⲟ, ⲁⲩⲉⲣ-ⲫⲁⲍⲣⲓ ⲉⲩⲧⲁⲗⲥⲟ ⲛⲛⲏ
ⲉⲧⲱⲱⲛⲓ ⲍⲉⲛⲣⲁⲛⲙⲏⲱ ⲛⲥⲙⲟⲧ[2]) ⲣⲓⲟⲩⲥⲟⲡ. ⲧⲡⲩⲥⲏ ⲉⲧⲉ-
ⲙⲙⲁⲩⲡⲉ ⲧⲁⲡⲟⲗⲓⲥ ⲁⲛⲧⲓⲱⲭⲓⲁ ⲉⲥⲱⲟⲡ ⲍⲉⲛⲧⲡⲓⲥⲧⲓⲥ
ⲙⲡⲓⲛⲁⲣⲧ ⲛⲧⲉⲡⲉⲛⲥ̄ ⲓⲏⲥ̄ ⲡⲭⲥ̄. ⲛⲓⲱⲛⲛ, ⲛⲏ ⲉⲧⲁⲥⲧ-
ⲟⲩⲱ ⲙⲙⲱⲟⲩ ⲉⲡⲱⲟⲓ,-ⲛⲉ ⲛⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲣⲉⲥⲙⲓⲱⲓ,
ol. 39. ⲉⲧⲉⲡⲓⲁⲣⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥⲡⲉ ⲛⲉⲙⲕⲗⲁⲩ|ⲁⲓⲟⲥ
ⲛⲉⲙⲁⲡⲁⲧⲏⲣ ⲛⲉⲙⲁⲡⲁ ⲃⲓⲕⲧⲱⲣ ⲛⲉⲙⲕⲩⲣⲓ ⲓⲟⲩⲥⲧⲟⲥ ⲛⲉⲙ-
ⲉⲩⲥⲉⲃⲓⲟⲥ ⲛⲉⲙⲃⲁⲥⲓⲗⲓⲧⲏⲥ ⲛⲉⲙⲥⲟⲩⲥⲓⲛⲓⲟⲥ ⲛⲉⲙⲥⲧⲉⲫⲁⲛⲟⲥ
ⲛⲉⲙⲁⲡⲁ ⲡⲟⲗⲓⲟⲥ ⲛⲉⲙⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲉⲙ-
ⲣⲁⲛⲕⲉⲙⲏⲱ ⲉⲧⲟⲩ. ⲡⲓⲧⲩⲣⲁⲛⲟⲥ ⲉⲧⲁⲩⲓ ⲉⲭⲱⲟⲩⲡⲉ ⲇⲓⲟⲕ-
ⲗⲏⲧⲓⲁⲛⲟⲥ. ⲁⲩⲍⲱⲧⲉⲃ ⲙⲙⲱⲟⲩ ⲣⲓⲭⲉⲛⲫⲣⲁⲛ ⲙⲡⲭ̄ⲥ̄.
ⲧⲡⲩⲥⲏ ⲉⲧⲁⲩⲣⲱⲃⲥ ⲉⲭⲱⲥ, ⲁⲩⲉⲣ-ⲁⲣⲭⲏⲥⲓⲛ ⲉⲭⲱⲥ,-ⲛⲉ
ⲡⲓⲛⲁⲣⲧ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲛⲧⲉⲡⲉⲛⲥ̄ ⲓⲏⲥ̄ ⲡⲭⲥ̄ ⲉⲧⲁⲩⲉⲣ-ⲕⲁⲧⲁ-
ⲫⲣⲟⲛⲓⲛ ⲙⲙⲟⲩ. ⲛⲁⲓⲣⲱⲟⲩⲛⲉ ⲛⲓⲱⲛⲛ ⲉⲧⲁⲩⲧ-ⲟⲩⲱ ⲛⲕⲉⲥⲟⲡ
ⲙⲉⲛⲉⲛⲥⲁⲡⲓⲧⲩⲣⲁⲛⲟⲥ, ⲫⲁⲓ ⲉⲧⲁⲫⲧ̄ ⲱⲁⲓⲣⲓ ⲉⲣⲟⲩ, ⲁⲩⲙⲟⲩ
ⲍⲉⲛⲟⲩⲙⲟⲩ ⲉⲩⲣⲱⲟⲩ, ⲁⲧⲡⲩⲥⲏ ⲃⲉⲧⲃⲓ ⲉⲡⲱⲟⲓ ⲛⲕⲉⲥⲟⲡ
ⲉⲧⲉⲡⲓⲛⲁⲣⲧ ⲉⲃⲟⲗⲁⲃⲡⲉ ⲉⲧⲁⲩⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ ⲍⲉⲛⲟⲩⲡⲁⲣ-
ⲏⲥⲓⲁ. ⲛⲓⲱⲛⲛ ⲉⲧⲁⲩⲕⲱⲣⲭ ⲙⲙⲱⲟⲩ ⲁⲧⲟⲩⲛⲟⲩⲛⲓ ⲧ-ⲟⲩⲱ
ⲕⲃ] ⲉⲡⲱⲟⲓ ⲛⲕⲉⲥⲟⲡ, ⲛⲁⲓⲛⲉ ⲛⲓⲥⲱⲙⲁ ⲛ|ⲧⲉⲛⲏ ⲉⲃⲟⲗⲁⲃ ⲉⲧⲁⲩ-
ⲟⲩⲱⲛⲍ ⲉⲃⲟⲗ ⲣⲓⲭⲉⲛⲡⲓⲕⲁⲣⲓ ⲉⲧⲏⲣⲓ ⲛⲣⲁⲛⲭⲟⲙ ⲛⲉⲙⲣⲁⲛ-
ⲱⲩⲫⲏⲣⲓ ⲟⲩⲟⲣ ⲉⲩⲧⲁⲗⲥⲟ ⲛⲛⲏ ⲉⲧⲱⲱⲛⲓ.

ⲟⲛⲧⲟⲥ ⲁⲡⲉⲛⲛⲓⲥⲙⲁ ⲙⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲭⲱⲕ ⲉⲃⲟⲗ, ⲫⲏ
ⲉⲧⲁⲩⲭⲟⲩ ⲉⲭⲉⲛⲏⲗⲏⲙ̄, ⲉⲩⲧⲟⲙⲓ ⲉⲁⲛⲧⲓⲱⲭⲓⲁ ⲍⲉⲛⲡⲭⲓⲛ-
ⲟⲣⲉⲕⲭⲟⲥ ⲭⲉⲁⲧⲫⲱⲛ ⲛⲣⲁⲛⲥⲛⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲕⲱⲧ ⲛⲏⲗⲏⲙ̄
ⲟⲩⲟⲣ ⲙⲙⲟⲛ ⲫⲏ ⲉⲃⲛⲁⲑⲱⲙⲉ ⲙⲡⲟⲩⲥⲱⲙⲁ. ⲁⲩⲛⲉ ⲛⲏ
ⲉⲧⲁⲩⲍⲱⲧⲉⲃ ⲙⲙⲱⲟⲩ, ⲱ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲇⲁⲩⲓⲇ, ⲙⲡⲕⲱⲧ

1) Read ⲛⲟⲩⲛⲓ. 2) ⲥⲙⲟⲛⲧ first hand.

ⲛⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲉⲧⲉⲙⲡⲟⲩⲑⲱⲙⲥ ⲛⲛⲟⲩⲥⲱⲙⲁ. ⲛⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲩ-
ⲑⲱⲙⲥ ⲛⲛⲟⲩⲥⲱⲙⲁ [1]), ⲛⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲩⲉⲣ-ⲥⲕⲉⲡⲁⲍⲓⲛ
ⲙ̅ⲙ̅ⲟⲩ. ⲫⲛⲟⲩ ⲅⲉ-, ⲱ ⲡⲁⲓⲱⲧ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ, ⲙⲁⲧⲁⲙⲟⲓ
ⲉⲛⲏ ⲉⲧⲁⲩⲍⲱⲧⲉⲃ ⲙ̅ⲙ̅ⲟⲩ ⲙ̅ⲡⲕⲱⲧ̅ ⲛⲧⲉⲕⲡⲟⲗⲓⲥ ⲓ̅ⲙ̅ⲧ̅
ⲉⲛⲓⲕⲟⲩⲍⲓ ⲛⲁⲗⲱⲟⲩⲓ, ⲛⲓⲛ ⲉⲧⲁⲓⲣⲱⲁⲛⲉ ⲍⲟⲟⲃⲟⲩ ⲍⲉⲛ-
ⲡⲉⲫⲁⲩⲙⲟⲥ. ⲥⲉⲟⲩ ⲅⲁⲣ ⲛⲁⲉ ⲛⲟⲩⲥⲱⲙⲁ. ⲉⲩⲫⲓ ⲛⲧⲫⲁⲱⲓ
ⲛⲛⲟⲩⲥⲱⲙⲁ ⲛⲁⲉ ⲛⲓⲙⲁⲧⲟⲓ ⲛⲧⲟⲧⲟⲩ ⲛⲛⲟⲩ|ⲙⲁⲩ, ⲉⲧⲟⲩⲱⲩ fol. 40.
ⲁⲛ ⲉⲭⲁⲩ ⲉⲃⲟⲗ, ⲱⲁⲣⲉⲛⲓⲙⲁⲧⲟⲓ ⲥⲟⲗⲡⲟⲩ ⲍⲉⲛⲧⲟⲩⲙⲛ̅ⲧ̅,
ⲛⲥⲉⲥⲁⲧⲟⲩ ⲣⲓⲍⲉⲛⲛⲟⲩⲕⲟⲡⲣⲓⲁ [2]), ⲉⲣⲉⲧⲟⲩⲕⲉⲫⲁⲱⲓ ⲛⲧⲟⲧⲟⲩ
ⲛⲛⲟⲩⲙⲁⲩ ⲉⲩⲣⲓⲙⲓ ⲉⲣⲱⲟⲩ. ⲧⲁⲡⲟⲗⲓⲥ ⲇⲉ ⲣⲱⲥ ⲁⲛⲧⲓⲱⲭⲓⲁ
ⲁⲡⲁⲓⲥⲓ ⲛⲍⲟⲛⲥ ⲫⲁⲓ ⲧⲱⲙⲓ ⲉⲣⲟⲥ ⲉⲃⲟⲗ ⲣⲓⲧⲉⲛⲡⲟⲩⲣⲟ
ⲛⲁⲛⲟⲙⲟⲥ ⲇⲓⲟⲕⲕⲗⲏⲧⲓⲁⲛⲟⲥ, ⲫⲏ ⲉⲧⲁⲩⲉⲣ-ⲍⲁⲍⲓ ⲉⲫ̅ⲧ̅, ⲉⲁⲩ-
ⲣⲓ-ⲧⲟⲧⲩ ⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁⲣⲭ̅ ⲉⲡ̅ⲭ̅ⲥ, ⲁⲩⲍⲱⲧⲉⲃ ⲙ̅ⲙ̅ⲟⲩ
ⲣⲱⲥⲉ ⲛⲧⲉⲧⲡⲗⲁⲧⲓⲁ ⲛⲧⲃⲁⲕⲓ ⲍⲁⲧ ⲉⲃⲟⲗ ⲛⲥⲛⲟⲩ ⲙⲫⲣⲏⲧ̅
ⲛⲟⲩⲓⲁⲣⲟ ⲙ̅ⲙ̅ⲟⲩ, ⲉⲩⲫⲱⲛ ⲙ̅ⲙ̅ⲟⲩ ⲉⲃⲟⲗ ⲣⲓⲍⲉⲛⲫⲣⲁⲛ
ⲙ̅ⲡ̅ⲭ̅ⲥ, ⲟⲩⲟⲣ ⲡⲟⲩⲕⲉⲥⲱⲙⲁ ⲛⲁⲣⲉⲛⲓⲙⲁⲧⲟⲓ ⲉⲣ-ⲁⲓⲱⲕⲓⲛ
ⲛⲥⲁⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲱⲙⲥ ⲙ̅ⲙⲟⲩⲡⲉ ⲓ̅ⲙ̅ⲧ̅ ⲉⲛⲏ ⲉⲧⲧ̅
ⲛⲅⲁⲛⲭⲣⲏⲙⲁ ⲛⲉⲙⲣⲁⲛⲧⲁⲓⲟ ⲛⲥⲉⲫⲓⲧⲟⲩ ⲛⲥⲓⲟⲩⲓ. ⲫⲛⲟⲩ ⲅⲉ-
ⲁⲧⲁⲡⲟⲗⲓⲥ ⲁⲛⲧⲓⲱⲭⲓⲁ ⲱⲱⲡⲓ ⲉⲥⲧⲁⲓⲛⲟⲩⲧ ⲙⲫⲣⲏⲧ̅ ⲛⲓ̅ⲗ̅ⲏ̅ⲙ̅
ⲉⲑⲃⲉⲡⲁⲱⲁⲓ ⲛⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ, ⲛⲓⲛ ⲉⲧⲁⲩⲍⲟⲟ|ⲃⲟⲩ ⲛⲍⲏⲧⲥ. [ⲕⲁ
ⲛⲉⲛⲱⲩⲣⲓ ⲛⲕⲟⲩⲓ ⲛⲓ̅ⲗ̅ⲏ̅ⲙ̅ ⲉⲧⲁⲩⲍⲟⲟⲃⲟⲩ ⲡⲁⲣⲁⲡⲟⲩⲟⲧⲱⲱⲩ
ⲛⲉⲙⲫⲁⲛⲟⲩⲕⲉⲓⲟⲧ̅. ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲇⲉ ⲛⲑⲱⲟⲩ ⲛⲧⲉⲧⲁⲡⲟⲗⲓⲥ
ⲍⲉⲛⲡⲟⲩⲟⲧⲱⲱⲩ ⲙ̅ⲙⲓⲛ ⲙ̅ⲙⲟⲩ ⲁⲩⲧ̅ ⲛⲧⲟⲧⲁⲫⲉ ⲛⲧⲥⲛⲏ,
ⲁⲩⲭⲱ ⲛⲛⲟⲩⲓⲟⲧ̅ ⲛⲥⲱⲟⲩ ⲛⲉⲙⲛⲟⲩⲃⲱⲕ ⲛⲉⲙⲛⲟⲩⲣⲩⲡⲁⲣ-
ⲭⲱⲛⲧⲁ, ⲁⲩⲧ̅ ⲙ̅ⲡⲟⲩⲥⲱⲙⲁ ⲛⲑⲩⲥⲓⲁ ⲙⲫ̅ⲧ̅. ⲧⲩⲫⲣⲏ ⲛⲧⲁ-
ⲡⲟⲗⲓⲥ ⲁⲛⲧⲓⲱⲭⲓⲁ ⲥⲃⲱⲥ ⲉⲑⲁⲓⲛ̅ⲗ̅ⲏ̅ⲙ̅ ⲍⲉⲛⲉⲥⲛⲟⲭ ⲛⲁⲩⲛⲁⲧⲟⲥ
ⲛⲣⲉⲫⲙⲓⲱⲓ ⲛⲉⲙⲛⲉⲥⲣⲁⲙⲁⲟⲓ ⲁⲩⲭⲱ ⲙ̅ⲡⲉⲧⲉⲛⲧⲱⲟⲩ ⲛⲥⲱⲟⲩ

1) ⲛⲟⲩⲥⲱⲙⲁ first hand. 2) ⲕⲟⲣⲓⲁ first hand.

ⲁⲩⲟⲩⲁ̀ϩⲟⲩ ⲛ̀ⲥⲁⲡⲟⲩⲣⲉϥϭⲣⲟ ⲡⲉⲛϭ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ⲟⲩⲟϩ
ⲁⲩϧⲟⲑⲃⲟⲩ ϩⲓϫⲉⲛⲡⲉϥⲣⲁⲛ ⲉ̀ⲑⲟⲩⲁⲃ. ⲉⲑⲃⲉⲫⲁⲓ ⲧⲁⲡⲟⲗⲓⲥ
ϣⲟⲩϣⲟⲩ ⲙ̀ⲙⲟⲥ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲓⲗ̅ⲏ̅ⲙ̅. ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉⲧⲁ-
ⲡⲟⲗⲓⲥ ⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀ ⲁⲩⲉ̀ⲣⲏⲧ ⲙ̀ⲙⲱⲟⲩ ⲛ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲧⲁⲓ̈ⲟ̀
ⲉⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲙ̀ⲡⲁⲛⲧⲟⲩϧⲱⲧⲉⲃ ⲙ̀ⲙⲱⲟⲩ. ⲛⲓⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉⲧⲁⲡⲟⲗⲓⲥ ⲁⲩⲱϣ ⲛⲱⲟⲩ ⲛ̀ϩⲁⲛⲭⲣⲏⲙⲁ ⲛⲉⲙ-
ol. 41. ϩⲁⲛⲧⲁⲓ̈ⲟ̀ ⲉⲩⲟϣ, | ⲛⲏ ⲉⲧⲉϩⲁⲛⲟⲩⲟⲛ ⲉ̀ⲣ-ⲉⲡⲉⲑⲩⲙⲓⲛ ⲉ̀ⲛⲁⲩ
ⲉ̀ⲣⲱⲟⲩ, ⲙ̀ⲡⲟⲩⲛⲁⲩ. ⲛⲉⲛϣⲏⲣⲓ ⲛ̀ⲕⲟⲩⲓ ⲛ̀ⲓⲗ̅ⲏ̅ⲙ̅ ⲛ̀ⲑⲱⲟⲩ
ⲙ̀ⲡⲟⲩϯ ⲛⲱⲟⲩ ⲙ̀ⲡⲉⲧⲏⲙⲁ ⲛ̀ⲑ̀ⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲛⲓⲫⲏⲟⲩⲓ̀ ⲕⲁⲧⲁ-
ⲡⲥⲁϫⲓ ⲛ̀ϯⲁ̀ⲡⲟⲕⲁⲗⲩⲙⲯⲓⲥ ϫⲉⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲱⲧⲉⲛ ϣⲁⲧⲟⲩϫⲱⲕ
ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲛⲉⲧⲉⲛⲥⲛⲏⲟⲩ, ⲛⲁⲓ ⲉ̀ϣⲁⲩϧⲟⲑⲃⲟⲩ ⲙ̀ⲡⲉⲧⲉⲛⲣⲏϯ.
ⲉⲑⲃⲉⲫⲁⲓ ⲁⲩⲟ̀ϩⲓ ⲉⲩϫⲟⲩϣⲧ ⲉ̀ⲃⲟⲗ ϧⲁⲧⲟⲩϩⲏ.

ⲡⲁⲗⲓⲛ ⲟⲛ ϯⲥⲱⲧⲉⲙ ⲉⲑⲃⲉⲡⲓϣⲟⲣⲡ ⲙ̀ⲙⲁⲣⲧⲩⲣⲟⲥ ⲛ̀ⲧⲉⲧ-
ⲡⲟⲗⲓⲥ ⲓ̅ⲗ̅ⲏ̅ⲙ̅, ⲉ̀ⲧⲉⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲓⲁⲣⲭⲏⲇⲓⲁ̀ⲕⲱⲛⲡⲉ ⲉ̀ⲧⲁϥⲉⲣ-
ⲟ̀ⲙⲟⲗⲟⲅⲓⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ϧⲉⲛⲡⲥⲩⲛⲉⲇⲣⲓⲟⲛ ⲛ̀ⲛⲓⲓ̀ⲟⲩⲇⲁⲓ ⲟⲩⲟϩ
ⲁⲩϧⲱⲧⲉⲃ ⲙ̀ⲙⲟϥ. ⲡⲁⲣⲭⲏⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲟⲩⲟϩ ⲙ̀ⲙⲁⲣ-
ⲧⲩⲣⲟⲥ ϩⲱϥ ⲛ̀ⲧⲉⲧⲁⲡⲟⲗⲓⲥⲡⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡϣⲏⲣⲓ ⲛ̀ⲛⲓ-
ⲕⲟⲙⲓⲟⲛ ⲡⲥⲟⲛ ⲛ̀ⲃⲁⲥⲓⲗⲓⲧⲏⲥ. ⲛ̀ⲑⲟϥ ⲟⲛ ⲡⲉⲧⲁⲡⲁⲣⲭⲏ
ⲛ̀ⲛⲓⲟ̀ⲙⲟⲗⲟⲅⲓⲧⲏⲥ ⲛ̀ⲧⲉⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀. ⲛ̀ⲑⲟϥ ⲟⲛⲡⲉ ⲡⲓϣⲟⲣⲡ
ⲉ̀ⲧⲁϥⲭⲱ ⲛ̀ⲧⲉϥϩⲉⲗⲡⲓⲥ ϧⲉⲛⲡⲭ̅ⲥ̅. ϫⲉⲓ̀ⲥ ϫⲉⲛⲫⲛⲁⲩ ⲉ̀ⲧⲁ-
κ̅ϛ̅] ⲡⲟⲩⲣⲟ | ⲥϧⲁⲓ ⲙ̀ⲡⲓⲇⲓⲁ̀ⲧⲁⲅⲙⲁ ⲛ̀ⲃⲟϯ, ⲉϥⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ ⲁϥϣ-
ⲑⲟⲣⲧⲉⲣ ϧⲉⲛⲧⲉϥⲯⲩⲭⲏ ⲟⲩⲟϩ ⲡⲉϫⲁϥ ϫⲉⲟⲩⲡⲉ ⲡⲁⲓϭⲓ
ⲛ̀ϫⲟⲛⲥ ⲛ̀ⲃⲉⲣⲓ, ⲱ̀ ⲡⲟⲩⲣⲟ, ⲉ̀ⲧⲁⲕⲟⲩⲟⲛϩϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲧⲁⲓ-
ⲃⲁⲕⲓ, ⲟⲩⲡⲉ ⲡⲁⲓⲥϧⲁⲓ ⲛⲁⲛⲁⲑⲉⲙⲁ ⲛ̀ⲧⲉⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ, ⲉⲣⲉ-
ⲡⲁϭ̅ⲥ̅ ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅ ϥⲱϯ ⲉ̀ⲃⲟⲗ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲑⲛⲁϩϯ
ⲉ̀ⲣⲟϥ. ⲓ̀ⲧⲁ ⲁϥϭⲓ ⲛⲁϥ ⲛⲟⲩⲛⲓϣϯ ⲛ̀ϫⲟⲙ ⲛ̀ϫⲉ ⲥⲧⲉⲫⲁⲛⲟⲥ,
ⲁϥϥⲟϫϥ ⲉ̀ϫⲉⲛⲡⲓⲙⲁⲧⲟⲓ, ⲉ̀ⲣⲉⲡⲓⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲛ̀ⲧⲟⲧϥ, ⲁϥ-
ϩⲟⲣⲧϥ ϧⲉⲛⲛⲉϥϫⲓϫ, ⲉⲣⲉⲡⲟⲩⲣⲟ ⲛⲉⲙⲛⲉϥⲛⲓϣϯ ⲧⲏⲣⲟⲩ

ⲉⲣ-ⲑⲉⲟ̀ⲣⲓⲛ ⲙ̀ⲙⲟϥ, ⲁϥⲁⲓϥ ⲙ̀ⲙⲉⲣⲟⲥ ⲙⲉⲣⲟⲥ. ⲡⲟⲩⲣⲟ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲥⲧⲉⲫⲁⲛⲟⲥ ⲟⲩⲡⲉ ⲫⲁⲓ ⲉ̀ⲧⲁⲕⲁⲓϥ, ⲉ̀ⲧⲁⲕⲉⲣ ⲫⲁⲓ ⲉ̀ⲡⲉⲕⲧⲁⲕⲟ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟⲕ ⲛⲉⲙⲡⲉⲕϧⲱⲧⲉⲃ. ⲛ̀ϯⲟⲩⲛⲟⲩ ⲁϥⲑⲱⲕⲉⲙ ⲛ̀ⲧⲉϥⲥⲏϥⲓ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ϧⲉⲛⲧⲉϥϫⲓϫ ⲙ̀ⲙⲓⲛ ⲙ̀ⲙⲟϥ. ⲁϥⲥⲟⲗⲡϥ ϧⲉⲛⲧⲉϥⲙⲏϯ, ⲁϥⲁⲓϥ ⲛ̀ⲃ̅. ⲧⲁⲫⲉ ⲇⲉ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲁⲥⲉⲣ ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ, ⲉⲥϩⲓⲧϩⲏ ⲙ̀ⲡⲟⲩⲣⲟ, ⲉⲥⲥⲁϫⲓ ⲉ̀ⲡⲉϥ|ⲧⲁⲕⲟ, ⲛⲁⲥⲱϣ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲟⲩⲙⲉⲧ- fol. 42.
ϩⲟⲩⲟ̀ ⲉⲥϫⲱ ⲙ̀ⲡⲉⲣ-ⲫⲙⲉⲩⲓ ⲛⲓⲁ̀ⲅⲓⲟⲥ[1]) ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉⲧⲁⲡⲟⲗⲓⲥ ⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀. ⲡⲥⲱⲓⲧ ⲇⲉ ⲟⲩⲛ ⲛ̀ⲧⲁⲫⲉ ⲙ̀ⲡⲓⲁⲅⲓⲟⲥ ⲥⲧⲉⲫⲁⲛⲟⲥ ⲁϥⲥⲱⲣ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀, ϩⲱⲥⲇⲉ ⲛ̀ⲥⲉⲑⲱⲟⲩϯ ⲛ̀ϫⲉ ϩⲁⲛⲛⲓϣϯ ⲙ̀ⲙⲏϣ ⲉⲩⲟϣ, ⲛ̀ⲥⲉⲉⲣ-ⲑⲉⲟ̀ⲣⲓⲛ ⲛ̀ϯⲁ̀ⲫⲉ ⲉⲥⲥⲁϫⲓ ⲉ̀ⲡⲧⲁⲕⲟ ⲙ̀ⲡⲟⲩⲣⲟ.

ⲡⲟⲩⲣⲟ ⲇⲉ ϧⲉⲛⲡϫⲓⲛⲑⲣⲉϥⲛⲁⲩ ⲉ̀ϯⲁ̀ⲫⲉ ⲛⲧⲉⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉⲥⲥⲁϫⲓ ⲉ̀ⲡⲉϥⲧⲁⲕⲟ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲓⲙⲏϣ, ⲁϥϣⲓⲡⲓ ⲉ̀ⲙⲁϣⲱ, ⲁϥⲟⲩⲁϩ-ⲥⲁϩⲛⲓ ⲉ̀ⲑⲱⲙⲥ ⲙ̀ⲙⲟⲥ ⲉⲥⲥⲁϫⲓ. ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲩⲑⲟⲙⲥⲥ ϧⲉⲛⲡⲓⲕⲁϩⲓ, ⲁⲥⲥⲁϫⲓ ⲟⲛ ϧⲉⲛⲟⲩⲙⲉⲧϩⲟⲩⲟ̀, ⲁⲥⲉⲣⲅ̅ ⲛⲉϩⲟⲟⲩ ⲉⲥⲑⲟⲙⲥ ϧⲉⲛⲡⲓⲕⲁϩⲓ, ⲉ̀ⲣⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲥⲱⲧⲉⲙ ⲉ̀ⲣⲟⲥ ⲉⲥⲥⲁϫⲓ, ⲉⲥⲥⲁϩⲟⲩⲓ̀ ⲉ̀ⲡⲟⲩⲣⲟ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲉϥϯ-ⲱⲙⲥ ⲉϥϫⲫⲓⲟ̀ ⲛ̀ⲏ̀ⲣⲱⲇⲏⲥ. ⲧⲟⲧⲉ ⲇⲓⲟⲕⲗⲏⲧⲓⲁ̀ⲛⲟⲥ ⲉⲧⲁϥⲛⲁⲩ ϫⲉⲙ̀ⲡⲉⲥⲭⲁ-ⲣⲱⲥ ⲛ̀ϫⲉ ϯⲁ̀ⲫⲉ ⲛ̀ⲧⲉⲡⲓⲁ̀ⲅⲓⲟⲥ ⲥⲧⲉⲫⲁⲛⲟⲥ, ⲁϥⲑⲣⲟⲩϩⲓⲧⲥ ⲉ̀ϧⲣⲏⲓ ⲉ̀ⲟⲩⲥⲕⲉⲩⲟⲥ ⲛ̀ⲧⲁⲧϩ, ⲛ̀ⲥⲉⲧⲱⲃ ⲛ̀ⲣⲱⲥ, ⲛ̀ⲥⲉⲥⲁⲧⲥ ⲉ̀ⲫⲓⲟⲙ ϧⲉⲛⲡⲓⲉ̀ϫⲱⲣϩ. | ⲫⲁⲓⲡⲉ ⲡⲓⲣⲏϯ [ⲕⲏ̅
ⲉ̀ⲧⲁⲡⲓⲁ̀ⲅⲓⲟⲥ ⲥⲧⲉⲫⲁⲛⲟⲥ ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲛ̀ⲥⲟⲩⲓ̅ⲅ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲫⲁⲙⲉⲛⲱⲑ, ⲟⲩⲟϩ ⲡⲉϥⲥⲱⲙⲁ ⲉ̀ⲑⲟⲩⲁⲃ ⲁⲩⲧⲏⲓϥ ⲛ̀ⲧⲉϥⲙⲁⲩ.

ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲙⲁⲣⲉⲛⲕⲟⲧⲧⲉⲛ ⲉ̀ϫⲉⲛⲡⲉⲣ-ⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲫⲁⲓ ⲉ̀ⲧⲉⲛⲉⲣ-ϣⲁⲓ ⲛⲁϥ

1) Read ⲛⲛⲓⲁⲅⲓⲟⲥ.

ⲙⲫⲟⲟⲩ ⲍⲉⲛⲫⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲙⲡⲉϥϣⲫⲏⲣ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ, ⲉⲑⲃⲉ ϫⲉⲁⲡⲟⲩϣⲁⲓ ⲉⲧⲧⲁⲓⲛⲟⲩⲧ ⲉⲣ-ⲕⲁⲧⲁⲛⲧⲁⲛ ⲉⲛⲟⲩⲉⲣⲛⲟⲩ ⲛⲟⲩⲉⲣⲟⲟⲩ ⲛⲟⲩⲱⲧ, ⲉⲧⲉⲥⲟⲩⲕ̄ ⲙⲡⲓⲁⲃⲟⲩ ⲉⲡⲛⲏ. ϥⲁⲓⲡⲉ ⲡⲉⲣⲟⲟⲩ ⲙⲡⲁⲅⲓⲁⲥⲙⲟⲥ ⲛⲡⲧⲟⲡⲟⲥ ⲛⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ [1]). ϥⲁⲓ ⲟⲩⲛ ⲁⲧⲉϥⲙⲁⲩ ⲙⲟⲩⲧ ⲉⲣⲟϥ ϫⲉⲁ-ⲛⲁⲧⲟⲗⲉⲟⲥ ⲕⲁⲧⲁϥⲣⲁⲛ ⲙⲡⲉⲥⲓⲱⲧ ⲉⲧⲁϥⲙⲟⲩ. ⲛⲑⲟⲥ ⲇⲉ ⲧⲉϥⲙⲁⲩ ⲁⲥⲙⲓⲥⲓ ⲙⲡⲉⲥϣⲛⲏⲓ ⲡⲉⲥϣⲟⲣⲡ ⲙⲙⲓⲥⲓ, ⲁⲥⲙⲟⲩⲧ ⲉⲣⲟϥ ϫⲉⲁⲛⲁⲧⲟⲗⲉⲟⲥ, ⲁϥⲙⲟⲩ. ⲡⲁⲗⲓⲛ ⲁⲥϫⲫⲟ ⲙⲡⲁⲥ̄ⲉ̄ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ, ⲁⲡⲉϥⲱⲧ ϫⲱⲧⲛⲣⲓϫⲟⲥ ⲙⲟⲩⲧ
fol. 43. ⲉⲣⲟϥ ⲉϥⲣⲁⲛ ⲙⲡⲉϥⲱⲧ ⲑⲉⲟⲇⲟⲣⲟⲥ. | ⲟⲙⲓⲟⲥ ⲇⲉ ⲟⲛ ⲧⲉϥⲙⲁⲩ ⲉⲑⲃⲉⲡⲉⲥⲙⲉⲓ ⲛⲅⲛⲧ ⲉⲃⲟⲩⲛ ⲉⲡⲉⲥϣⲟⲣⲡ ⲙⲙⲓⲥⲓ ⲁⲥⲙⲟⲩⲧ ⲉⲣⲟϥ ⲣⲱⲥ ϫⲉⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲕⲁⲧⲁϥⲣⲁⲛ ⲙⲡⲉϥⲛⲓϣⲧ ⲛⲥⲟⲛ ⲉⲧⲁϥⲙⲟⲩ, ⲛⲉⲙϥⲣⲁⲛ ⲙⲡⲉⲥⲱⲧ ⲁⲛⲁⲧⲟⲗⲉⲟⲥ. ⲡⲁⲓⲣⲛⲧ ⲁⲛⲁⲡⲧⲉⲛⲟⲥ ⲙⲡⲉϥⲱⲧ ⲙⲟⲩⲧ ⲉⲣⲟϥ ⲉⲡⲁⲓⲣⲁⲛ ϫⲉⲁⲛⲁⲧⲟ-ⲗⲉⲟⲥ. ⲁⲡⲁⲓⲣⲁⲛ ⲃ̄ ⲣⲱⲧⲡ ⲉⲛⲟⲩⲉⲣⲛⲟⲩ, ⲉⲧⲣⲟⲗϫ ⲍⲉⲛⲣⲱⲟⲩ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲙⲫⲣⲛⲧ ⲙⲡⲓⲉⲃⲓⲱ. ⲁϥⲣⲁⲛ ⲙⲡⲉϥⲱⲧ ⲉⲣ-ⲛⲓϣⲧ ⲟⲩⲟϩ ⲁⲥⲉⲣ-ϣⲟⲣⲡ, ⲁⲩⲙⲟⲩⲧ ⲉⲣⲟϥ ϫⲉⲑⲉⲟⲇⲱⲣⲟⲥ. ⲟⲙⲓⲟⲥ ϥⲣⲁⲛ ⲛⲧⲉϥⲙⲁⲩ ⲉⲡⲍⲁⲓⲉ, ⲁⲩⲙⲟⲩⲧ ⲉⲣⲟϥ ϫⲉⲁⲛⲁ-ⲧⲟⲗⲉⲟⲥ.

ⲧⲛⲟⲩ ϫⲉⲧⲡⲁⲣⲁⲕⲁⲗⲓⲛ ⲙⲙⲱⲧⲉⲛ, ⲱ ⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲛⲧⲉ-ⲡⲁⲥ̄ⲉ̄ ⲓⲏⲥ̄ ⲡⲭⲥ̄, ϫⲉϫⲁⲥ ⲛⲧⲉⲧⲉⲛⲧ-ⲧⲟⲧ ⲟⲛⲛⲟⲩ ⲛⲉⲙⲛⲓ ⲍⲉⲛⲧⲁⲙⲉⲧϫⲱⲃ, ϫⲉⲁⲓⲉⲣ-ⲧⲟⲗⲙⲁⲛ, ⲁⲓ ⲉⲧⲉⲧⲉⲛⲙⲛⲧ ⲍⲉⲛⲧ-
[Λ] ⲧⲛⲱⲙⲛ ⲙⲡⲓⲟⲩⲣⲟ ⲙⲙⲁⲓⲛⲟⲩⲧ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲥ ⲛⲉⲙⲛⲓⲁⲣ-ⲭⲱⲛ ⲛⲉⲙⲧⲥⲧⲛⲕⲗⲏⲧⲓⲕⲏ. ⲉⲁⲧⲉⲧⲉⲛⲉⲣ-ⲉⲧⲓⲛ ⲙⲙⲟⲓ ⲉⲑⲃⲉ-
ⲡⲥⲱⲙⲁ ⲙⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉⲣⲁⲧⲓⲗⲁⲧⲏⲥ, ϫⲉⲉⲑⲃⲉⲟⲩ ⲙⲡⲟⲩⲭⲱ ⲙⲡⲉϥⲥⲱⲙⲁ ⲍⲁⲧⲉⲛⲡⲥⲱⲙⲁ ⲙⲡⲉϥϣⲫⲏⲣ ⲛⲁⲛⲁ-ⲧⲟⲗⲉⲟⲥ, ⲁⲗⲗⲁ ⲁϥⲟⲩⲟϩ ⲍⲉⲛⲧⲭⲱⲣⲁ ⲛⲭⲏⲙⲓ, ⲁⲧⲉⲛⲡⲟⲗⲓⲥ

1) ⲁⲛⲁⲧⲟⲗⲟⲥ 1st hand.

ⲁⲛⲧⲓⲱⲭⲓⲁ ⲯⲱⲧ ⲙⲙⲟⲩ, ⲉⲟⲃⲉ ⲍⲉⲛⲁⲩⲙⲟⲩⲓ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲟⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥⲡⲉ.

ⲁⲛⲟⲕ ⲇⲉ ⲫⲱ ⲡⲉⲧⲥⲱⲡⲉ ⲉⲟⲣⲓⲧⲁⲙⲱⲧⲉⲛ ⲍⲉⲉⲟⲃⲉⲟⲩ ⲁⲩⲥⲓ ⲙⲡⲉⲩⲥⲱⲙⲁ ⲉⲍⲣⲏⲓ ⲉⲭⲏⲙⲓ, ⲕⲉⲣⲉⲣ ⲟⲩⲕⲁⲣⲓ ⲛⲯⲉⲙⲙⲟ ⲁⲛⲡⲉ, ⲁⲗⲗⲁ ⲡⲕⲁⲣⲓ ⲙⲡⲉⲩⲓⲱⲧⲡⲉ. ⲁⲥⲯⲱⲡⲓ ⲇⲉ, ⲱ ⲛⲁⲙⲉⲛⲣⲁ†, ⲉⲣⲉⲫⲓⲱⲧ ⲛⲕⲗⲁⲩⲇⲓⲟⲥ ⲟⲓ ⲛⲟⲩⲣⲟ ⲉⲁⲛⲧⲓⲱⲭⲓⲁ, ⲉⲣⲉⲡⲓⲁⲧⲓⲟⲥ ⲕⲩⲣⲓ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲟⲓ ⲛⲕⲟⲩⲍⲓⲡⲉ ⲛⲉⲙⲡⲉⲩⲥⲱⲙⲓ [1]) ⲕⲩⲣⲁ ⲑⲉⲟⲥⲛⲱⲥⲧⲁ ⲛⲉⲙⲟⲟⲩⲁⲥⲓⲁ, ⲁⲣⲁⲛⲛⲟⲍ ⲙⲡⲟⲗⲉⲙⲟⲥ ⲧⲱⲟⲩⲛ ⲉⲍⲱⲩ, ⲁⲯⲱⲟⲩⲛⲓ ⲣⲓⲧⲉⲛⲡⲓⲱⲟⲣⲧⲉⲣ ⲍⲉⲛⲡⲓⲟⲗⲉⲙⲟⲥ, ⲁⲩⲙⲟⲩ. ⲁⲛⲁⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲛⲁⲩ ⲉⲡⲓⲁⲧⲓⲟⲥ ⲕⲩⲣⲓ ⲕⲗⲁⲩⲇⲓⲟⲥ ⲉⲩⲟⲓ ⲛⲕⲟⲩⲍⲓ, ⲉⲩⲥⲃⲟⲕ ⲍⲉⲛ†ⲙⲁⲓⲛ, ⲍⲉⲭⲛⲁϣⲉⲣ-ⲁⲓⲱⲕⲓⲛ ⲁⲛ ⲛⲛⲓⲉⲣⲃⲏ|ⲟⲩⲓ ⲛⲧⲉ†ⲙⲉⲧⲟⲩⲣⲟ, ⲛⲁⲣⲉⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ fol. 44.
ⲟⲩ ⲉⲍⲉⲛⲛⲓⲣⲱⲙⲉⲟⲥ. ⲁⲧⲁⲙⲟⲛⲓ [ⲙⲡⲥⲟⲛ] [2]) ⲙⲡⲧⲟⲗⲟⲙⲉⲟⲥ ⲫⲓⲱⲧ ⲙⲡⲓⲁⲧⲓⲟⲥ ⲕⲗⲁⲩⲇⲓⲟⲥ, ⲉⲡⲉⲥⲣⲁⲛⲡⲉ ⲛⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ, ⲁⲩⲧⲣⲉⲙⲥⲟⲩ ⲣⲓⲍⲉⲛⲡⲱⲣⲟⲛⲟⲥ ⲛⲛⲓⲣⲱⲙⲉⲟⲥ. ⲡⲁⲓⲣⲏ† ⲙⲡⲉⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ ⲕⲏⲛ ⲉⲣⲱⲟⲩ ⲍⲉⲛⲡⲟⲩⲟⲩⲙⲟⲥ ⲉⲟⲃⲉⲡⲱⲛⲣⲓ ⲙⲡⲟⲩⲟⲩⲣⲟ ⲉⲧⲁⲩⲟⲗⲩ ⲛⲁϫⲙⲁⲗⲱⲧⲟⲥ [3]), ⲛⲉⲙⲛⲟⲩⲕⲉⲡⲟⲗⲓⲥ ⲉⲧⲁⲩϣⲟⲗⲟⲩ. ⲗⲟⲓⲡⲟⲛ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲍⲉⲁⲥⲙⲟⲩ ⲛϫⲉ ⲡⲧⲟ-ⲗⲟⲙⲉⲟⲥ ⲡⲟⲩⲣⲟ, ⲫⲓⲱⲧ ⲙⲡⲓⲁⲧⲓⲟⲥ ⲕⲗⲁⲩⲇⲓⲟⲥ [4]), ⲁⲩⲣⲁϣⲓ, ⲛⲁⲩⲙⲉⲧⲉ ⲍⲉⲙⲙⲟⲛ ⲟⲩⲣⲟ ⲛⲁⲣⲉⲙⲥⲓ ⲣⲓⲍⲉⲛⲡⲓⲱⲣⲟⲛⲟⲥ. ⲁⲩ†-ⲃⲉϫⲉ ⲛⲕⲉ̄ⲍ ⲛⲉⲟⲛⲟⲥ, ⲉⲟⲣⲟⲩ† [5]) ⲛⲉⲙⲱⲟⲩ ⲍⲉⲛⲡⲓⲟⲗⲉⲙⲟⲥ, ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲍⲉⲉϥⲉⲥⲟⲛ ⲁⲩⲍⲱⲧⲉⲃ ⲙⲡⲯⲩⲛⲣⲓ ⲙⲡⲟⲩⲣⲟ, ⲁⲩⲯⲱⲥ ⲛⲛⲉⲛⲡⲟⲗⲓⲥ, ⲁⲛⲟⲛ ⲫⲱⲛ ⲧⲉⲛⲛⲁϫⲁ-ⲧⲟⲧⲉⲛ ⲉⲃⲟⲗ ⲁⲛ, ⲯⲁⲧⲉⲛⲍⲱⲧⲉⲃ ⲛⲕⲗⲁⲩⲇⲓⲟⲥ, ⲡⲯⲩⲛⲣⲓ ⲙⲡⲟⲩⲣⲟ, ⲛⲧⲉⲥⲯⲉⲃⲓⲱ, ⲛⲧⲉⲛⲯⲱⲗ ⲫⲱⲛ ⲛⲛⲟⲩϫⲱⲣⲁ. ⲗⲟⲓ-

1) Read ⲛⲉⲙⲛⲉⲥⲱⲙⲓ as Zoega.
2) Added above the line in another hand. 3) Read ⲁⲓϫⲙⲁⲗⲱⲧⲟⲥ.
4) ⲕⲗⲁⲇⲓⲟⲥ 1st hand. 5) Read †-ⲧⲟⲧⲟⲩ as below.

пон ıс ϩанрωмı ⲛ̀ⲱωт ат̀ ⲉвоλ ⲍенпıперсне,
λβ] атгаме ноумерıанос ⲉпоухроϥ | ⲉтаваϥ. оυоϩ ат-
гамоϥ ⲍеат†-веке ⲛ̄ⲍ ⲛⲉθнос, ⲉθроυ†-тотоυ немωоυ.

ноумерıанос ⲇе ⲉтаϥсωтем ⲉнаı, аϥⲱθортер
ⲉмаⲱω, аυкω† ⲉфωт ⲛ̀ⲥıоυı, ⲛ̀теϥха †метоυро
ⲛ̀сωϥ ⲉθвепкυнаınос ⲛ̀ıвагвагос ⲉтⲱⲉвıноυт.
λοıпон ат†-ныатϥ ⲙ̀поυро ⲉвоλ ⲉθведантнрωн
ⲛ̀технı ⲍентеϥⲍокоυ ⲉппоλемос. ⲍен†оυнос ⲇе
аϥмоυ† ⲉоυстратнλатнс, ⲍеанастасıос, аϥ† наϥ
ноυвоноıа мматоı, ⲉθреϥρωλ ⲉрнс ⲍенχнı тнрϥ,
ⲉυⲍω ммос наϥ ⲍеамоυ ⲛ̀тектаλо ⲛ̀текⲍıⲍ ⲉхен-
таафе, ⲛ̀текωрк ннı ⲍетнрωн нıвен ⲉкнаⲍемоυ
ⲍенχнı, ннекха оυаı ммωоυ ⲉвоλ ⲱатеноторпоυ
ⲉппоλемос. анастасıос ⲇе аϥı ⲉрнс ⲍенχнı,
fol. 45. мпеϥкнн ⲉυер-ϩωт | ⲍенфıаро ⲱатеϥмонı ⲉоυмонн
λγ ⲍепафор мп̀ⲱωт, ⲉтепкаϩ ⲙ̀фıωт ⲙ̀фн ⲉтенер-ⲱаı
наϥ ⲙ̀фоор, пıатıос ⲑеоⲇорос пıстратнλатнс.
ⲉтаıстратнλатнс ⲍωıλı ⲉпıма ⲉтеммау, ⲁпıепа-
рхос ⲛ̀тепıма ⲉтеммау ı ⲉвоλ ⲍаⲍωϥ, ϩран ⲇе
мпıепархоспе кυрос, аϥер оυнⲱ† ⲛ̀ⲱопс ⲉроϥ
немнеϥматоı.

пıмакарıос ⲇе ıωаннıс, ϩωт мпıатıос ⲑеоⲇорос
пıстратнλатнс, псон ⲛ̀тсрıмı мпıепархоспе. нооϥ
ⲇе ϩωϥ аϥı ⲍаⲍωϥ мпıстратнλатнс. ϩаı ⲇе ⲭе-
ıωаннıс неоυсаıепе ⲍенпеϥсωма, оυⲃерıпе ⲍен-
пеϥро, неоυполемархоспе нсеλсıλ, ⲉϥоı нⲍωрı
ⲍенпеϥⲍıннау ⲉроϥ. ⲉтаıстратнλатнс нау ⲉроϥ,
λδ] | аϩраıı ⲉмаⲱω, аϥсознı еаıϥ ⲛ̀тυрωн, аϥχаϥ

ϩⲓⲧϩⲏ ⲙ̀ⲙⲟϥ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲁϥϣⲱⲡⲓ ϧⲉⲛⲟⲩϥⲓ-ⲁ̀ϩⲟⲙ
ⲛⲉⲙⲟⲩⲣⲓⲙⲓ. ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲇⲉ ⲁϥϯ ⲛⲁϥ ⲛ̀ⲟⲩⲡⲁⲛⲛⲓⲛ
ⲛ̀ⲛⲟⲩⲃ ⲛⲉⲙⲟⲩϩⲉⲃⲥⲱ ⲙ̀ⲙⲉⲧⲟⲩⲣⲟ ⲛⲉⲙⲟⲩⲉϩⲑⲟ ⲉϥⲧⲁⲓ̀ⲏ̀ⲟⲩⲧ
ⲛⲉⲙϩⲁⲛⲙⲁⲧⲟⲓ ϧⲁⲣⲁⲧϥ. ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲓⲱⲁⲛⲛⲏⲥ,
ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲧⲁⲓ̀ⲟ̀ ⲉ̀ⲧⲁⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲧⲏⲓϥ ⲛⲁϥ, ⲁϥⲉⲣ-
ⲙ̀ⲕⲁϩ ⲛ̀ϩⲏⲧ ⲉ̀ⲙⲁϣⲱ, ⲟⲩⲟϩ ⲁϥⲣⲓⲙⲓ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲡⲁϭ̅ⲥ̅
ⲟⲩⲇⲓⲕⲉⲟⲛ ⲁⲛ ⲉⲑⲣⲉⲡⲉⲕⲃⲱⲕ ϭⲓ ⲉϩⲗⲓ ⲛ̀ⲧⲟⲧⲕ, ⲁⲗⲗⲁ
ⲡⲉⲧⲥϣⲉ ⲉⲑⲣⲉⲛϯ ⲛⲁⲕ ⲛ̀ϩⲁⲛⲕⲉⲧⲁⲓ̀ⲟ̀. ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ
ⲇⲉ, ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ ⲉϥⲣⲓⲙⲓ, ⲁϥⲉⲣ-ϩⲟϯ ϫⲉⲛ̀ⲛⲉϥⲫⲱⲧ,
ⲁϥϭⲓⲧϥ ⲉ̀ⲟⲩⲙⲁⲛ̀ⲉⲣ-ϩⲱⲧ, ⲁϥϩⲟⲡϥ ⲉ̀ϧⲟⲩⲛ. ⲁϥⲥⲱⲧⲉⲙ
ⲛ̀ϫⲉ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ, ⲡϩⲁⲓ ⲛ̀ⲧⲉϥⲥⲱⲛⲓ, ϫⲉⲁⲩ|ϩⲱⲧⲡ ⲛ̀ⲓⲱ- fol. 46.
ⲁⲛⲛⲏⲥ ⲉ̀ϧⲟⲩⲛ ⲁϥⲣⲓⲙⲓ ϧⲉⲛⲟⲩⲙ̀ⲕⲁϩ ⲛ̀ϩⲏⲧ, ⲁϥⲡⲁⲣⲁⲕⲁⲗⲓⲛ
ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲑⲃⲏⲧϥ. ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲇⲉ ⲙ̀ⲡⲉϥ-
ⲭⲁϥ ⲉ̀ⲃⲟⲗ ⲉⲑⲃⲉⲡⲉϥⲙⲉⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟϥ. ⲁⲥϣⲱⲡⲓ ⲇⲉ
ⲉ̀ⲣⲉⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ϩⲟⲧⲡ ⲉ̀ϧⲟⲩⲛ, ⲁⲩⲧⲁⲙⲉ ⲫⲩⲗⲓⲁ[1])
ⲧⲉϥⲥⲱⲛⲓ, ⲧⲥϩⲓⲙⲓ ⲙ̀ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ, ϫⲉⲁⲩⲧⲁϩⲉ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲉⲥⲟⲛ, ϫⲉⲛ̀ⲥⲉⲟⲗϥ ⲉ̀ⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ⲛ̀ⲑⲟⲥ ⲇⲉ ⲁⲥⲧⲱⲛⲥ,
ⲁⲥⲓ̀ ϩⲁⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲥⲥⲟⲛ ϧⲉⲛⲡⲓⲙⲁ ⲉϥϩⲟⲧⲡ ⲉϧⲟⲩⲛ
ⲛ̀ϧⲏⲧϥ, ⲁⲥⲥⲱⲗⲡ ⲉ̀ⲃⲟⲗ ⲛⲥⲁⲡϥⲱⲓ ⲛ̀ⲧⲉⲥⲁ̀ⲫⲉ ⲟⲩⲟϩ ⲛⲁⲩ-
ⲣⲓⲙⲓ[2]) ⲙ̀ⲡⲃ̅ⲡⲉ. ⲓⲱⲁⲛⲛⲏⲥ ⲙⲉⲛ ϫⲉⲁⲩⲛⲁϭⲓⲧϥ ⲉ̀ⲟⲩⲕⲁϩⲓ ⲛ̀ϣⲉ-
ⲙ̀ⲙⲟ, ⲧⲉϥⲥⲱⲛⲓ ⲇⲉ ϩⲱⲥ ⲉⲥⲣⲓⲙⲓ ϫⲉⲉⲩⲛⲁϣⲟⲛϩⲥ ⲙ̀ⲡⲉⲥⲥⲟⲛ.
ⲡⲗⲏⲛ ⲁ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲣⲓⲙⲓ ⲛⲉⲙⲟⲩϥⲓ-ⲁ̀ϩⲟⲙ ϣⲱⲡⲓ ⲛⲱⲟⲩ,
ⲉ̀ⲣⲉⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲏϣ ⲕⲱϯ | ⲉ̀ⲣⲱⲟⲩ. ⲧⲟⲧⲉ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ |ⲗ̅ⲋ̅
ⲁ̀ϥⲥⲱⲧⲉⲙ ⲉⲧⲥⲙⲏ ⲛ̀ⲛⲓⲙⲏϣ ⲁϥϣⲓⲛⲓ ϫⲉⲟⲩⲡⲉ ⲉⲧϣⲟⲡ.
ⲁⲩⲧⲁⲙⲟϥ ϫⲉⲧⲥⲱⲛⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥⲡⲉ ⲉⲧⲣⲓⲙⲓ ⲉ̀ⲣⲟϥ. ⲥⲁⲧⲟⲧϥ
ⲁϥⲟⲩⲱⲣⲡ, ⲁϥⲱ̀ⲗⲓ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲉⲃⲟⲗ ϧⲉⲛⲧⲟⲩⲙⲏϯ, ⲉϥⲉⲣ-
ϩⲟϯ ϫⲉⲛ̀ⲛⲟⲩⲟⲗϥ ⲛ̀ⲧⲟⲧϥ. ⲉⲧⲁⲩϭⲓⲧϥ ⲇⲉ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲓⲥ-

1) Read ⲁⲙⲫⲩⲗⲓⲁ or ⲁⲛⲫⲩⲗⲓⲁ. 2) ⲁⲩⲣⲓⲙⲓ 1st hand.

ⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲁⲧⲉϥⲥⲱⲛⲓ ⲓ̇ ⲉ̇ⲃⲟⲗ ϧⲉⲛⲑⲙⲏϯ ⲙ̇ⲡⲓⲙⲏϣ ⲙ̇ⲡⲉⲙⲑⲟ ⲙ̇ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲉ̇ⲣⲉⲧⲉⲥⲁ̇ⲫⲉ ϭⲟⲣⲡ ⲉⲃⲟⲗ, ⲁⲥϣⲱⲡ ⲛ̇ⲧⲫⲁϣⲓ ⲙ̇ⲡⲓϥⲱⲓ ⲛ̇ⲧⲉⲧⲉⲥⲁⲫⲉ, ⲁⲥⲛⲟϫϥ ⲉ̇ϫⲉⲛⲡⲉⲥⲥⲟⲛ ⲉⲥⲣⲓⲙⲓ. ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲇⲉ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲁϥϩⲱⲃⲥ ⲙ̇ⲡⲉϥϩⲟ ⲉⲑⲃⲏⲧⲥ, ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉⲧⲁϣⲉⲣⲓ, ϯ-ⲁ̇ⲥⲟ ⲉ̇ⲧⲉⲙⲉⲧⲉ̇ⲗⲉⲩⲑⲉⲣⲟⲥ. ⲙ̇ⲙⲟⲛ, ϣⲉⲡⲟⲩϫⲁⲓ ⲙ̇ⲡⲟⲩⲣⲟ, ϫⲉⲙ̇ⲙⲟⲛ ⲟⲩⲡⲉⲧϩⲱⲟⲩ ⲛⲁⲧⲁϩⲟϥ ⲁⲛ. ⲛ̇ⲑⲟⲥ ⲇⲉ ⲁⲛⲫⲩⲗⲓⲁ̇ ⲧⲥⲱⲛⲓ
fol. 47. ⲙ̇ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϫⲁⲥ ϫⲉⲱ̇ ⲡⲁϭ̅ⲥ̅, ⲡⲁⲱ̇ⲟⲩ | ⲛⲉⲙⲡⲁϣⲟⲩϣⲟⲩ ⲛⲉⲙⲧⲁⲙⲉⲧⲉ̇ⲗⲉⲩⲑⲉⲣⲟⲥⲡⲉ ⲡⲁⲥⲟⲛⲡⲉ. ⲱ̇ ⲡⲁϭ̅ⲥ̅, ⲁⲕϣⲁⲛⲫⲟⲣϫⲧ ⲉ̇ⲡⲁⲥⲟⲛ, ⲡⲁⲱ̇ⲟⲩ ⲛⲉⲙⲧⲁⲙⲉⲧⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲛⲁⲉⲣ-ⲥⲁⲡⲉⲥⲏⲧ ⲛ̇ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ. ϯⲡⲁⲣⲁⲕⲁⲗⲓⲛ ⲙ̇ⲙⲟⲕ, ⲡⲁϭ̅ⲥ̅ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲙ̇ⲡⲟⲩϫⲁⲓ ⲙ̇ⲡⲟⲩⲣⲟ, ⲉ̇ϣⲱⲡ ⲉⲕⲕⲱϯ ⲛ̇ⲥⲁⲭⲣⲏⲙⲁ, ⲛⲁⲟⲩⲥⲓⲁ, ⲛⲁⲛⲟⲩⲃ, ⲛⲁϩⲁⲧ, ⲛⲁⲧⲉⲃⲛⲱⲟⲩⲓ̇, ⲛⲁⲕⲟⲙⲁⲣⲓⲟⲛ, ⲛⲁⲃⲱⲕ, ⲛⲁⲃⲱⲕⲓ, ⲛⲉⲙϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̇ⲧⲉⲛⲧⲏⲓ, ⲛⲁⲡⲁⲥⲟⲛⲛⲉ. ⲁ̇ⲗⲓⲧⲟⲩ ⲛⲁⲕ, ⲭⲁ ⲡⲁⲥⲟⲛ ⲛⲏⲓ ⲉ̇ⲃⲟⲗ, ⲉϣⲱⲡ ⲉⲕⲕⲱϯ[1] ⲛ̇ⲥⲁⲣⲱⲙⲓ, ⲓⲥ ⲡⲁϣⲏⲣⲓ ⲃ̅ [ⲉⲧⲁⲓϣⲁⲛⲟⲩϣⲟⲩ ϧⲉⲛⲛⲁ̇ⲙⲛⲟⲧ][2]), ⲟ̇ⲗⲟⲩ ⲛⲁⲕ, ⲭⲁ ⲡⲁⲥⲟⲛ ⲛⲏⲓ ⲉ̇ⲃⲟⲗ. ⲙ̇ⲡⲉⲣϯ ⲙ̇ⲡⲁⲓⲙ̇ⲕⲁϩ ⲛ̇ϩⲏⲧ ⲉ̇ϧⲣⲏⲓ ⲉ̇ⲡⲁϩⲏⲧ.

ϧⲉⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲙ̇ⲡⲉⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲭⲁϥ ⲉ̇ⲃⲟⲗ,
ⲗ̅ⲏ̅| ⲁⲗⲗⲁ ⲉϥⲥⲟⲛϩ ⲛ̇ⲧⲟⲧϥ ϣⲁⲡⲉϥⲣⲁⲥϯ. | ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛⲡⲓⲉ̇ϫⲱⲣϩ ⲉ̇ⲣⲉⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ϩⲟⲧⲡ ⲉ̇ϧⲟⲩⲛ, ⲉϥⲧⲟⲓ ⲛ̇ⲃⲉⲛⲓⲡⲓ, ⲉϥⲣⲓⲙⲓ ϧⲉⲛⲟⲩⲙ̇ⲕⲁϩ ⲛ̇ϩⲏⲧ. ⲓⲥ ⲟⲩⲟⲩⲱⲓⲛⲓ ⲁϥϣⲁⲓ ⲉ̇ϫⲱϥ, ⲟⲩⲥⲙⲏ ⲁϥⲥⲱⲧⲉⲙ ⲉ̇ⲣⲟⲥ ⲉⲥϫⲱ ⲙ̇ⲙⲟⲥ ϫⲉⲓⲱⲁⲛⲛⲏⲥ ⲓⲱⲁⲛⲛⲏⲥ, ϩⲱ ⲉ̇ⲣⲟⲕ ⲉⲕⲣⲓⲙⲓ. ⲁϥⲉⲣ-ⲟⲩⲱ̇ ⲛ̇ϫⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲉϥϫⲱ ⲙ̇ⲙⲟⲥ ϫⲉⲡⲁϭ̅ⲥ̅ ⲉ̇ⲓ̇ⲣⲓⲙⲓ ϫⲉⲉⲩϭⲓ ⲙ̇ⲙⲟⲓ ⲛ̇ϫⲟⲛⲥ ⲉⲩⲱ̇ⲗⲓ ⲙ̇ⲙⲟⲓ ⲉ̇ⲟⲩⲕⲁϩⲓ ⲛ̇ϣⲉⲙⲙⲟ, ⲉⲩⲟⲩⲱϣ ⲉ̇ϣⲟⲛϩⲧ ⲙ̇ⲡⲕⲁϩⲓ

1) ⲉϣⲱⲡⲉⲕ ⲉⲕⲕⲱϯ Ms.

2) Inserted above the line in another hand.

ⲛⲧⲉⲛⲁⲓⲟϯ. ⲡⲉϫⲉ ϯⲥⲙⲏ ⲛⲁⲩ ϫⲉⲙⲡⲉⲣⲣⲓⲙⲓ ⲉⲃⲉⲡⲕⲁⲣⲓ ⲛⲛⲉⲕⲓⲟϯ, ϫⲉⲣⲱϯⲡⲉ ⲛⲧⲉⲡⲉⲕⲥⲡⲉⲣⲙⲁ ⲟⲩⲟⲣ ⲉϫⲱⲕ ⲱⲁⲉⲛⲉⲣ. ⲡⲓⲙⲁ ⲉⲕⲣⲟⲧⲡ ⲉⲃⲟⲩⲛ ⲉⲣⲟⲕ ⲛⲁⲱⲟⲡⲓ ⲛⲟⲩⲙⲁⲛⲟⲩⲟⲣ ⲙⲡⲉⲕⲥⲱⲙⲁ ⲱⲁⲉⲛⲉⲣ. ⲥⲛⲁⲉⲣ-ⲣⲉⲙⲓ ⲛⲛⲓϫⲟⲓ ⲉⲧⲉⲣ-ⲣⲱⲧ, ⲥⲛⲁⲉⲣ-ⲗⲱⲕⲓⲛ ⲛⲥⲁⲛⲓⲇⲉⲙⲱⲛ ⲛⲉⲙⲛⲓⲇⲣⲁⲕⲱⲛ ⲉⲧⲣⲓϫⲉⲛⲡⲓⲕⲁⲣⲓ. ⲡⲓⲙⲁ ⲉⲕⲣⲟⲡⲧ ⲉⲃⲟⲩⲛ ⲉⲣⲟⲕ ⲥⲛⲁⲉⲣ ⲟⲩⲉⲣⲣⲱⲧ ⲛⲥⲉ|ϩⲣⲓ fol. 48.
ⲛⲟⲩⲱⲙ ϩⲉⲛⲧⲉⲥⲙⲏϯ ⲉⲃⲉⲣⲣⲱⲙⲓ ⲙⲡⲓⲟⲣⲁⲗⲟⲗⲓ ⲛⲉⲙⲡⲉⲛⲟⲩ ⲙⲡ̅ⲭ̅ⲥ̅. ϯⲛⲟⲩ ϫⲉⲱ ⲓⲱⲁⲛⲛⲏⲥ, ⲙⲡⲉⲣⲣⲓⲙⲓ ⲉⲃⲉⲡⲕⲁⲣⲓ ⲛⲛⲉⲕⲓⲟϯ, ⲟⲩⲇⲉ ⲙⲡⲉⲣⲉⲣ-ⲣⲟϯ ⲉⲃⲉⲡⲡⲟⲗⲉⲙⲟⲥ. ⲛⲛⲉⲧⲉⲕⲥⲛⲏⲓ ϥⲉⲛ ⲥⲛⲟⲩ ⲉⲃⲟⲗ, ⲟⲩⲇⲉ ⲛⲛⲉⲟⲩϣⲱⲗⲣ ⲥⲟⲣ ⲉⲡⲉⲕⲥⲱⲙⲁ. ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲡⲉⲥⲣⲛⲧ ⲓ ⲉⲣⲟⲕ, ⲁⲩⲕⲛⲓⲛ ⲉⲃⲟⲗ ϩⲁⲡⲓⲣⲓⲙⲓ, ⲁⲗⲗⲁ ⲛⲁⲩⲥⲓ-ⲩϥⲓⲣⲓⲧⲉ ϫⲉⲛⲁⲩ ⲛⲣⲛϯ ⲡⲁⲥⲡⲉⲣⲙⲁ ⲛⲁⲉⲣ-ⲣⲉⲙⲡⲁⲕⲁⲣⲓ. ⲙⲡⲓⲥⲓ-ⲥⲣⲓⲙⲓ ⲉⲛⲉⲣ, ⲟⲩⲇⲉ ⲙⲡⲓⲙⲁⲥ-ⲩⲛⲣⲓ. ⲁⲗⲗⲁ ϥⲟⲩⲱⲩ ⲙⲡⲥ̅ⲥ̅ ⲙⲁⲣⲉⲥⲩⲱⲡⲓ ⲉϩⲣⲏⲓ ⲉϫⲱⲓ. ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲁⲛⲁⲡⲉⲥⲧⲓⲙⲓ ⲛⲉⲙⲛⲁⲡⲉⲩϭⲟⲩ ⲥⲟⲃϯ ⲛⲛⲟⲩⲥⲕⲉⲩⲟⲥ ⲙⲡⲟⲗⲉⲙⲓⲕⲟⲛ, ⲁⲩⲉⲛ ⲛⲓⲕⲉⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲧⲭⲏ ϩⲉⲛⲛⲟⲩϭⲟⲩ, ϫⲉⲣⲓⲛⲁ ⲛⲥⲉϩⲱⲧⲉⲃ ⲙⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲛⲥⲉⲱⲗⲓ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲛⲧⲟⲧⲥ. ⲗⲟⲓⲡⲟⲛ ⲇⲉ ⲁⲩⲧⲁⲙⲉ ⲓⲱⲁⲛ-|ⲛⲏⲥ ⲉⲡⲁⲓⲥⲟϩⲛⲓ ⲉⲕⲣⲟⲧⲡ ⲉⲃⲟⲩⲛ, ⲁⲩⲉⲣ-ⲙⲕⲁⲣ ⲛⲣⲛϯ ⲉⲙⲁⲱⲱ ⲁⲩⲟⲩⲱⲣⲡ ⲛⲥⲁⲕⲧⲣⲟⲥ ⲡⲓⲉⲡⲁⲣⲭⲟⲥ ⲡⲣⲁⲓ ⲛⲧⲉⲩⲥⲱⲛⲓ ⲛⲉⲙ-|ⲙ̄
ⲁⲛⲫⲣⲁⲗⲓⲁ ⲧⲉⲩⲥⲱⲛⲓ, ⲡⲉϫⲁⲩ ⲛⲱⲟⲩ. ϫⲉⲟⲩⲛⲉ ⲡⲁⲓⲣⲱⲃ ⲉⲣⲉⲧⲉⲛⲟⲩⲱⲱⲩ ⲉⲁⲩ; ⲉⲣⲉⲧⲉⲛⲟⲩⲱⲱⲩ ⲉⲃⲱⲧⲉⲙ [1]) ⲙⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ; ⲙⲫⲟⲣ ⲛⲁⲥⲛⲛⲟⲩ. ⲙⲡⲉⲣⲓⲣⲓ ⲙⲡⲁⲓⲥⲓ ⲛϩⲟⲛⲥ ⲙⲡⲉⲙⲛⲟ ⲙⲫ̄ϯ, ⲛⲧⲉⲩϫⲱⲛⲧ ⲛϫⲉⲡⲟⲩⲣⲟ, ⲛⲧⲉⲩⲟⲩⲱⲣⲡ, ⲛⲧⲉⲩⲧⲁⲕⲟ ⲛⲧⲉⲛⲡⲟⲗⲓⲥ. ⲁⲗⲗⲁ ϫⲁ ⲡⲓⲙⲁ ⲙⲫ̄ϯ, ⲧⲉⲛⲛⲁⲣϯ ϫⲉⲫⲛⲁ-ϫⲁⲛ ⲛⲥⲱⲩ ⲁⲛ ⲱⲁⲉⲛⲉⲣ. ⲁⲩϫⲱ ⲉⲣⲱⲟⲩ ⲛⲛⲓ ⲉⲧⲁⲩⲥⲟⲟⲙⲟⲩ ⲍⲉⲛⲡⲓⲙⲁ ⲛⲥⲱⲛϩ. ⲉⲡⲉⲩⲣⲁⲥϯ ⲇⲉ ⲁⲩⲓⲛⲓ ⲙⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ

1) = ⲍⲱⲧⲉⲃ.

ιωαννης ⲉⲃⲟⲗ ϩⲉⲛⲡⲓⲙⲁⲛⲥⲱⲛϩ, ⲉⲣⲟⲧⲙⲟⲩⲓ ⲛⲉⲙⲁⲩ. ⲟⲩⲙⲛⲩ ⲉⲃⲟⲗ ϩⲉⲛⲛⲁⲉⲩⲟⲟⲩ, ⲛⲓϩⲱⲟⲩⲧ ⲛⲉⲙⲛⲓϩⲓⲟⲙⲓ, ⲛⲓⲕⲟⲩϫⲓ ⲛⲉⲙⲛⲓⲙⲓⲩ†, ⲛⲓⲭⲏⲣⲁ ⲛⲉⲙⲛⲓⲟⲣϥⲁⲛⲟⲥ, ⲁⲩⲓ ⲧⲏⲣⲟⲩ, ⲉⲩⲣⲓⲙⲓ, ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉⲧⲉⲛⲩⲓⲛⲓ ⲉⲣⲟⲕ ⲡⲉⲛ-
ⲙⲉⲛⲣⲓⲧ ⲛⲥⲟⲛ ιωαννης, ⲛⲓⲡⲉⲧⲛⲁⲛⲉⲩ ⲉⲧⲁⲕⲁⲓⲧⲟⲩ ⲛⲉⲙⲁⲛ,
fol. 49. ⲉⲣⲉϥ† † ⲧⲟⲩⲧⲩⲉⲃⲓⲱ [1]) ⲛⲁⲕ, | ⲱ ⲡⲉⲛⲙⲉⲛⲣⲓⲧ ιωαννης. ⲛⲉⲛⲥⲟⲣⲧ ⲛⲛⲉⲕⲉⲥⲱⲟⲩ ⲡⲉⲧⲉⲛⲇⲉⲃⲥⲱ, ⲡⲉⲣⲟⲩⲟⲧ ⲛⲧⲉⲕⲕⲟⲓ ⲡⲉⲧⲉⲛⲧⲣⲟϥⲏ, ⲡⲉⲕⲛⲣⲡ ⲛⲙⲡⲉⲕⲛⲉⲣⲡⲉ ⲉⲧⲉⲩϥⲣⲁⲛⲓⲛ ⲙⲙⲟⲛ. ⲓⲧⲁ ⲁⲧⲉⲩⲥⲱⲛⲓ ⲁⲛϥⲩⲗⲓⲁ ϥⲁϩⲧⲉ ⲣⲓϫⲉⲛⲛⲉⲩⲙⲟ†, ⲉⲥⲣⲓⲙⲓ, ⲉⲥϫⲱ ⲙⲙⲟⲥ. ϫⲉ†ⲩⲓⲛⲓ ⲉⲣⲟⲕ, ⲡⲁⲙⲉⲛⲣⲓⲧ ιωαννης, ϥⲟⲩⲱⲓⲛⲓ ⲛⲧⲉⲛⲁⲃⲁⲗ. †ⲩⲓⲛⲓ ⲉⲣⲟⲕ ⲡⲁⲥⲟⲛ ⲉⲧⲣⲟⲗϫ ⲛⲧⲟⲧ ϫⲉⲁⲩⲥⲟϫⲧ ⲙⲡⲉⲕⲣⲟ. †ⲩⲓⲛⲓ ⲉⲣⲟⲕ ⲛⲉⲙⲡⲓⲕⲁⲣⲓ ⲛⲩⲉⲙⲙⲟ ⲉⲧⲟⲩⲛⲁⲟⲗⲕ ⲉⲣⲟϥ, ⲁⲛⲟⲕ ⲟⲩⲥⲉⲣⲓⲙⲓ ⲛⲥⲕⲉⲧⲟⲥ ⲛϫⲟⲃⲓ, ⲙⲙⲟⲛ ⲱϫⲟⲙ ⲙⲙⲟⲓ ⲉⲓ ⲉⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ. †ⲩⲓⲛⲓ ⲉⲣⲟⲕ, ⲡⲁⲙⲉⲛⲣⲓⲧ ⲛⲥⲟⲛ, †ⲉⲙⲓ ⲁⲛ ⲉⲡⲓⲑⲱⲱⲩ ⲉⲑⲛⲁⲱⲱⲡⲓ ⲙⲙⲟⲕ. ⲁⲓ† ⲡⲁⲱⲛⲣⲓ ⲃ̄ ⲛⲉⲙⲛⲁϫⲣⲛⲙⲁ ⲧⲏⲣⲟⲩ ϩⲁⲣⲟⲕ, ⲙⲡⲟⲩϫⲁⲕ ⲛⲛⲓ ⲉⲃⲟⲗ. †ⲛⲟⲩ ϫⲉⲥⲓ ⲛⲁⲕ ⲙⲡⲉⲩⲱⲓ ⲛⲧⲉⲧⲁⲁϥⲉ, ⲣⲓⲙⲁ ⲁⲕⲱⲁⲛⲥⲟⲙⲉ ⲉϫⲱⲩ, ⲛⲧⲉⲕⲉⲣ-ⲡⲁⲙⲉⲧⲓ ϩⲉⲛⲡⲓⲕⲁⲣⲓ ⲉⲕ-
ⲙⲃ̄] ⲛⲁⲣⲱⲗ ⲉⲣⲟϥ. ⲉⲣⲉϥⲛ ⲉⲧⲁϥ† ϫⲁⲣⲓⲉ ⲛⲓⲱⲥⲛϥ | ⲙⲡⲉⲙⲑⲟ ⲛϥⲁⲣⲁⲱ ⲡⲟⲩⲣⲟ ⲛϫⲏⲙⲓ [2]) ⲙⲡⲓⲥⲛⲟⲩ, ⲉⲩⲉ† ϫⲁⲣⲓⲉ ⲛⲁⲕ, ⲱ ιωαννης ⲡⲁⲥⲟⲛ. ⲉⲣⲉⲓⲛⲉ ⲉⲣ-ⲣⲉⲙⲓ ⲙⲙⲟⲕ, ⲛⲧⲉⲛⲉϫⲁⲧ-ⲧⲉⲗⲟⲥ † ⲉϩⲣⲏⲓ ⲉϫⲱⲕ ϩⲉⲛⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲉⲕⲛⲁⲣⲱⲗ ⲉⲣⲟϥ. ⲛⲁⲓ ⲇⲉ ⲉⲥϫⲱ ⲙⲙⲱⲟⲩ ⲛϫⲉ ⲁⲙⲫⲩⲗⲓⲁ ⲧⲥⲱⲛⲓ ⲛⲓⲱⲁⲛⲛⲓⲥ [2]) ⲉⲥⲣⲓⲙⲓ, ⲁⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲣⲓⲙⲓ ⲣⲱϥ ⲙⲡⲓⲛⲁⲩ ⲉⲧⲉⲙⲙⲁⲩ. ⲓⲧⲁ ⲁⲥⲕⲟⲧⲉ ⲉϫⲉⲛⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ†ⲧⲁⲣⲕⲟ ⲙⲙⲟⲕ, ⲱ ⲫⲏ ⲉⲧⲁϥⲱⲗⲓ ⲙⲡⲁⲥⲟⲛ ⲛⲧⲟⲧ

1) †ⲧⲟⲩⲧⲟⲩⲧⲩⲉⲃⲓⲱ Ms.

2) ⲙ corrected to ⲛ by the first hand in both cases.

ⲍⲉⲛⲟⲩⲥⲓ ⲛⲁⲟⲛⲉ, ϩⲓⲛⲁ ⲛⲧⲉⲕⲉⲣ ⲟⲩⲛⲁⲓ ⲛⲉⲙⲡⲁⲥⲟⲛ ⲍⲉⲛⲡⲉⲛⲟⲩ ⲙⲡⲉϫⲣⲟϫⲣⲉⲁ. ⲱ ⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲉⲕⲟⲛⲓ ⲙⲫⲙⲟⲩ, ⲡⲣⲉϫⲣⲱⲗⲉⲙ ⲛⲛⲓⲯⲩⲭⲏ. ⲍⲉⲟⲩⲛⲓ ⲁⲓ† ϫⲣⲏⲙⲁ ⲛⲁⲕ ⲍⲁⲡⲁⲥⲟⲛ, ⲙⲡⲉⲕϫⲁⲩ ⲛⲏⲓ ⲉⲃⲟⲗ. ⲁⲣⲓ-ⲫⲙⲉⲩⲓ ⲍⲉⲁⲕⲫⲱⲣⲍ ⲛⲟⲩⲥⲟⲛ ⲉⲧⲉϥⲥⲱⲛⲓ ⲛⲟⲣⲫⲁⲛⲟⲥ. †ⲱⲣⲕ ⲉⲣⲟⲕ ⲙⲡⲟⲩⲍⲁⲓ ⲙⲡⲟⲩⲣⲟ, ⲱ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲍⲉⲛⲛⲉⲕⲟⲩⲁⲣ-ⲍⲓⲥⲓ ⲉⲡⲁⲥⲟⲛ ⲫⲓⲧⲙⲱⲓⲧⲙⲙⲟⲩⲓ. †ⲱⲣⲕ | ⲉⲣⲟⲕ, fol. 50.
ⲱ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲍⲉⲛⲛⲉⲕⲟⲩⲱⲣⲡ ⲙⲡⲁⲥⲟⲛ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ, ⲍⲉⲛⲁⲓⲁⲣⲉϥ ⲉⲣⲟϥ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛⲧⲉ. ⲛⲁⲓ ⲇⲉ ⲉⲧⲁⲥ-ϩⲟⲧⲟⲩ ⲛϩⲉ ⲧⲉϥⲥⲱⲛⲓ, ⲁⲥⲉⲣ-ⲁⲥⲡⲁⲍⲉⲥⲟⲉ ⲙⲙⲟϥ, ⲁⲥⲧϥⲟϥ ⲉⲃⲟⲗ ⲉⲥⲣⲓⲙⲓ. ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲇⲉ ⲁⲩⲉⲛϥ ⲉⲃⲟⲩⲛ ⲉⲧⲡⲟⲗⲓⲥ ⲛ†ⲙⲉⲧⲟⲩⲣⲟ. ϕ̄† ⲡⲓⲁⲅⲁⲑⲟⲥ ⲁⲩ† ⲛⲟⲩⲛⲓⲱ† ⲛϫⲁⲣⲓⲥ ⲛⲁϥ ⲙⲡⲉⲙⲑⲟ ⲙⲡⲟⲩⲣⲟ ⲛⲉⲙⲛⲉⲭⲛⲓⲱ†, ⲙⲡⲟⲩⲟⲣⲡϥ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲇⲉ ⲁⲩⲥⲓⲧϥ ⲉⲃⲟⲩⲛ ⲉⲡⲉϥⲛⲓ, ⲛⲁϥⲙⲉⲓ ⲙⲙⲟϥ ⲉⲙⲁⲱⲱⲡⲉ, ⲉϥⲛⲁⲩ ⲉ†ⲛⲓⲱ† ⲛϫⲁⲣⲓⲥ ⲉⲧϫⲛ ⲍⲉⲛⲡⲉϥⲣⲟ. ⲁⲩⲉⲣ-ⲉⲧⲓⲛ ⲙⲡⲟⲩⲣⲟ ⲉⲟⲩⲁϩ-ⲥⲁϩⲛⲓ ⲛⲁϥ[1] ⲉ† ⲛⲧⲉϥⲱⲉⲣⲓ ⲛⲁϥ ⲉⲟⲩⲥⲣⲓⲙⲓ. ⲡⲟⲩⲣⲟ ⲇⲉ ⲁⲩⲟⲩⲁϩ-ⲥⲁϩⲛⲓ ⲉⲧⲛⲓⲥ ⲛⲁϥ.

ⲟⲩⲉϩⲟⲟⲩ ⲇⲉ ⲉⲃⲟⲗ ⲍⲉⲛⲟⲩⲉϩⲟⲟⲩ ⲁⲧⲥⲣⲓⲙⲓ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲙⲓⲥⲓ ⲙⲡⲁⲓⲛⲟⲍ ⲛϥⲱⲥⲧⲏⲣ, ⲉⲧⲉⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥⲡⲉ, ⲛⲥⲟⲩⲁ̄ | ⲙⲡⲓⲁⲃⲟⲧ ϫⲟⲓⲁⲕ. ⲧⲉϥⲙⲁⲩ [ⲙⲁ̄
ⲇⲉ ⲥⲧⲣⲁⲧⲓⲕⲓⲁ ⲡⲉϫⲁⲥ ⲙⲡⲉϥⲱⲧ ⲍⲉ†ⲛⲁⲙⲟⲩ† ⲉⲡⲁⲱⲏⲣⲓ ⲍⲉⲑⲉⲟⲇⲟⲣⲟⲥ ⲍⲉϫⲁⲥ ⲉⲩⲉϫⲉⲙ ⲡⲧⲁⲓⲟ ⲛⲉⲙⲟⲙⲉⲧϫⲱⲣⲓ ⲛⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲡⲱⲏⲣⲓ ⲛⲥⲱⲧⲏⲣⲓϫⲟⲥ, ⲟⲩⲟⲣ ⲛⲧⲉ-ⲛⲓⲛⲓⲱ† ⲧⲏⲣⲟⲩ ⲛⲧⲉⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ †-ⲧⲁⲓⲟ ⲛⲁϥ ⲙⲡⲉϥⲣⲛ†. ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϫⲁϥ ⲛⲁⲥ ⲍⲉⲟⲩⲟⲱⲱ ⲛⲧⲉ-ϕ̄†ⲡⲉ ϕⲁⲓ. ⲉⲛⲛⲁⲙⲟⲩ† ⲉⲣⲟϥ ⲉⲡⲁⲓⲣⲁⲛ ⲍⲉⲑⲉⲟⲇⲟⲣⲟⲥ.

1) ⲉⲟⲩⲁϩ-ⲥⲁϩⲛⲓ ⲛⲁϥ added above by another hand.

ⲉⲡⲓⲇⲏ ⲟⲙⲁⲩ ⲙⲫⲏ ⲉⲃⲟⲩⲁⲃ ⲛⲉⲟⲩⲭⲁⲙⲱⲉ-ⲓⲁⲱⲗⲟⲛⲧⲉ
ⲛⲉⲙⲡⲉⲥⲱⲧ, ⲉⲣⲉⲟⲩⲓⲁⲱⲗⲟⲛ ⲛⲧⲱⲟⲩ, ⲉⲧⲙⲟⲩⲧ ⲉⲣⲟⲩ ⲍⲉ-
ⲭⲣⲟⲛⲟⲥ, ⲫⲁⲓ ⲉⲛⲁⲭⲱⲉⲙⲱⲓ ⲙⲙⲟⲩ ⲛⲍⲉ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ
ⲛⲉⲙⲧⲉⲭⲱⲉⲣⲓ. ⲟⲩⲙⲛⲱ ⲟⲩⲛ ⲛⲥⲟⲡ ⲁⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ
ⲉⲣ-ⲕⲟⲗⲁⲕⲉⲩⲓⲛ ⲙⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ, ⲍⲉⲁⲣⲛⲟⲩ ⲥⲉⲛⲁ-
ⲥⲉⲕ ⲡⲉⲭⲛⲟⲩⲥ, ⲛⲥⲉⲟⲩⲱⲱⲩⲧ ⲙⲡⲓⲇⲱⲗⲟⲩ. ⲙⲡⲉⲭⲱⲟⲩⲧ ⲉⲃⲏⲉ
fol. 51. ⲍⲉⲛⲁⲣⲉⲡⲟⲩⲣⲟ ⲱⲉⲙⲱⲓ ⲙ|ⲡ̅ⲭ̅ⲥ̅ⲡⲉ ⲙⲡⲓⲥⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ,
ⲉⲃⲏⲫⲁⲓ ⲁⲩⲉⲣ-ⲣⲟ† ⲛⲉⲣ-ⲁⲛⲁⲥⲕⲁⲍⲓⲛ ⲙⲙⲟⲩ, ⲙⲛⲡⲱⲥ
ⲛⲧⲉⲭⲉⲣ-ⲕⲁⲧⲏⲕⲟⲣⲓⲛ ⲉⲣⲱⲟⲩ ⲍⲁⲧⲉⲛⲡⲟⲩⲣⲟ.

Ⲗⲟⲓⲡⲟⲛ ⲁⲡⲓⲣⲱⲃ ⲱⲥⲕ, ⲉⲣⲉⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲍⲉⲛ-
ⲡⲓⲧⲣⲁⲥⲙⲟⲥ, ⲛⲟⲟⲩ ⲛⲉⲙⲧⲉⲭⲉⲣⲓⲙⲓ. ⲡⲉⲭⲁⲥ ⲛⲁⲩ ⲛⲟⲩⲉ-
ⲣⲟⲟⲩ, ⲍⲉⲁⲙⲟⲩ ⲍⲉⲟⲩⲱⲱⲩⲧ ⲙⲡⲓⲛⲟⲩ† ⲛⲧⲉⲛⲁⲓⲟ†, ⲉⲃⲏⲉ
ⲍⲉⲁⲭⲉⲣ-ⲭⲁⲣⲓⲍⲉⲥⲟⲉ ⲛⲁⲛ ⲙⲡⲁⲓⲥⲁⲓⲉ ⲛⲱⲏⲣⲓ ⲡⲁⲣⲁⲛⲓⲧⲟ-
ⲣⲱⲛ [1]) ⲧⲏⲣⲟⲩ ⲛⲧⲉⲭⲏⲙⲓ. ⲉⲃⲏⲉ ⲍⲉⲉⲧⲉⲫ† ⲙⲡⲁⲓⲱⲧ †
ⲙⲡⲉⲕⲛⲁⲓ ⲉⲡⲉⲭⲣⲏⲧ ⲱⲁⲧⲉⲭⲧⲛⲓⲧ [2]) ⲛⲁⲕ ⲉⲧⲥⲣⲓⲙⲓ, ⲱⲁⲧⲁⲭⲫⲟ
ⲛⲁⲕ ⲙⲡⲁⲓⲥⲁⲓⲉ ⲛⲱⲏⲣⲓ ⲉⲧⲙⲉⲣ ⲛⲭⲁⲣⲓⲥ ⲛⲧⲁⲓⲙⲁⲓⲛ. ⲡⲓⲙⲁ-
ⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲭⲁⲩ ⲛⲁⲥ ⲍⲉⲁⲓⲍⲟⲥ ⲛⲉ ⲛⲟⲩⲙⲛⲱ
ⲛⲥⲟⲡ ⲍⲉⲟⲩⲛⲟⲩ† ⲁⲛⲡⲉ ⲡⲉⲛⲟⲩ†. ⲉⲃⲏⲫⲁⲓ †ⲛⲁⲟⲩⲱⲱⲩⲧ
ⲙⲙⲟⲩ ⲁⲛ. ⲁⲗⲗⲁ ⲁⲣⲉⲱⲁⲛⲡⲁⲍⲥ̅ ⲓⲛⲥ̅ ⲉⲣ-ⲭⲁⲣⲓⲍⲉⲥⲟⲉ
ⲛⲏⲓ ⲱⲁⲧⲉⲡⲁⲱⲏⲣⲓ ⲉⲣ-ⲛⲓⲱ†, †ⲛⲁⲥⲓⲧⲕ ⲉⲧⲁⲭⲱⲣⲁ, ⲛⲧⲁ-
ⲙⲥ̅] ⲟⲣⲉⲥⲛⲁⲣ† ⲉⲡⲁⲍⲥ̅ ⲓⲛⲥ̅ ⲡ̅ⲭ̅ⲥ̅, ⲙⲛⲡⲟⲧⲉ ⲛⲧⲉⲁⲓⲕ ⲛⲣⲉⲗⲏ-
ⲛⲟⲥ ⲙⲡⲉⲣⲓ†. ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲇⲉ ⲉⲫⲁⲓ, ⲍⲉ†ⲛⲁⲥⲓⲧⲕ ⲉⲧⲁ-
ⲭⲱⲣⲁ, ⲛⲧⲁⲟⲣⲉⲥⲛⲁⲣ† [3]) ⲉⲡⲁⲍⲥ̅ ⲓⲛⲥ̅ ⲛⲍⲏⲛⲧⲥ, ⲁⲥⲱⲟⲡⲓ
ⲍⲉⲛⲟⲩⲱⲟⲟⲣⲧⲉⲣ ⲉⲙⲁⲩⲱ. ⲁⲥⲱⲟⲡⲓ ⲙⲫⲣⲏ† ⲛⲟⲩⲗⲁⲃⲟⲓ
ⲉⲥⲗⲟⲃⲓ, ⲉⲥⲛⲟⲭⲛⲉⲭ ⲙⲙⲟⲩ, ⲉⲥⲃⲟⲣⲃⲉⲣ ⲙⲙⲟⲩ, ⲉⲥⲭⲱ
ⲙⲙⲟⲥ ⲍⲉⲫⲁⲓⲡⲉ ⲡⲉⲙⲱⲩⲁ ⲙⲡⲁⲓⲱⲧ ⲛⲉⲙⲡⲉⲩⲧⲁⲓⲟ, ⲱ ⲡⲓ-

1) ⲧⲣⲱ first hand. 2) ⲧⲛⲧ first hand.
3) ⲟⲣⲩ first hand.

ⲉⲩⲡⲧⲓⲟⲥ ⲛⲣⲉⲙⲛⲭⲏⲙⲓ, ⲉⲧⲁⲕⲱⲱⲥ ⲙⲡⲉⲥⲛⲟⲩⲧ ⲛⲉⲙⲡⲉⲥ-
ⲱⲉⲙⲱⲓ. ⲁⲗⲗⲁ ⲛⲓⲣⲉⲙⲛⲭⲏⲙⲓ ⲧⲛⲟⲩ ⲫⲁⲛⲁⲧⲉⲣⲙⲟⲧⲛⲉ.
ⲍⲉⲁⲡⲁⲓⲱⲧ ⲥⲓⲧⲕ ⲫⲱⲥ ⲃⲱⲕ, ⲁⲩⲧⲟⲩⲍⲟⲕ ⲉⲃⲟⲗ ⲍⲉⲛⲛⲓⲡⲟ-
ⲗⲉⲙⲟⲥ, ⲙⲡⲉⲥⲟⲩⲟⲣⲡⲕ ⲉⲣⲟⲩ, ⲁⲩⲧⲛⲓⲧ ⲛⲁⲕ ⲛⲥⲣⲓⲙⲓ
ⲍⲉⲛⲧⲁⲙⲉⲧⲉⲗⲉⲧⲟⲉⲣⲟⲥ ⲡⲁⲣⲁ⸗ⲫⲛⲟⲙⲟⲥ ⲛⲛⲁⲓⲟⲧ. ⲁⲓⲣⲉⲙⲥⲓ
ⲛⲉⲙⲁⲕ ⲍⲉⲛⲟⲧⲟⲣⲓⲥⲕⲓⲁ, ⲉⲣⲉⲫ̄ⲧ ⲛⲛⲁⲓⲟⲧ ⲙⲟⲥⲧ ⲙⲙⲟⲥ.
ⲟⲧⲟⲣ ⲩⲁⲧⲛⲟⲧ ⲧⲣⲉⲙⲥⲓ ⲛⲉⲙⲁⲕ ⲡⲁⲣⲁ⸗ⲫⲟⲧⲱⲱ ⲙⲡⲁⲛⲟⲩⲧ,
ⲁⲗⲗⲁ ⲩⲉⲡⲧⲁⲓⲟ ⲙⲡⲁⲛⲟⲩⲧ, ⲙ|ⲙⲟⲛ ⲉⲍⲟⲩⲥⲓⲁ ⲛⲧⲁⲕ ⲉⲃⲟⲩⲛ fol. 52.
ⲉⲣⲟⲓ ⲓⲥⲭⲉⲛⲡⲁⲛⲁⲩ ⲟⲩⲁⲉ ⲡⲁⲩⲛⲣⲓ ⲑⲉⲟⲇⲟⲣⲟⲥ, ⲁⲕⲱⲧⲉⲙ-
ⲟⲩⲱⲱⲧ ⲙⲡⲁⲛⲟⲩⲧ. ⲁⲗⲗⲁ ⲩⲁⲛⲧⲙⲕⲁⲣ ⲙⲡⲁⲡⲛⲁ̄, ⲧⲛⲁ-
ⲟⲩⲱⲣⲡⲕ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛⲉⲙⲛⲓⲧⲣⲱⲙ ⲧⲛⲟⲩ ⲛⲧⲉⲭⲛⲓ
ⲩⲁⲧⲟⲩⲍⲱⲧⲉⲃ ⲙⲙⲟⲕ. ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲇⲉ ⲓⲱⲁⲛⲛⲓⲥ ⲉⲧⲁⲩ-
ⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲁⲩⲉⲣ-ⲙⲕⲁⲣ ⲛⲇⲛⲧ ⲉⲙⲁⲩⲱ, ⲡⲉⲭⲁⲩ ⲭⲉⲁⲗ-
ⲛⲑⲱⲥ ⲙⲙⲟⲛ ⲡⲟⲗⲉⲙⲟⲥ ⲉⲫⲛⲁⲩⲧ ⲙⲫⲣⲛⲧ ⲙⲡⲡⲟⲗⲉⲙⲟⲥ [1])
ⲛⲧⲥⲣⲓⲙⲓ. ⲟⲩⲟⲛ ⲩⲱⲟⲙ ⲙⲙⲟ ⲉⲡⲉⲧⲣⲱⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲧⲉⲭⲟ-
ⲕⲟⲩ ⲉⲃⲟⲗ, ⲁⲗⲗⲁ ⲡ̄ⲭ̄ⲥ̄ⲡⲉ ⲡⲧⲁⲭⲣⲟ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲉⲧⲉⲣ-ⲣⲉⲗⲡⲓⲥ ⲉⲣⲟⲩ.

ⲗⲟⲓⲡⲟⲛ ⲁⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲓⲥ ⲉⲣ ⲡⲓⲉⲣⲟⲟⲩ ⲧⲏⲣⲩ
ⲉⲩⲣⲙⲓ ⲉⲃⲉⲡⲉⲥⲱⲏⲣⲓ ⲑⲉⲟⲇⲟⲣⲟⲥ, ⲉⲙⲟⲕⲣ ⲛⲇⲛⲧ ⲥⲁⲡⲓⲥⲁ
ⲃ̄ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲧⲉⲙⲓ ⲁⲛ ⲭⲉⲟⲩⲡⲉ ⲉⲧⲛⲁⲁⲓⲥ. ⲧⲉⲣ-ⲣⲟⲧ
ⲛⲇⲉⲙⲥⲓ ⲍⲉⲛⲧⲁⲡⲟⲗⲓⲥ ⲭⲉⲛⲛⲁⲉⲣ ⲡⲱⲩⲉⲙⲱⲓ ⲛⲧⲁⲓⲥⲣⲓⲙⲓ,
ⲟⲩⲁⲉ ⲥⲉⲣ-ⲙⲉⲗⲓⲛ ⲛⲁⲥ ⲁⲛ, ⲛⲧⲉⲥⲟⲩⲟⲣⲡⲧ [2]) ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ,
ⲛⲥⲉⲍⲱⲧⲉⲙⲙⲟⲓ [3]). | ⲧⲉⲣ-ⲣⲟⲧ ⲟⲛ ⲭⲉⲁⲓⲱⲁⲛⲓⲱⲉ ⲛⲏⲓ ⲉⲧⲁ- [ⲙⲏ
ⲭⲱⲣⲁ, ⲥⲉⲛⲁⲉⲣ ⲡⲁⲩⲛⲣⲓ ⲛⲣⲉⲗⲏⲛⲟⲥ ⲙⲡⲟⲩⲣⲏⲧ. ⲡⲗⲏⲛ
ⲫⲟⲧⲱⲱ ⲙⲡⲍⲉ ⲙⲁⲣⲉⲩⲱⲟⲡⲓ [4]). ⲛⲁⲓ ⲇⲉ ⲉⲧⲁⲩⲭⲟⲧⲟⲩ,

1) ⲙⲡⲟⲗⲉⲙⲟⲥ first hand. 2) ⲛ added by another hand.

2) read ⲛⲥⲉⲍⲱⲧⲉⲃ ⲙⲙⲟⲓ: the words are added, I believe, by another hand below the line. 4) ⲱⲟⲡⲓⲙⲓ first hand.

ⲁⲩⲉⲛⲕⲟⲧ ϩⲉⲛⲡⲉϫⲱⲣϥ ⲉⲧⲉⲙⲙⲁⲩ ⲉϥⲣⲓⲙⲓ. ⲓⲥ ⲟⲩⲣⲱⲙⲓ
ⲛⲟⲩⲱⲓⲛⲓ ⲁⲩⲟⲣⲓ ⲉⲣⲁⲧⲥ ⲉϫⲱⲥ, ⲡⲉϫⲁⲥ ⲛⲁⲥ ϫⲉⲓⲱⲁⲛⲛⲏⲥ
ⲁϩⲟⲕ ⲉⲕⲣⲓⲙⲓ ⲉⲑⲃⲉⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲉⲕⲱⲛⲣⲓ; ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁ-
ⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁⲥ ϫⲉⲛⲑⲟⲕ ⲛⲓⲙ ⲡⲁϩⲥ̄ ⲉⲕⲱⲟⲡ ϩⲉⲛ-
ⲡⲁⲓⲛⲓⲱϥ̄ ⲛⲱⲟⲩ ⲙⲡⲁⲓⲣⲛ̄. ⲡⲉϫⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲟⲩⲱⲓⲛⲓ ⲛⲁⲥ
ϫⲉⲁⲛⲟⲕⲡⲉ ⲫⲛ ⲉⲧⲁⲓⲟⲩⲟⲛϩⲧ ⲉⲣⲟⲕ ϩⲉⲛϯⲉϩⲣⲱⲧ, ⲁⲓⲧⲁⲙⲟⲕ
ⲉⲫⲛ ⲉⲧⲁϥⲱⲟⲡⲓ ⲙⲙⲟⲕ. ϯⲛⲟⲩ ϫⲉ ⲙⲡⲉⲣⲉⲣ-ϩⲟϯ, ⲉⲓⲱⲟⲡ
ⲛⲉⲙⲁⲕ ϩⲉⲛⲛⲉⲕⲣⲟϩⲣⲉϩ ⲧⲓⲣⲟⲩ. ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ
ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁⲥ, ϫⲉⲉⲓⲉⲣ-ϩⲟϯ ϫⲉⲛⲛⲉⲧⲉϥⲁⲕⲁⲑⲁⲣⲧⲟⲥ ⲙⲙⲁⲩ
ⲁⲩ ⲛⲣⲉⲗⲗⲏⲟⲥ ⲙⲡⲉⲥⲣⲏϯ, ⲟⲩⲟⲣ ⲁⲛⲟⲕ ⲟⲩⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ
ⲟⲩⲙⲕⲁⲣ ⲛⲓⲙⲡⲉ ϥⲁⲓ, ⲛⲧⲉⲡⲁⲥⲡⲉⲣⲙⲁ ϣⲉⲙϣⲓ ⲛⲟⲩⲛⲟⲩϯ
fol. 53. ⲛϣⲉⲙⲙⲟ. ⲓⲧⲁ | ⲡⲉϫⲉ ⲡⲓⲣⲱⲙⲓ ⲛⲟⲩⲱⲓⲛⲓ ⲛⲁⲥ ϫⲉⲧⲟⲩϫⲉ
ⲙⲁ ⲧⲉⲕⲯⲩⲭⲏ ⲛⲑⲟⲕ ⲉⲃⲟⲗ ϩⲁⲡⲉⲥⲧⲁⲕⲟ. ϩⲟⲥⲟⲛ ⲇⲉ ⲉⲧⲁⲥⲁⲓⲕ
ⲛⲣⲉⲙϩⲉ, ⲁⲣⲓ-ⲁⲛⲁϫⲱⲣⲓⲛ ⲛⲁⲕ ⲉⲡⲉⲕⲕⲁⲣⲓ ⲉⲑⲃⲉⲡⲱϣϥ̄
ⲙⲡⲉⲕⲥⲱⲙⲁ ⲛⲉⲙϯⲉϩⲣⲱⲧ ⲉⲧⲟⲩⲛⲁϩⲣⲏ ⲙⲡⲓⲟⲙ ϩⲉⲛⲧⲉⲥ-
ⲙⲏϯ. ⲁⲩⲧⲱⲛϥ̄ ⲇⲉ ⲛϩⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ϩⲉⲛⲡⲁⲓ-
ⲉϫⲱⲣϩ ⲛⲟⲩⲱⲧ, ⲁⲩⲉⲣ-ⲁⲛⲁϫⲱⲣⲓⲛ ⲛⲁⲩ, ⲙⲡⲉⲣⲗⲓ ⲉⲙⲓ
ϫⲉⲁⲩϣⲱⲕ ⲉⲑⲱⲛ.

ⲡⲓⲕⲟⲩϫⲓ ⲇⲉ ⲛⲁⲗⲟⲩ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲛⲁⲩⲥⲃⲟⲕⲡⲉ ϩⲉⲛⲛⲓⲉ-
ⲣⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ, ⲉⲧⲁⲧⲉϥⲙⲁⲩ ⲉⲣ-ⲇⲓⲱⲕⲓⲛ ⲛⲥⲁⲡⲉϥⲓⲱⲧ. ⲥⲟⲛ
ⲛⲓⲃⲉⲛ ⲉϣⲁⲣⲉⲡⲓⲇⲱⲗⲟⲛ ⲛⲁⲩ ⲉⲧϫⲁⲣⲓⲥ ⲛⲧⲉϥ̄ⲧ ⲉⲧⲭⲛ
ϩⲉⲛⲡⲣⲟ ⲙⲡⲓⲕⲟⲩϫⲓ ⲛⲁⲗⲟⲩ ⲑⲉⲟⲇⲟⲣⲟⲥ, ϣⲁϥϣⲓ ⲉⲃⲟⲗ
ⲉϥϫⲱ ⲙⲙⲟⲥ, ϫⲉⲱ ⲥⲧⲣⲁⲧⲓⲕⲓⲁ, ⲁⲧⲁϫⲟⲙ ⲛⲉⲙⲧⲁⲣⲉⲗⲡⲓⲥ
ϣⲉⲛⲁⲥ ϣⲉⲛⲁⲥ ⲉⲃⲟⲗ ϩⲉⲛⲡⲉⲛⲓ, ⲓⲥϩⲉⲛ ⲉⲧⲁⲣⲉⲙⲓⲥⲓ ⲙⲡⲁⲓ-
ⲕⲟⲩϫⲓ ⲛⲁⲗⲟⲩ. ⲟⲩⲙⲛ̄ϩ ⲛⲥⲟⲡ, ⲁⲣⲉϣⲁⲛⲥⲧⲣⲁⲧⲓⲕⲓⲁ ⲃⲁϣ
ⲛ̄| ⲡⲓⲕⲟⲩϫⲓ ⲛⲁⲗⲟⲩ ⲉⲃⲟⲗ, | ⲛⲧⲉⲥϫⲟⲕⲙⲉϥ, ⲁⲣⲉϣⲁⲛⲡⲓⲇⲱ-
ⲗⲟⲛ ⲛⲁⲩ ⲉⲣⲟϥ ϣⲁⲣⲉⲓ ⲉϩⲉⲛⲡⲉϥⲣⲟ. ⲛⲉϣⲁⲣⲉⲧⲣⲁⲧⲓⲕⲓⲁ [1])

1) Read ϣⲁⲣⲉⲥⲧⲣⲁⲧⲓⲕⲓⲁ.

ⲭⲟⲥⲡⲉ ⲉⲑⲃⲉⲡⲓⲇⲱⲗⲟⲛ ⲭⲉⲉⲧⲁⲡⲁⲓⲉⲅⲓⲡⲧⲓⲟⲥ ⲛⲣⲉⲙ-
ⲛⲭⲏⲙⲓ ⲉⲣ-ⲙⲁⲧⲓⲁ ⲉⲡⲁⲛⲟⲩⲧ ⲙⲡⲁⲛⲧⲉϥⲙⲉ ⲛⲁϥ. ⲁⲡⲁϫ
ⲁⲡⲗⲱⲥ ⲁϥⲛ ⲉⲑⲟⲩⲁⲃ ⲭⲉⲕ ⲓ̅ⲍ̅ ⲛⲣⲟⲙⲡⲓ ⲍⲉⲛⲛⲏ ⲛⲧⲉϥⲙⲁⲩ,
ⲉϥⲟⲓ ⲛⲟⲣⲫⲁⲛⲟⲥ, ⲛⲁⲣⲉⲛⲁⲧⲁⲛⲁⲧⲟⲗⲏ ⲙⲉⲓ ⲙⲙⲟⲩⲡⲉ, ⲉϥⲟⲓ
ⲙⲫⲣⲏⲧ ⲛⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲍⲉⲛⲛⲉϥⲭⲓⲛⲁⲁⲩⲡⲉ. ⲟⲩⲣⲱⲙⲡⲉ
ⲉϥⲥⲟⲥⲓ ⲍⲉⲛⲧⲉϥⲙⲁⲓⲏ, ⲉϥⲟⲩⲉⲥⲱⲟⲩⲛ ⲍⲉⲛⲛⲉϥⲥⲱⲙⲁ, ⲉⲣⲉ-
ⲟⲩⲛⲓϣⲧ ⲛⲭⲁⲣⲓⲥ ⲛⲧⲉⲫ̅ⲧ̅ ⲭⲏ ⲍⲉⲛⲛⲉϥⲣⲟ, ⲉⲣⲉⲡⲉϥⲥⲁϫⲓ
ⲭⲟⲕⲉⲣ ⲓⲥⲭⲉⲛ ⲉϥⲍⲉⲛⲧⲁⲛⲍⲏⲃ, ⲣⲱⲥⲇⲉ ⲛⲧⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ
ⲉⲑⲛⲁⲩ ⲉⲣⲟϥ ⲭⲟⲥ ⲭⲉⲙⲡⲉⲛⲛⲁⲩ ⲉⲟⲩⲟⲛ ⲙⲡⲉϥⲣⲏⲧ ⲉⲛⲉⲣ
ⲍⲉⲛⲧⲭⲱⲣⲁ ⲧⲏⲣⲥ ⲛⲧⲁⲛⲁⲧⲟⲗⲏ, ⲉϥⲟⲛⲓ ⲙⲡⲉϥⲱⲧ ⲓⲱⲁⲛ-
ⲛⲏⲥ. ⲁϥⲱⲟⲡⲓ ⲇⲉ ⲛⲟⲩⲉⲣⲟⲟⲩ ⲁϥⲣⲱⲗ ⲉⲃⲟⲩⲛ ⲱⲁⲧⲉϥⲙⲁⲩ
ⲉϥⲣⲓⲙⲓ, | ⲙⲡⲉϥⲟⲩⲱⲙ ⲟⲩⲇⲉ ⲙⲡⲉϥⲥⲱ. ⲧⲉϥⲙⲁⲩ ⲇⲉ ⲉⲧⲁⲥ- fol. 54.
ⲛⲁⲩ ⲉⲣⲟϥ ⲉϥⲣⲓⲙⲓ, ⲡⲉϫⲁⲥ ⲛⲁϥ ⲭⲉⲡⲁⲙⲉⲛⲣⲓⲧ ⲑⲉⲟⲇⲟⲣⲟⲥ
ⲟⲩⲡⲉ ⲉⲧⲁϥⲱⲟⲡⲓ ⲙⲙⲟⲕ ⲉⲕⲣⲓⲙⲓ; ⲡⲉϫⲉ ⲡⲓⲕⲟⲩⲧⲁⲓ ⲛⲱⲩⲣⲓ
ⲑⲉⲟⲇⲟⲣⲟⲥ ⲛⲁⲥ ⲭⲉⲓⲣⲓⲙⲓ ⲭⲉⲁⲣⲉⲁⲓⲧ ⲛⲟⲣⲫⲁⲛⲟⲥ ⲉⲓⲟⲓ
ⲛⲕⲟⲩⲧⲁⲓ, ⲙⲡⲉϫⲁⲧ ⲛⲧⲉⲥⲓ ⲙⲡⲣⲟ ⲙⲡⲁⲓⲱⲧ. ⲓⲥ ⲛⲁⲧⲁⲙⲁⲓⲛ
ⲧⲏⲣⲟⲩ ⲥⲉϫⲓ ⲍⲉⲛⲧⲁⲛⲍⲏⲃ ⲛⲉⲙⲛⲓ, ⲉⲓⲛⲁⲩ ⲉⲡⲟⲩⲱⲧ
ⲉϥⲛⲏⲟⲩ ⲱⲁⲣⲱⲟⲩ, ⲉϥⲥⲟⲗⲥⲉⲗ ⲙⲙⲱⲟⲩ, ⲉϥⲧ-ⲫⲓ ⲉⲣⲱⲟⲩ.
ⲁⲛⲟⲕ ⲇⲉ ⲁⲣⲉⲁⲓⲧ ⲛⲁⲧⲱⲧ. ⲡⲁⲓⲕⲉⲛⲱⲩⲧ ⲛⲉⲙⲕⲁⲣ ⲉⲩⲧ
ⲙⲙⲟϥ ⲛⲛⲓ, ⲭⲉⲡⲉⲕⲱⲧ ⲟⲩⲣⲉⲙⲛⲭⲏⲙⲓⲡⲉ, ⲁⲧⲉⲕⲙⲁⲩ ⲣⲓⲧϥ
ⲉⲃⲟⲗ. ⲧⲛⲟⲩ ⲭⲉⲱ ⲧⲁⲙⲁⲩ, ⲙⲁⲧⲁⲙⲟⲓ ⲭⲉⲉⲣⲉⲡⲁⲱⲧ ⲭⲏ
ⲛⲑⲱⲛ, ⲣⲓⲛⲁ ⲛⲧⲁⲱⲉ ⲛⲛⲓ, ⲛⲧⲁⲛⲁⲩ ⲉⲣⲟϥ ⲙⲡⲁⲛⲧⲙⲟⲩ.
ⲉⲧⲁⲥⲥⲱⲧⲉⲙ ⲇⲉ ⲉⲛⲁⲓ ⲁⲥⲫⲱⲍ ⲛⲛⲉⲥⲉⲣⲃⲱⲥ, ⲁⲥⲧⲁⲗⲉ ⲕⲁⲣⲓ
ⲉⲭⲉⲛⲧⲉⲥⲁⲫⲉ, ⲁⲥⲱⲩ ⲉⲃⲟⲗ ⲉⲥⲣⲓⲙⲓ, ⲉⲥⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲟⲩⲟⲓ
ⲛⲛⲓ, ⲟⲩⲟⲓ ⲛⲛⲓ, ⲛⲓⲙⲡⲉ | ⲉⲧⲁⲩⲧ ⲙⲡⲁⲓⲙⲕⲁⲣ ⲛⲣⲛⲧ ⲛⲃ
ⲙⲡⲁⲱⲛⲣⲓ ⲙⲙⲉⲛⲣⲓⲧ; ⲓⲧⲁ ⲡⲉϫⲁⲥ ⲭⲉⲡⲁⲙⲉⲛⲣⲓⲧ ⲛⲱⲩⲣⲓ
ⲑⲉⲟⲇⲟⲣⲟⲥ, ⲥⲱⲧⲉⲙ ⲛⲧⲁⲧⲁⲙⲟⲕ ⲉⲡⲑⲱⲱ ⲙⲡⲉⲕⲓⲱⲧ. ⲁⲥⲉⲣ-
ⲣⲟϯ ⲉϫⲟⲥ ⲛⲁⲩ ⲭⲉⲁⲩⲫⲱⲧ ⲉⲧⲭⲱⲣⲁ ⲛⲭⲏⲙⲓ, ⲁⲗⲗⲁ

ⲁⲥⲱⲣⲕ ⲛⲁϥ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲁⲩⲟⲩⲟⲣⲡϥ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ϯⲛⲟⲩ ϫⲉⲡⲁϣⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲧⲁⲓϫⲫⲟⲕ ⲙ̀ⲡⲉⲕⲓⲱⲧ ⲛⲁϥϣⲉⲙϣⲓ ⲙ̀ⲡⲁⲛⲟⲩϯⲡⲉ, ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲧⲁϥⲉⲣ-ⲕⲁⲧⲁⲫⲣⲟⲛⲓⲛ[1]) ⲙ̀ⲡϣⲉⲙϣⲓ ⲙ̀ⲡⲁⲛⲟⲩϯ, ⲁⲩϧⲟⲑⲃⲉϥ ϧⲉⲛⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ϯⲛⲟⲩ ϫⲉⲡⲁⲙⲉⲛⲣⲓⲧ[2]), ⲙ̀ⲡⲉⲣⲣⲓⲕⲓ ⲛ̀ⲛⲉⲕⲙⲁϣϫ ⲉⲡⲥⲁϫⲓ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲛ̀ⲧⲉⲛⲏ ⲉⲑⲙⲟⲥϯ ⲙ̀ⲙⲟⲕ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉⲁⲩⲧⲁⲙⲟⲓ ϫⲉⲫⲣⲁⲛ ⲙ̀ⲡⲁⲓⲱⲧⲡⲉ ⲓⲱⲁⲛⲛⲏⲥ, ⲉ̀ⲟⲩⲣⲉⲙ-ⲛ̀ⲭⲏⲙⲓⲡⲉ ϧⲉⲛⲡⲑⲟϣ ϣⲱⲧⲡ. ϯⲛⲟⲩ ϫⲉⲉ̀ϣⲱⲡ ⲧⲉⲥⲱⲟⲩⲛ ϫⲉⲡⲁⲓⲱⲧ ⲟⲛϧ ⲓ̈ⲉ̀ ⲧⲱⲟⲩⲛ, ⲛ̀ⲧⲉϣⲉ ⲛⲉ ⲉ̀ⲡⲉϥⲕⲁϩⲓ, ⲛ̀ⲧⲉⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟ ⲉⲃⲟⲗ ϩⲁⲧⲉⲝⲟⲩⲥⲓⲁ̀ ⲙ̀ⲡⲁⲓⲟⲩⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ ⲫⲁⲓ.
fol. 55. ϫⲉⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟⲓ ϧⲉⲛⲡⲁⲓⲉ̀ϫⲱⲣϩ, | ⲉ̀ⲣⲉⲟⲩⲁⲓ ϫⲱ ⲙ̀ⲙⲟⲥ ⲛⲏⲓ ϫⲉⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ⲁⲛⲟⲕⲡⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲣⲉⲙⲛ̀ⲭⲏⲙⲓ, ⲫⲏ ⲉ̀ⲧⲁⲧⲉⲕⲁ̀ⲕⲁⲑⲁⲣⲧⲟⲥ ⲙ̀ⲙⲁⲩ ϩⲓⲧϥ ⲉ̀ⲃⲟⲗ ⲉⲑⲃⲉⲡⲉⲥ-ⲓ̀ⲇⲱⲗⲟⲛ. ϯⲛⲟⲩ ϫⲉⲡⲁϣⲏⲣⲓ ⲁ̀ⲣⲉϩ ⲉ̀ⲣⲟⲕ ⲉ̀ⲃⲟⲗ ϩⲁⲡϣⲉⲙϣⲓ ⲛ̀ⲛⲓⲓ̀ⲇⲱⲗⲟⲛ, ϣⲁⲧⲉⲕⲓ̀ ⲉⲡⲕⲁϩⲓ ⲛ̀ⲧⲉⲛⲉⲕⲓⲟϯ. ϯⲛⲟⲩ ϫⲉⲱ̀ ⲧⲁⲙⲁⲩ ⲧⲱⲛⲓ, ⲙⲁⲣⲟⲛ ⲉⲡⲕⲁϩⲓ ⲙ̀ⲡⲁⲓⲱⲧ ⲛ̀ⲧⲁⲛⲁⲩ ⲉ̀ⲣⲟϥ. ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲥⲥⲟⲑⲙⲟⲩ ⲛ̀ⲧⲟⲧϥ, ⲁⲥϯ ⲉϩⲣⲁⲥ ⲉⲡϣⲱⲓ, ⲁⲥⲣⲓⲙⲉ, ⲉⲥⲉϣ-ϧⲣⲱⲟⲩ[3]) ⲉ̀ⲃⲟⲗ, ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲟⲩⲟ̀ⲓ̀ ⲛⲏⲓ, ⲡⲁϣⲏⲣⲓ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ⲟⲩⲡⲉ ⲡⲗⲩⲃⲓ ⲙ̀ⲡⲉⲕⲓⲱⲧ ⲉ̀ⲧⲁϥⲧⲁϩⲟⲕ ⲙ̀ⲫⲟⲟⲩ, ⲉϥⲟⲩⲱϣ ⲉⲁⲓⲧ ⲛⲁⲧϣⲏⲣⲓ; ϯⲛⲟⲩ ϫⲉⲁ̀ⲡⲉⲕⲓⲱⲧ ⲙⲟⲩ ϧⲉⲛ-ⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲓⲥϫⲉⲛⲉ̀ⲕⲟⲓ ⲛ̀ⲕⲟⲩϫⲓ. ⲡⲉϫⲉ ⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲑⲉⲟ̀-ⲇⲟⲣⲟⲥ ⲛⲁⲥ ϫⲉⲁϥⲑⲱⲛ ⲫ̅ϯ̅ ⲙ̀ⲡⲁⲓⲱⲧ, ⲛ̀ⲧⲉϥⲧⲁⲙⲟⲓ ϫⲉⲡⲁⲓⲱⲧ ⲟⲛϧ ϣⲁⲛ ⲙ̀ⲙⲟⲛ; ⲡⲉϫⲉ ⲧⲉϥⲙⲁⲩ ⲛⲁϥ ϫⲉⲁⲩⲗⲟⲅⲅⲓⲍⲓⲛ
ⲛ̅ⲇ̅] ⲙ̀ⲫ̅ϯ̅ ⲙ̀ⲡⲉⲕⲓⲱⲧ ϧⲉⲛⲡⲉϥⲥⲫⲓⲣ ⲛⲟⲩⲓ̀ⲛⲁⲙ, ⲁϥⲙⲟⲩ. | ⲟⲩ-ϣⲏⲣⲓ ⲛ̀ϩⲁⲙⲡϣⲉⲡⲉ ⲫ̅ϯ̅ ⲙ̀ⲡⲉⲕⲓⲱⲧ, ⲁ̀ⲛⲁⲡⲉϥⲅⲉⲛⲟⲥ ϧⲱⲧⲉⲃ ⲙ̀ⲙⲟϥ ⲉⲑⲃⲉⲛⲉϥⲉϩⲃⲏⲟⲩⲓ̀. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ

1) ⲉⲣⲫⲟⲛⲓⲛ first head. 2) ⲡⲓⲙⲉⲛⲣⲓⲧ first hand.

3) ⲉϣ added in another hand.

ⲛⲧⲉϥⲙⲁⲩ ϫⲉⲕⲁⲗⲱⲥ ⲁⲣⲉϫⲟⲥ ϫⲉⲟⲩⲱⲛⲣⲓ ⲛⲣⲁⲙⲯⲉⲡⲉ ⲫ̄ⲧ̄
ⲙⲡⲁⲓⲱⲧ. ⲡⲁⲛⲧⲟⲥ, ⲱ ⲧⲁⲙⲁⲩ, ⲛⲑⲟⲩⲡⲉ ⲉⲧⲁⲩⲫⲁⲙⲓⲟ
ⲛ̄ⲧⲕⲩⲃⲱⲧⲟⲥ ⲛⲧⲉⲛⲱⲉ ϩⲉⲛⲧⲉϥⲙⲉⲧⲥⲁϩ ⲛⲣⲁⲙⲯⲉ, ⲯⲁⲧⲉϥⲫⲁ-
ⲙⲓⲟ ⲙ̄ⲡⲧⲩⲡⲟⲥ ⲛⲛⲓ ⲥⲧⲁⲩⲣⲟⲥ, ⲛⲧⲉϥⲁⲗⲏ ⲉⲣⲟϥ, ⲛⲧⲉϥⲛⲟⲣⲉⲙ
ⲙ̄ⲡⲓⲕⲟⲥⲙⲟⲥ. ⲕⲁⲗⲱⲥ, ⲱ ⲧⲁⲙⲁⲩ, ⲁⲣⲉϫⲟⲥ ϫⲉⲡⲁⲛⲟⲩ̄ϯ
ⲟⲩⲣⲁⲙⲯⲉ. ⲁⲣⲛⲟⲩ ⲉⲧⲁⲩⲉⲣ-ⲣⲁⲙⲯⲉ ⲯⲁⲧⲉϥⲫⲁⲙⲓⲟ ⲛⲟⲩⲧⲁⲓⲃⲓ
ⲉⲡⲥⲱⲙⲁ ⲛⲛⲉϥⲁⲧⲟⲥ ⲙ̄ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲟⲩⲛⲁϥⲉⲛ ⲡⲟⲩⲥⲛⲟϥ
ⲉⲃⲟⲗ ⲉϩⲉⲛⲡⲉϥⲣⲁⲛ ⲉⲃⲟⲩⲁⲃ. ⲛⲁⲓ ⲇⲉ ⲉⲣⲉⲡⲓⲁⲧⲟⲥ ⲑⲉⲟ-
ⲇⲱⲣⲟⲥ ϫⲱ ⲙ̄ⲙⲟⲟⲩ ⲛⲧⲉϥⲙⲁⲩ, ⲁⲥⲧⲁⲗⲉ ⲛⲉⲥϫⲓϫ ⲉϩⲉⲛ-
ⲧⲉⲥⲁⲫⲉ, ⲁⲥⲱⲡ ⲉⲃⲟⲗ ⲉⲥⲣⲓⲙⲓ, ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲟⲩⲟⲓ ⲛⲛⲓ,
ⲱ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲙ̄ⲡⲛ̄ⲣⲓ. ⲟⲩ ⲉⲣⲟⲓⲡⲉ ⲉⲧⲛⲓⲕ ⲉⲧⲁⲛⲍⲛⲃ, ⲓⲉ fol. 56.
ⲉⲥⲁⲃⲟⲕ ⲉⲥⲍⲁⲓ ⲯⲁⲧⲉⲕϫⲓⲙⲓ ⲙ̄ⲫⲗⲓⲃⲓ ⲛⲛⲓⲣⲉⲙⲛϩⲛⲙⲓ
ⲉⲑⲃⲉⲡⲟⲩⲛⲟⲩⲧ̄. ⲛⲛⲉⲉⲣⲗⲓ ⲛⲉⲙⲧⲟⲛ ⲧⲁⲣⲉ ⲧⲯⲩϫⲏ ⲙ̄ⲡⲁⲓⲱⲧ
ϫⲉⲛⲑⲟⲩⲡⲉ ⲉⲧⲁⲩⲫⲁⲣⲙⲉⲧ [1] ⲛⲉⲙⲡⲉⲕⲓⲱⲧ ⲛⲣⲉⲙⲛϩⲛⲙⲓ, ⲓⲉ
ⲡⲗⲓⲃⲓ ⲙ̄ⲡⲓⲉⲥⲡⲧⲓⲟⲥ ⲉⲧⲉⲙⲙⲁⲩ ⲁⲩⲓ ⲉⲍⲣⲏⲓ ⲉϫⲱⲕ. ⲛⲁⲓ
ⲇⲉ ⲉⲥϫⲱ ⲙ̄ⲙⲱⲟⲩ, ⲁⲩϫⲱⲛⲧ ⲉⲙⲁⲩⲱ, ⲁⲩⲧ̄ ⲙ̄ⲡⲉⲩⲟⲩⲟⲓ
ⲉⲡⲓⲇⲱⲗⲟⲛ ⲛⲧⲉⲧⲉⲩⲙⲁⲩ, ⲁⲩⲕⲁⲯⲩ, ⲁⲩⲁⲓ ⲙ̄ⲙⲉⲣⲟⲥ ⲙⲉⲣⲟⲥ.
ⲧⲟⲧⲉ ⲡⲓⲧ̄ⲛⲁ ⲉⲧⲍⲁⲗⲛⲟⲩⲧ̄ ⲉⲣⲟϥ ⲁⲩⲱⲉⲙ ⲕⲉⲣⲙⲓ ⲉϫⲱϥ,
ⲁⲩⲓ ⲉⲃⲟⲗ ⲛⲍⲛⲧⲩ, ⲁⲩⲱⲉ ⲛⲁϥ ⲉⲧⲣⲉⲡⲓⲙⲟⲥ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ
ϫⲉⲱ ⲑⲉⲟⲇⲱⲣⲟⲥ, ⲙ̄ⲫⲣⲛ̄ⲧ̄ ⲉⲧⲁⲕⲣⲓⲧ ⲉⲃⲟⲗ ϩⲉⲛⲡⲉⲛⲓ, ⲉⲣⲉ-
ⲥⲧⲣⲁⲧⲓⲕⲓⲁ ⲧⲉⲕⲙⲁⲩ ⲱⲉⲙⲱⲓ ⲙ̄ⲙⲟⲓ, ⲧ̄ⲛⲁⲓⲣⲓ ⲛⲧⲁϩⲟⲙ
ⲛⲉⲙⲁⲕ ⲉⲡⲓⲡⲉⲧⲣⲱⲟⲩ [2], ⲛⲧⲁⲧⲟⲩⲛⲟⲥ ⲇⲓⲟⲕⲕⲗⲏⲧⲓⲁⲛⲟⲥ
ⲉϫⲱⲕ. ⲡⲓⲁⲧⲓⲟⲥ ⲇⲉ ⲡⲉϩⲁϥ ⲛⲁϥ ϫⲉⲁⲓⲕⲏⲙ|ⲉⲙⲓ ⲉⲡⲓϫⲣⲟϥ ⟦ⲛⲍ
ⲉⲧⲁⲕⲥⲟⲣϥ ⲉⲃⲟⲗ ⲟⲩⲃⲉⲛⲉⲃⲓⲁⲓⲕ ⲛⲧⲉⲡϫ̄ⲥ̄. ⲁⲗⲗⲁ [3] ⲡⲱⲱⲧⲉ
ⲉⲧⲁⲕⲥⲓⲧϥ ⲙ̄ⲡⲱⲣⲡ ⲛⲥⲟⲡ ⲣⲓⲧⲉⲛⲛⲓⲁⲩⲧⲉⲗⲟⲥ ⲉⲧⲁⲩⲛⲟⲍⲕ
ⲉⲃⲟⲗ ⲍⲉⲛⲧⲟⲩⲙⲛ̄ⲧ̄, ⲣⲱⲧ̄ ⲉⲣⲟⲕ ⲟⲛⲡⲉ ⲉⲑⲣⲉⲕⲥⲓ ⲛⲟⲩⲙⲛⲱ

1) Read ⲑⲁⲣⲙⲉⲥⲉⲧ. 2) ⲟⲩ added by another hand.

3) ⲁⲗⲗ 1st hand.

ⲛⲱⲙⲡⲓ ⲉⲃⲟⲗ ⲣⲓⲧⲉⲛⲛⲓⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲉⲣ-ⲁⲱⲕⲓⲛ ⲛⲥⲱⲕ, ⲱ ⲫⲏ ⲉⲧⲉⲫⲱⲙⲡⲉ ⲡⲱⲙⲡⲓ ⲙⲁⲉⲛⲉⲣ ⲁⲙⲏⲛ. ⲱ ⲫⲁⲡⲓⲛⲱⲧ ⲛⲱⲙⲡⲓ ⲉⲧⲟⲓ ⲛⲛⲓⲱⲧ ⲉⲛⲓⲱⲙⲡⲓ ⲧⲏⲣⲟⲩ, ⲟⲩⲱⲙⲡⲓ ⲛⲁⲕ ⲁⲛⲡⲉ ⲉⲕⲛⲓⲛⲟⲩ ⲉⲃⲟⲗ ⲍⲉⲛⲡⲛⲓ ⲛⲧⲉⲧⲁⲙⲁⲩ ⲙⲁⲧⲉⲫ† ⲓⲣⲓ ⲛⲁⲕ ⲕⲁⲧⲁⲡⲉⲥ-ⲟⲩⲱⲙⲓ. ⲓⲥⲭⲉⲁⲕⲉⲣ-ⲣⲟ† ⲍⲁⲧⲁⲣⲏ, ⲙⲡⲁⲛⲧⲁⲍⲓ ⲛ†ⲥⲫⲣⲁⲅⲓⲥ ⲛⲧⲉⲡ$\overline{\text{χ}}$ⲥ, ⲓⲉ ⲁⲓⲙⲁⲛⲍⲓⲧⲉ, ⲭⲛⲁⲉⲣ-ⲣⲟ† ⲛⲟⲩⲛⲣ.

ⲓⲧⲁ ⲁⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲭⲱⲕ ⲉⲣⲁⲧⲩ ⲛⲟⲩⲡⲣⲉⲥⲃⲩⲧⲉ-ⲣⲟⲥ, ⲉⲡⲉⲩⲣⲁⲛⲡⲉ ⲉⲩⲗⲟⲩⲓⲟⲥ. ⲁⲩ†-ⲱⲙⲉ ⲛⲁⲩ ⲍⲉⲛⲫⲣⲁⲛ
fol. 57. ⲙⲫⲓⲱⲧ ⲛⲉⲙⲡⲩⲛⲏⲣⲓ ⲛⲉⲙⲡⲓⲛⲛⲁ ⲉⲃⲟⲗⲁⲃ, ⲟⲩⲟⲇ | ⲛⲁⲣⲉⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲭⲓ ⲍⲉⲛⲓ̄ⲥ ⲛⲣⲱⲙⲡⲓ ⲙⲡⲓⲉⲣⲟⲟⲩ ⲉⲧⲉⲙ-ⲙⲁⲩ. ⲁⲧⲭⲁⲣⲓⲥ ⲙⲡⲉ$\overline{\text{χ}}$ⲥ ⲙⲟⲇ ⲛⲛⲉⲥⲙⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ. ⲁⲡⲥⲁⲍⲓ ⲙⲡⲁⲩⲗⲟⲥ ⲭⲱⲕ ⲉⲃⲟⲗ ⲣⲓⲭⲱⲩ. ⲭⲉⲡⲣⲙⲟⲧ ⲅⲁⲣ ⲙⲫ† ⲡⲉⲛⲥⲱⲧⲏⲣ ⲁⲩⲟⲩⲱⲛⲇ ⲉⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ ⲉⲩ†-ⲥⲃⲱ ⲛⲁⲛ, ⲣⲓⲛⲁ ⲁⲛⲭⲉⲗ †ⲙⲉⲧⲁⲥⲉⲃⲛⲉ ⲉⲃⲟⲗ ⲛⲉⲙⲛⲓⲉⲡⲉⲟⲩⲙⲓⲁ ⲛⲕⲟⲥⲙⲓⲕⲟⲛ. ⲁⲥⲱⲟⲩⲛ ⲇⲉ ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲁⲡⲥⲱⲓⲧ ⲙⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲙⲁⲣ †ⲁⲛⲁⲧⲟⲗⲏ ⲧⲏⲣⲉ ⲭⲉⲟⲩⲣⲱⲙⲓ ⲛⲭⲱⲣⲓⲧⲉ ⲍⲉⲛⲧⲉⲩ-ⲭⲟⲙ, ⲉⲫⲟⲛⲓ ⲛⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲍⲉⲛⲡⲉⲩⲭⲓⲙⲓⲱⲛ. ⲍⲉⲛⲟⲩⲉⲍⲁⲡⲓⲛⲁ ⲇⲉ ⲁⲡⲟⲩⲣⲟ ⲁⲙⲟⲛⲓ ⲙⲙⲟⲩ, ⲁⲩⲁⲓⲩ ⲛⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ, ⲁⲩⲟⲁⲱⲩ ⲉⲭⲉⲛ$\overline{\text{ϥ}}$ ⲛⲙⲁⲧⲟⲓ. ⲟⲩⲟⲇ ⲁⲩⲉⲣ-ⲥⲩⲛⲧⲁⲍⲓⲛ ⲛⲁⲩ, ⲉⲁⲩⲟⲁⲱⲩ ⲉⲛⲓⲙⲁⲛⲣⲱⲓⲥ ⲉⲧⲂⲁⲣⲁⲧⲩ ⲙⲡⲓⲧⲱⲟⲩ. ⲁⲥⲱⲟⲩⲛ ⲇⲉ ⲛⲟⲩⲁⲓ ⲛⲛⲓⲉⲣⲟⲟⲩ ⲉⲣⲉⲡⲓⲁⲧⲓⲟⲥ
[ⲛⲏ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲣⲓ|ⲭⲉⲛⲡⲓⲧⲱⲟⲩ, ⲛⲑⲟⲩ ⲛⲉⲙⲡⲉⲩⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲙⲙⲁⲧⲟⲓ, ⲓⲥ ⲡⲓⲇⲉⲙⲱⲛ ⲉⲧⲁⲩⲛⲟⲭⲩ ⲉⲃⲟⲗ ⲍⲉⲛⲡⲓⲁⲱⲗⲟⲛ ⲛⲧⲉⲧⲉⲩⲙⲁⲩ ⲁⲩⲛⲁⲩ ⲉⲫⲏ ⲉⲟⲟⲩⲁⲃ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲉⲩⲟⲣⲓ ⲉⲣⲁⲧⲩ ⲣⲓⲭⲉⲛⲡⲓⲧⲱⲟⲩ, ⲁⲩⲉⲣ-ⲭⲣⲟⲩ ⲉⲣⲟⲩ ⲉⲟⲣⲉⲩⲥⲟⲣⲙⲉⲩ, ⲛⲧⲉⲩⲟⲗⲩ ⲉⲣⲁⲛⲙⲱⲓⲧ ⲉⲃⲟⲩⲛⲟⲩ, ⲛⲧⲉⲩⲧⲛⲩ ⲉⲧⲟⲧⲟⲩ ⲛⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ ⲛⲧⲟⲩⲍⲱⲧⲉⲃ ⲙⲙⲟⲩ. ⲗⲟⲡⲟⲛ ⲁⲩⲉⲣ-ⲥⲙⲟⲛⲧ [1]) ⲛⲟⲩⲁⲧⲉⲗⲏ

1) ⲥⲙⲟⲛⲧ = ⲥⲙⲟⲧ cf. Zoega Cat. p. 414,

ⲛⲥⲁⲙⲟⲩⲗ ⲉⲧⲙⲟⲥⲓ, ⲉⲣⲉⲛⲟⲩϣⲛⲣⲓ ⲍⲉⲛⲧⲣⲉⲣⲓⲙⲟⲥ, ⲉⲩⲟⲩⲱϣ ⲉⲉⲣ-ⲣⲁⲗ ⲙ̀ⲫⲣⲏ ⲉⲃⲟⲩⲁⲃ. ⲡⲓⲁⲧⲓⲟⲥ ⲇⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲁϥⲛⲁⲩ ⲉ̀ϯⲁⲅⲉⲗⲏ ⲛⲥⲁⲙⲟⲩⲗ, ⲁⲩⲥⲱⲣⲉⲙ ⲛⲥⲱⲟⲩ, ⲛ̀ⲑⲟⲩ ⲛⲉⲙ-ⲛⲉⲩⲙⲁⲧⲟⲥ, ⲙ̀ⲡⲟⲩϣⲧⲁⲣⲱⲟⲩ, ⲁⲗⲗⲁ ⲁϥϯ ⲙ̀ⲡⲉⲩⲟⲩⲟⲓ ⲛⲥⲱⲟⲩ. ⲧⲟⲧⲉ ⲡⲉⲩⲁⲣⲓⲑⲙⲟⲥ ⲙⲙⲁⲧⲟⲓ ⲁⲩⲍⲓⲥⲓ ⲛⲉⲙⲛⲟⲩ-ⲕⲉⲉⲣⲱⲱⲣ, ⲁⲩϣⲱⲟⲩⲓ ⲣⲓⲧⲉⲛⲡⲓⲓⲃⲓ, ⲙ̀ⲡⲟⲩϣⲭⲉⲙϫⲟⲙ ⲉⲙⲟⲩⲓ ⲟⲩⲇⲉ ⲛⲟⲩⲕⲉⲉⲣⲱⲱⲣ. ⲓⲧⲁ ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲁⲩⲟⲣⲓ ⲉⲣⲁⲧⲩ | fol. 58.
ⲣⲓϫⲉⲛⲡⲓⲧⲱⲟⲩ, ⲁⲩⲥⲟⲙⲥ ⲛⲥⲱⲟⲩ, ⲓⲥ ⲟⲩⲥⲙⲏ ⲁⲥϣⲱⲡⲓ ⲣⲁⲣⲟⲩ ⲉⲃⲟⲗ ⲍⲉⲛⲧⲫⲉ ⲉⲥϫⲱ ⲙⲙⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡϣⲏⲣⲓ ⲛⲓϣⲁⲛⲛⲏⲥ ⲡⲣⲉⲙⲛ̀ⲭⲏⲙⲓ, ⲣⲱ ⲉⲣⲟⲕ ⲉⲕⲥⲟⲟⲩⲓ ⲛ̀ⲑⲟⲟⲕ ⲛⲉⲙ-ⲛⲉⲕⲙⲁⲧⲟⲥ ⲍⲉⲛⲧⲁⲓⲣⲉⲣⲉⲙⲓⲁ ⲭⲉⲡⲣⲉⲩⲉⲣ-ⲡⲓⲣⲁⲍⲓⲛ ⲉⲧⲉⲣ-ⲡⲓⲣⲁⲍⲓⲛ ⲙⲙⲟⲕ. ⲡⲓⲁⲧⲓⲟⲥ ⲇⲉ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ, ⲁⲩⲉⲣ-ϣϣⲏⲣⲓ, ⲙⲁⲗⲗⲟⲛ ⲉⲩⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲉⲩⲓⲱⲧ, ⲛⲁⲩϫⲱ ⲙⲙⲟⲥⲡⲉ ⲭⲉⲙⲡⲉ ⲫⲁⲓ ⲉⲑⲙⲟⲩⲧ̀ ⲉ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲁⲓⲱⲧ; ⲍⲉⲛ-ϯⲟⲩⲛⲟⲩ ⲓⲥ ⲟⲩϫⲱⲟⲛ ⲛⲉⲟⲩⲗ ⲁⲣⲟⲩⲱⲛϩ ⲛⲁⲩ ⲉⲃⲟⲗ ⲙ̀ⲫⲣⲏⲧ̀ ⲙ̀ⲡⲕⲱⲧ̀ ⲙ̀ⲫⲣⲏ, ⲁϥϣⲁⲛϣⲁⲓ ⲍⲉⲛⲧⲉϥⲃⲁⲥⲓⲥ. ⲡⲓⲁⲧⲓⲟⲥ ⲇⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲉⲧⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲙⲁⲥ ⲛⲉⲟⲩⲗ ⲍⲉⲛⲡⲁⲓⲥⲙⲟⲧ, ⲁⲩⲉⲣ-ϣϣⲏⲣⲓ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲁϥϯ-ⲉⲣⲟⲛϥ [1] ⲉ̀ⲡⲓⲣⲁⲣⲙⲁ ⲉⲧⲣⲓϫⲉⲛ-ⲛⲉⲛⲧⲁⲣ ⲙ̀ⲡⲓⲛⲉⲟⲩⲗ ⲉⲩⲉⲣ-ⲟⲩⲱⲓⲛⲓ. ⲍⲉⲛϯⲟⲩⲛⲟⲩ ⲁⲩⲥⲁⲁⲩ ⲛⲉⲙⲁⲩ ⲛ̀ϫⲉ ⲡⲓⲣⲓⲛⲏ ⲍⲉⲛⲟⲙⲛϯ ⲙ̀ⲡⲓⲣⲁⲣ|ⲙⲁ ⲉⲩϫⲱ ⲙⲙⲟⲥ [ⲝ̄
ⲭⲉⲑⲉⲟⲇⲟⲣⲟⲥ ⲁⲛⲟⲕⲡⲉ ⲡⲓⲣⲓⲛⲏ ⲛⲧⲉϥ̄ϯ, ϥⲛ ⲉⲧⲱⲗⲓ ⲙ̀ⲫⲛⲟⲩⲓ ⲙ̀ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲩ. ⲁⲛⲟⲕⲡⲉ ⲁⲱⲛⲁⲓ, ⲡ̄ⲥ̄ ⲥⲁⲃⲁⲱⲑ, ϥ̄ϯ ⲛⲓϣⲁⲛⲛⲏⲥ ⲡⲉⲕⲓⲱⲧ, ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲛⲁⲉ ϥⲛ ⲉⲃⲟⲩⲁⲃ ⲑⲉⲟⲇⲟⲣⲟⲥ, ⲁⲩϥⲉⲛϩ ⲡⲉⲩⲉⲣⲟⲟ, ⲁⲩⲧⲁⲥⲑⲟⲩ ⲉ̀ϥⲁⲣⲟⲩ, ⲁⲩⲓ ⲱⲁⲡⲉⲥⲁⲣⲓⲑⲙⲟⲥ ⲙⲙⲁⲧⲟⲓ ⲉⲧⲱⲱⲉⲣⲟⲱⲣ. ⲁⲩⲭⲉⲙⲟⲩ ⲉⲩⲥⲛϯ ⲉⲃⲟⲗ ⲙ̀ⲫⲣⲏϯ ⲛⲣⲁⲛⲣⲉⲥⲙⲱⲟⲩⲧ ⲉⲃⲟⲗ ⲣⲓⲧⲉⲛⲡⲓⲓⲃⲓ ⲛⲉⲙ-ⲛⲟⲩⲕⲉⲧⲉⲃⲛⲱⲟⲩⲓ. ϥⲛ ⲉⲃⲟⲩⲁⲃ ⲇⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲁⲩⲓ ⲉⲡⲉⲥⲛϯ

1) Read ⲉⲣⲙⲏⲩ? But cf. ϯ ⲉⲣⲟⲟⲕ p. 31.

ⲉ̀ⲃⲟⲗ ϩⲓⲡⲉϥⲉϩⲑⲟ, ⲁϥϯ ⲛⲟⲩⲡⲣⲟⲥⲉⲩⲭⲏ, ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲡϭ̅ⲥ̅ ⲫ̅ϯ̅, ⲫⲏ ⲧⲁϥⲧⲟⲩⲛⲟⲥ [1]) ⲛⲏ ⲉ̀ⲧⲁⲩϩⲉⲓ ϧⲉⲛⲡⲓⲙⲁⲛⲙⲟϣⲓ ⲛ̀ⲧⲉⲃⲁⲃⲩⲗⲱⲛ ⲟⲩⲟϩ ⲁⲕϯ ϫⲟⲙ ⲙ̀ⲡⲉⲕⲗⲁⲟⲥ ϧⲉⲛⲧϩⲉⲣⲓⲙⲟⲥ ⲛ̀ⲉϩⲙ̅ [2]) ⲛ̀ⲣⲟⲙⲡⲓ ⲛⲁⲧϧⲓⲥⲓ, ⲉⲕⲉⲧⲟⲩⲛⲟⲥ ⲛⲁⲓ ⲉ̀ⲧⲁⲩϩⲉⲓ ϩⲓⲧⲉⲛⲧⲁⲁ̀ⲫⲟⲣⲙⲏ. ϫⲉⲫⲱⲕⲡⲉ ⲡⲓⲱ̀ⲟⲩ ϣⲁⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ. ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲓⲥ ⲟⲩϭⲏⲡⲓ ⲛⲟⲩⲱⲓⲛⲓ ⲁⲥϣⲟⲩⲟ̀ [ⲓⲱ̀ϯ] [3])
fol. 59. ⲉϧⲣⲏⲓ ⲉ̀ϫⲱⲟⲩ, | ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉⲡⲟⲩϩⲏⲧ ⲧⲁϫⲣⲟ ⲙ̀ⲫⲣⲏϯ ⲛ̀ϩⲁⲛⲟⲩⲟⲛ ⲉ̀ⲧⲁⲩⲙⲁϩ ϧⲏⲧⲟⲩ ⲙ̀ⲙⲱⲟⲩ ⲉϥⲕⲏⲃ ⲟⲩⲟϩ ⲉϥϩⲟⲗϫ. ⲙ̀ⲡⲉⲟⲩⲁⲓ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ ⲙⲟⲩ ⲟⲩⲇⲉ ⲛⲟⲩⲕⲉⲧⲉⲃⲛⲱⲟⲩⲓ̀. ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲫⲁϧⲧⲟⲩ, ⲁⲩⲟⲩⲱϣⲧ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ⲁⲩϯ-ⲫⲓ ⲉ̀ϫⲉⲛⲧⲉϥⲁ̀ⲫⲉ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲥⲥⲙⲁⲙⲁⲧ ⲛ̀ϫⲉ ϯⲟⲩⲛⲟⲩ ⲉ̀ⲧⲁⲕⲁ̀ⲙⲁϩⲓ ⲉ̀ϫⲱⲛ, ⲱ̀ ⲡⲉⲛϭ̅ⲥ̅ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉⲛⲁⲥⲛⲏⲟⲩ, ϯⲇⲱⲣⲉⲁ̀ ⲛ̀ⲧⲉⲫ̅ϯ̅ⲡⲉ ⲉ̀ⲧⲁⲥⲧⲟⲩⲛⲟⲥ ⲑⲏⲛⲟⲩ. ϯⲛⲟⲩ ⲁ̀ⲙⲱⲓⲛⲓ ⲁ̀ⲛⲁⲩ ⲉ̀ⲡⲁⲓⲍⲱⲟⲛ ⲉ̀ⲧⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ ϩⲓϫⲉⲛⲧⲁⲫⲉ ⲙ̀ⲡⲓⲧⲱⲟⲩ. ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲟⲩⲟⲛ ⲙ̀ⲡⲉϥⲣⲏϯ, ⲉ̀ⲟⲩⲛⲓϣϯⲧⲉ ⲧϣⲫⲏⲣⲓ ⲙⲡⲓⲙⲁⲥⲛⲉⲟⲩⲗ ⲉ̀ⲧⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ. ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲁϥⲙⲟϣⲓ ⲛⲉⲙⲱⲟⲩ, ⲁϥⲉⲛⲟⲩ, ⲁϥⲧⲁⲙⲱⲟⲩ ⲉ̀ⲡⲓⲉ̀ⲟⲩⲗ ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ. ⲛ̀ⲑⲱⲟⲩ ⲇⲉ ⲁⲩⲉⲣ-ϣⲫⲏⲣⲓ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲙ̀ⲡⲉⲛⲛⲁⲩ ⲉ̀ⲟⲩⲟⲛ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲫⲁⲓ ⲉ̀ⲛⲉϩ
[ⲍ̅ⲃ̅ ϧⲉⲛⲧⲉϥⲙⲟⲣⲫⲏ ⲉⲧϩⲟⲗϫ. | ⲟⲩⲇⲉ ⲙ̀ⲡⲉⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲉ̀ⲙⲓ ⲉ̀ⲫⲃⲱⲗ ⲙ̀ⲡⲓϩⲓⲏⲃ ⲉ̀ⲧⲁϥⲥⲁϫⲓ ⲛⲉⲙⲁϥ. ⲓ̀ⲧⲁ ⲡⲉϫⲁϥ ⲙ̀ⲡⲉϥⲁ̀ⲣⲓⲑⲙⲟⲥ ⲙ̀ⲙⲁⲧⲟⲓ ϫⲉⲙⲁⲣⲉⲧⲉⲛⲫⲁϣⲓ ⲉⲣ-ϩⲓⲫⲁϩⲟⲩ ⲙ̀ⲡⲁⲓⲍⲱⲟⲛ, ⲛ̀ⲥⲉⲣⲱⲓⲥ ⲉ̀ⲣⲟϥ ϫⲉⲛ̀ⲛⲉϥⲫⲱⲧ. ⲟⲩⲟϩ ⲁ̀ⲛⲁⲩ ⲙ̀ⲡⲉⲣⲣⲁϧⲧϥ ϧⲉⲛⲟⲩⲥⲕⲉⲩ̀ⲟⲥ ⲙ̀ⲡⲟⲗⲉⲙⲓⲕⲟⲛ. ⲧⲟⲧⲉ ⲁⲩⲉⲣ ⲧⲁⲅⲙⲁ ⲃ̅ ⲛ̀ϫⲉ ⲡⲓⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲁⲩⲭⲱ ⲙ̀ⲡⲓⲉ̀ⲟⲩⲗ ϧⲉⲛⲧⲟⲩⲙⲏϯ ϫⲉⲁ̀ⲣⲏⲟⲩ ⲥⲉⲛⲁϣⲧⲁϩⲟϥ. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ [ⲁϥϥⲁⲓ

1) Read ⲫⲏ ⲉⲧⲁϥⲧⲟⲩⲛⲟⲥ. 2) Read ⲛⲉϩⲙⲉ.
3) Added above in another hand.

ⲛⲛⲉϥⲃⲁⲗ ⲉⲡϣⲱⲓ ⲉⲧⲫⲉ] [1]), ⲁⲩⲧⲱⲃϩ ⲙⲡ̅ⲥ̅ ⲉⲑⲃⲉⲡⲙⲁⲥ ⲛⲉⲟⲩⲗ, ⲍⲉⲛⲧⲟⲩⲛⲟⲩ ⲁϥⲛⲁⲩ ⲉⲡⲥ̅ ⲡⲭ̅ⲥ̅ ⲍⲉⲛⲡⲓⲛⲓ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲟϥ ⲣⲓϫⲉⲛⲡⲓⲙⲁⲥ ⲛⲉⲟⲩⲗ, ⲉⲩⲥⲓ ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡⲓⲣⲓⲛⲃ. ⲫⲏ ⲉⲑⲟⲩⲁⲃ ⲇⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲁⲩⲧⲱⲙⲧ ⲣⲓⲧⲉⲛ-ϯⲫⲏⲣⲓ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲟⲥ ⲍⲉⲛⲧⲫⲉ ⲛⲉⲙⲫⲏ ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲟϥ ⲣⲓϫⲉⲛⲡⲓⲉⲟⲩⲗ, ϫⲉⲟⲩⲙⲟⲣⲫⲏ ⲛⲟⲩⲱⲧⲉ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲩⲥⲱ-ⲧⲉⲙ ⲉⲟⲩⲥⲙⲏ ⲍⲉⲛⲧⲫⲉ ⲉⲥϫⲱ ⲙⲙⲟⲥ ϫⲉⲑⲉⲟⲇⲱⲣⲟⲥ ⲑⲉⲟ-ⲇⲱⲣⲟⲥ ⲡⲁⲙⲉⲛⲣⲓⲧ, ⲛⲑⲟⲕ ⲁⲛ ⲉⲑⲛⲁⲧⲁⲣⲟⲓ, ⲁⲗⲗⲁ | ⲁⲛⲟⲕ fol. 60.
ⲉⲑⲛⲁⲧⲁⲣⲟⲕ ⲍⲉⲛⲛⲓⲱⲛⲛⲟⲩ ⲛⲧⲉⲧⲁⲙⲉⲧⲛⲟⲩϯ. ϯⲛⲟⲩ ⲇⲉ ϯ-ⲛⲓⲁⲧⲕ ⲙⲡⲁⲓⲙⲛⲓ ⲉⲧⲍⲉⲛⲧⲫⲉ ⲛⲉⲙⲡⲁⲓ ⲉⲧⲣⲓϫⲉⲛⲛⲉⲛⲧⲁⲡ ⲙⲡⲁⲓⲉⲟⲩⲗ. ϫⲉⲁⲛⲟⲕⲡⲉ ⲉⲧⲍⲓϫⲉⲛⲡⲁⲓⲉⲟⲩⲗ, ⲁⲛⲟⲕⲡⲉ ⲉⲧ-ⲣⲉⲛⲧⲫⲉ, ⲁⲛⲟⲕⲡⲉ ⲡⲓⲣⲓⲛⲃ ⲛⲧⲉϥϯ, ⲁⲛⲟⲕⲡⲉ ⲫⲏ ⲉⲧⲱⲗⲓ ⲙⲫⲛⲟⲃⲓ ⲙⲡⲓⲕⲟⲥⲙⲟⲥ, ⲁⲛⲟⲕⲡⲉ ⲉⲧⲁⲓⲥⲓ-ⲱⲙⲥ ⲛⲧⲟⲧⲩ ⲛⲓⲱⲁⲛ-ⲛⲏⲥ. ⲓⲥ ⲣⲏⲡⲡⲉ ⲁⲓⲧⲁⲙⲟⲕ ⲉⲡⲱⲟⲩ ⲙⲡⲁⲧⲩⲡⲟⲥ. ϯ-ⲛⲓⲁⲧⲕ ⲙⲡⲓⲉⲟⲩⲗ ϯ-ⲉⲣⲑⲟⲕ [2]) ⲟⲛ ⲉⲧⲁϫⲓⲛⲥⲓ-ⲥⲁⲣⲝ ⲍⲉⲛⲑⲉⲛⲉϫⲓ ⲛⲧ-ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲑⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ, ⲛⲉⲙⲡⲓⲣⲏϯ ⲉⲧⲁⲩⲉⲣ-ⲥⲧⲁⲩⲣⲱ-ⲛⲓⲛ ⲙⲙⲟⲓ ⲣⲓϫⲉⲛⲡⲓⲥⲧⲁⲩⲣⲟⲥ, ϫⲛⲁⲉⲙⲓ ⲉⲁⲛⲟⲕⲡⲉ ⲓⲏⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲱⲛⲣⲓ ⲙⲫϯ ⲉⲧⲟⲛϩ, ⲫϯ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲕⲓⲱⲧ. ⲣⲱϯ ⲅⲁⲣ ⲉⲣⲟⲕⲡⲉ ⲛⲧⲉⲕⲛⲁⲩ ⲉⲡⲣⲟ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲡⲉⲕⲓⲱⲧ ⲙⲡⲁⲛ-ⲧⲉⲕϫⲱⲕ ⲉⲃⲟⲗ ⲛⲧⲉⲕⲙⲁⲣⲧⲩⲣⲓⲁ. ⲁⲛⲟⲕⲡⲉ ⲉⲧⲁⲓⲧⲟⲩϫⲟⲕ ⲉⲕ-ⲥⲟⲟⲩⲓ ⲛⲥⲁϯⲁⲅⲉⲗⲏ ⲛⲥⲁⲙⲟⲩⲗ ⲉⲧⲉ|ⲛⲓⲉⲙⲱⲛⲛⲉ, ⲉⲧⲟⲩⲱϣ [ⲍⲁ
ⲉⲥⲓⲧⲕ ϣⲁⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ, ⲛⲥⲉⲍⲱⲧⲉⲃ ⲙⲙⲟⲕ. ⲁⲛⲟⲕⲡⲉ ⲡⲓ-ⲉⲟⲩⲗ ⲫⲏ ⲉⲧⲁⲕⲛⲁⲩ ⲉⲣⲟϥ ⲣⲓϫⲉⲛⲧⲁⲫⲉ ⲛϯⲡⲉⲧⲣⲁ. ϯⲛⲟⲩ ϫⲉϣⲱⲡⲓ ⲛⲟⲩⲣⲱⲙⲓ ⲛϫⲱⲣⲓ ⲛⲧⲉⲕⲉⲣ-ⲙⲁⲣⲧⲩⲣⲟⲥ ⲣⲓϫⲉⲛⲡⲁ-ⲣⲁⲛ ⲉⲑⲟⲩⲁⲃ. ⲓⲥ ⲣⲏⲡⲡⲉ ⲁⲓⲉⲣ-ⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲙⲙⲟⲕ ⲛⲉⲙ-ⲡⲉⲕⲱⲫⲏⲣ [3]) ⲛⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲉⲣⲙⲟⲧ ⲙⲡⲁⲛⲱϯ ⲛⲁⲣϫⲛⲁⲥ-

1) Added above by another hand. 2) Read ⲉⲣⲟⲕ? Cf. p. 29.
3) ⲛⲉ added in margin.

τελος μηχανλ εφρετετεηψτχη ϣωπι ϲαοτϩαμ
μμοϥ ϩεητφε, οτοϫ πολεμος ηιβεη ετετεηναραοτω
ηϩητοτ εμιϣι, †ναοτωρπ μπαηιϣ† ναρχηαττελος
μηχανλ, ητεϥϩωτπ ηηιπολεμος, οτοϫ ητεϥχορτ
εβολ ϩιτϩη μμωτεη, ϣατεπετεηραη ερ-ϲωιτ ϩιχεη-
προ μπκαρι τηρϥ ϣαηιτενεα τηροτ. χεακναρ† εροι,
†ναναρμεκ. ακω επιϣωι ϩαροι, †ναϲωτεμ ερωκ.
†νοτ χεω πϲωτπ θεοδορος, ανατ επϲαι μπαι-
fol. 61. εοτλ χε|εϥοι ναιϣ ηρη† ϩεππεϥϲμοτ. ϕη εθοτααβ ϩε
θεοδορος αϥϲομϲ επιϲα μπιεοτλ, αϥνατ επιραρμα
ηχρωμ ετριχεννεϥταπ εϥοι μπτυπος ηοτϲταυρος.
αϥερ-οτω ηχε πιαϩιος θεοδορος πεχαϥ ναϥ χεπϵ
πανοτ†, πεκιηι ϩεητφεπε ε†νατ εροϥ, πεκιηι ονπε
ετριχεννεητεταπ μπαιεοτλ. †νοτ χε†παρακαλιν
μμοκ μαρετεκδωρεα ϣωπι ηεμπεκβωκ. πεχε πϵ
ναϥ χεθεοδορος, αιϲωτπ μμοκ μφρη† ηοτβερτ
ϲφορι εβολ ϩεηηιϲοτρι ητετεκμαυ. †νοτ χεαιερ-
χαριτεϲθε νακ ηοτραν ηϲωιτ ϩεητφε ηεμριχεη-
πικαρι. ταχομ ϲεϣωπι ηεμακ. κοτκ χεεπεκαριθμος
μματοι, ταμωοτ εθροτκηη ετβοχι ηϲαπιεοτλ.
παιρη† αϥι ϣαπεϥστρατεγμα πεχαϥ ηωοτ χεηαϲ-
ϫϵ] ηηοτ, |μπεροναϩ-ϩιϲι ερωτεη επχηβοχι ηϲαπαιεοτλ
χεανον αη πεθηαβοπϥ[1]) αλλα ηθοϥπε εθηατααρον
ϩεηηιϣηηοτ ητετεϥμετατααθος. οτοϫ αϥχω ερωοτ
ηρωϧ ηιβεη ετααϥνατ ερωοτ ηεμηη ετααϥϲοθμοτ
ητοτϥ μπϵ. πιαϩιος δε θεοδορος[2]) αϥι επεϲηη
εβολ ϩιχεηπιτωοτ ηεμηεϥματοι, αϥχα πιεοτλ εβολ.

1) Read **πεθ-**. 2) **θεδορος** Ms.

ⲛ̀ⲑⲟϥ ⲇⲉ ⲙ̀ⲡⲉϥⲉⲣ-ⲁ̀ⲙⲉⲗⲉⲥ ⲉ̀ⲡⲓⲥⲁϫⲓ ⲉ̀ⲧⲁⲡⲭ̅ⲥ̅ ϫⲟϥ ϫⲉϩⲱϯ ⲅⲁⲣ ⲉ̀ⲣⲟⲕⲡⲉ ⲛ̀ⲧⲉⲕⲛⲁⲩ ⲉⲡϩⲟ ⲙ̀ⲡⲉⲕⲓⲱⲧ ⲙ̀ⲡⲁⲛⲧⲉⲕⲙⲟⲩ. ⲛⲑⲟϥ ⲇⲉ ⲁϥϣⲟⲣⲡϥ ⲉ̀ⲡⲉϥⲏ̀ⲓ ϧⲉⲛⲟⲩⲧⲁⲭⲏ, ⲁϥϭⲓ ⲛⲟⲩⲛⲟϫ ⲙ̀ⲡⲁⲛⲛⲓⲛ ⲛ̀ⲛⲟⲩⲃ, ⲟⲩⲇⲉ ⲧⲉϥⲙⲁⲩ, ⲟⲩⲇⲉ ⲉ̀ϩⲗⲓ ⲛ̀ⲣⲱⲙⲓ ⲙ̀ⲡⲉϥⲧⲁⲙⲉ ⲉϩⲗⲓ ⲉ̀ⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̀ⲧⲉⲡⲉϥⲓⲱⲧ, ϫⲉⲉϥⲟⲩⲱϣ ⲉϩⲱⲗ ⲉⲑⲃⲏⲧϥ ϫⲉⲛ̀ⲛⲟⲩⲉⲣ-ⲕⲱⲗⲓⲛ ⲙ̀ⲙⲟϥ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲙⲟⲩϯ ⲉ̀ⲟⲩϫⲱⲣⲓ ⲛ̀ⲇⲓⲛⲁⲧⲟⲥ ⲉϥϧⲉⲛⲡⲉϥⲁⲣⲓⲑⲙⲟⲥ, ⲉ̀ⲡⲉϥⲣⲁⲛⲡⲉ ⲉ̀ⲡⲓⲫⲁⲙⲱⲛ, | ⲛⲉⲙⲕⲉⲟⲩⲁⲓ ϫⲉⲇⲓⲟⲥⲕⲟⲣⲟⲥ, fol. 62.
ϩⲁⲛⲣⲉⲙⲁ̀ⲛⲧⲓⲟ̀ⲭⲓⲁ̀ⲛⲉ, ⲁϥⲓ̀ⲛⲓ ⲙ̀ⲡⲓϩⲱⲃ ⲛⲁϩⲣⲁⲩ ϫⲉⲉ̀ⲓ̀ϥⲏⲕ ⲛ̀ⲧⲁⲛⲁⲩ ⲉ̀ⲡⲁⲓⲱⲧ ϧⲉⲛⲭⲏⲙⲓ. ⲡⲉϫⲉ ⲛⲉϥϣⲫⲏⲣ ⲛⲁϥ ϫⲉⲕⲩⲣⲓ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲙⲏ ⲙ̀ⲡⲉⲛⲓⲣⲉⲙⲧⲁⲓⲡⲟⲗⲓⲥ ϫⲟⲥ ϫⲉⲁ̀ⲡⲉⲕⲓⲱⲧ ⲙⲟⲩ ϧⲉⲛⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲓⲥϫⲉⲛ ⲉⲕⲟⲓ ⲛ̀ⲕⲟⲩϫⲓ; ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲱⲟⲩ ϫⲉⲟⲩⲡⲓⲥⲧⲟⲥⲡⲉ, ⲫⲏ ⲉ̀ⲧⲁϥϫⲟⲥ ⲛⲏⲓ ⲡⲁⲣⲁⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ. ϯⲛⲟⲩ ϫⲉⲛⲁⲥⲛⲏⲟⲩ, ϣⲱⲡⲓ ⲛⲁⲫⲉ ⲉ̀ϫⲉⲛⲡⲁⲁ̀ⲣⲓⲑⲙⲟⲥ ⲙ̀ⲙⲁⲧⲟⲓ. ⲁ̀ⲣⲓ-ⲧⲥⲉⲃⲧⲉ ⲫ̅ϯ̅, ⲙ̀ⲡⲉⲣⲧⲁⲙⲉ ⲧⲁⲙⲁⲩ ⲉ̀ⲡⲁⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲁⲛ, ⲟⲩⲇⲉ ⲉϩⲗⲓ ϧⲉⲛⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ, ⲟⲩⲇⲉ ⲉ̀ϩⲗⲓ ϧⲉⲛⲛⲓⲙⲁⲧⲟⲓ ⲉⲧϧⲁⲣⲁⲧ, ⲁⲗⲗⲁ ϣⲱⲡⲓ ⲛⲁⲫⲉ ϩⲓϫⲱⲟⲩ ϣⲁⲧⲁⲧⲁⲥⲑⲟ ϧⲉⲛⲫⲟⲩⲱϣ ⲙ̀ⲡⲁⲛⲟⲩϯ. ⲧⲟⲧⲉ ⲡⲓⲇⲩⲛⲁⲧⲟⲥ ⲃ̅ ⲉ̀ⲡⲓⲫⲁⲙⲱⲛ ⲛⲉⲙⲇⲓⲟⲥⲕⲟⲣⲟⲥ ⲡⲉϫⲱⲟⲩ ϫⲉⲡⲉⲛϭ̅ⲥ̅ ⲡⲓⲥ|ⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲟⲩ ⲉ̀ⲣⲟⲛⲡⲉ ⲛ̀ⲧⲉⲛϩⲉⲙⲥⲓ [ⲍ̅ⲏ̅
ⲙ̀ⲡⲁⲓⲙⲁ, ⲛ̀ⲧⲉⲕϥⲱⲕ ⲉ̀ⲟⲩⲭⲱⲣⲁ ⲛ̀ϣⲉⲙⲙⲟ ⲙ̀ⲙⲁⲩⲁⲧⲕ. ⲁⲗⲗⲁ ⲧⲉⲛⲛⲏⲟⲩ ⲛⲉⲙⲁⲕ ϩⲱⲛ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉⲕϩⲏⲗ ⲉ̀ⲣⲟϥ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉⲙ̀ⲫⲱⲣ ⲛⲁⲥⲛⲏⲟⲩ, ⲙ̀ⲡⲉⲣⲓ̀ ⲛⲉⲙⲏⲓ ⲙ̀ⲡⲃ̅ ⲛ̀ⲟⲩⲥⲟⲡ ⲛⲟⲩⲱⲧ, ⲙⲏⲡⲟⲧⲉ ⲛ̀ⲧⲉⲡⲁⲁ̀ⲣⲓⲑⲙⲟⲥ ⲙ̀ⲙⲁⲧⲟⲓ ϫⲱⲣ ⲉ̀ⲃⲟⲗ. ⲁⲗⲗⲁ ⲙⲁⲣⲉⲟⲩⲁⲓ ϧⲉⲛⲑⲏⲛⲟⲩ ϩⲉⲙⲥⲓ ⲙ̀ⲡⲁⲓⲙⲁ, ⲛ̀ⲧⲉⲡⲓⲕⲉⲟⲩⲁⲓ ⲓ̀ ⲛⲉⲙⲏⲓ. ⲙⲟⲅⲓⲥ ϩⲓⲧⲉⲛⲟⲩⲙⲏϣ ⲛ̀ϧⲱⲛϫ ⲁϥⲭⲱ ⲛ̀ⲇⲓⲟⲥⲕⲟⲣⲟⲥ, ⲁϥⲑⲁϣϥ ⲛⲁⲫⲉ ϩⲓϫⲉⲛⲡⲉϥⲁ̀ⲣⲓⲑⲙⲟⲥ ⲙ̀ⲙⲁⲧⲟⲓ ⲧⲏⲣϥ, ⲟⲩⲟϩ ⲉ̀ⲡⲓⲫⲁⲙⲱⲛ ϩⲱϥ ⲁϥⲙⲟϣⲓ ⲛⲉⲙⲁϥ.

ⲉⲡⲉⲩⲣⲁⲥⲧ ⲇⲉ ⲁⲩⲙⲟⲩⲧ ⲉⲡⲉⲥⲁⲣⲓⲱⲙⲟⲥ ⲙⲙⲁⲧⲟⲩ, ⲁⲩ-
ⲧⲛⲓⲧⲟⲩ ⲉⲧⲟⲧⲥ ⲛⲁⲓⲟⲥⲕⲟⲣⲟⲥ ⲉⲃⲣⲉⲥⲱⲟⲩⲛ ⲛⲁϥⲉ ⲉϫⲱⲟⲩ
ⲧⲛⲟⲩ. ⲡⲁⲓⲣⲛ̄ⲧ ⲁⲩⲉⲣ-ⲁⲥⲡⲁⲍⲉⲥⲑⲉ ⲙⲙⲱⲟⲩ ⲉⲩϫⲱ ⲙⲙⲟⲥ,
ϫⲉⲁⲓ-ⲡⲁⲙⲉⲧⲓ, ⲱⲗⲏⲗ ⲉϫⲱⲓ, ⲱ ⲛⲁⲥⲛⲛⲟⲩ, ϫⲉⲉⲓϣⲛⲁ
fol. 63. ⲉⲟⲩ|ⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛⲧⲉⲡⲟⲩⲣⲟ, ⲛⲧⲁⲧⲁⲥⲑⲟⲓ. ⲗⲟⲓⲡⲟⲛ ⲁϥⲛ
ⲉⲑⲟⲩⲁⲃ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲥⲱⲧⲡ ⲛⲁⲩ ⲛⲟⲩϫⲟⲓ, ⲁⲩⲁⲗⲏⲗ ⲉⲣⲟⲩ
ⲛⲉⲙⲣⲁⲛⲙⲛⲓϣ ⲙⲙⲁⲧⲟⲩ, ⲛⲧⲁⲩ ⲛⲉⲙⲡⲉⲩⲱⲫⲣ ⲉⲡⲓⲫⲁⲙⲱⲛ.
ⲡⲁⲓⲣⲛ̄ⲧ ⲁⲩⲓ ⲉⲣⲁⲕⲟⲩ. ⲟⲩⲟⲇ ⲡⲟⲗⲓⲥ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲧⲓⲙⲓ
ⲛⲓⲃⲉⲛ ⲉⲛⲉⲧⲉⲩⲛⲁⲥⲓⲛⲓ ⲉϫⲱⲟⲩ, ϣⲁⲩϣⲓⲛⲓ ⲛⲥⲁⲡⲕⲁⲣⲓ ⲛⲧⲉ-
ⲡⲉⲩⲱⲧ. ⲡⲁⲓⲕⲉⲟⲩⲁⲓ ⲇⲉ ⲟⲛ ⲛⲉⲣⲙⲟⲧ ⲁⲫ̄ⲧ ⲉⲣ-ⲉⲣⲙⲟⲧ
ⲙⲙⲟⲩ ⲙⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ, ⲡⲟⲗⲓⲥ ⲛⲓⲃⲉⲛ ⲛⲉⲙⲧⲓⲙⲓ
ⲛⲓⲃⲉⲛ ⲉⲧⲁϥⲁⲙⲟⲛⲓ ⲙⲡⲉϥϫⲟⲓ ⲉⲣⲟⲩ ⲁⲩⲕⲱⲧ ⲛⲁⲩ ⲛⲟⲩⲙⲁⲣ-
ⲧⲩⲣⲓⲟⲛ ⲛ̀ϩⲏⲧⲩ ⲓⲥϫⲉⲛⲁⲛⲧⲓⲟϧⲓⲁ ϣⲁⲧⲡⲟⲗⲓⲥ ⲙⲡⲉⲩⲱⲧ.
ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲗⲟⲓⲡⲟⲛ ⲙⲡⲉⲩⲕⲓⲛ ⲉⲩⲙⲟϣⲓ ⲉⲣⲏⲥ ϣⲁⲧⲉϥⲓ
ⲉⲧⲡⲟⲗⲓⲥ ⲉⲍⲉⲣⲉϫⲟⲩ, ⲉⲧⲉⲑⲁⲓⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲡⲉⲙϫⲉ. ⲉⲧⲁⲩ-
ⲥⲱⲧⲉⲙ ⲇⲉ ⲛϫⲉ ⲛⲓⲙⲓϣ ⲛⲧⲉⲧⲡⲟⲗⲓⲥ ϫⲉⲟⲩⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ
ⲛⲧⲉⲡⲟⲩⲣⲟⲡⲉ ⲉⲧⲁϥⲓ, ⲁⲩⲓ ⲉⲃⲟⲗ ϩⲁϫⲱϥ, ⲁⲩⲧ ⲛⲁϥ
ō| ⲛϣⲁⲛⲛⲓϣ ⲛⲧⲁⲓⲟ ⲟⲩⲟⲇ | ⲙⲡⲉϥⲙⲉⲛⲣⲉ ⲟⲩⲣⲱⲃ ⲙⲡⲁⲓⲣⲛ̄ⲧ
ⲉⲛⲉⲣ, ⲁⲗⲗⲁ ⲛⲁϥⲱⲟⲩⲓ ⲛⲧⲟⲧⲟⲩⲡⲉ ϫⲉⲉⲣⲉⲡⲕⲁⲣⲓ ⲙⲡⲓⲱⲟⲩ
ϧⲓ ⲛⲑⲱⲛ; ⲟⲩⲁⲉ ⲙⲡⲉⲩϫⲟⲥ ⲛⲉⲣⲗⲓ ϫⲉⲉⲓϣⲛⲁ ⲛⲧⲁⲛⲁⲩ
ⲉⲡⲣⲟ ⲙⲡⲁⲓⲱⲟⲩ, ⲁⲗⲗⲁ ⲛⲁⲩϫⲱ ⲙⲙⲟⲥ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ϫⲉ-
ⲉⲧⲁⲡⲟⲩⲣⲟ ⲟⲩⲟⲣⲡⲧ ⲉⲟⲩⲣⲱⲃ ⲛⲁⲛⲁⲩⲕⲉⲟⲛ ⲛⲧⲁⲩ. ϫⲉⲛⲟⲩ-
ⲡⲣⲟⲛⲓⲁ ⲇⲉ ⲛⲧⲉϥ̄ⲧ ⲁⲩⲉⲣ-ⲁⲡⲁⲛⲧⲁⲛ ⲉⲟⲩϫⲟⲓ ⲛⲥⲁⲛϭⲛⲓⲍⲓ
ⲛⲧⲉⲧⲡⲟⲗⲓⲥ ⲁⲛϫⲛⲏⲱⲛ, ⲁⲫⲓ ⲉⲃⲟⲗⲁⲃ ⲥⲁϫⲓ ⲛⲉⲙⲱⲟⲩ
ϫⲉⲛⲑⲱⲧⲉⲛ ⲣⲉⲛⲣⲉⲙⲑⲱⲛ; ⲣⲁⲣⲁ ⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲙⲡⲕⲁⲣⲓ
ⲙⲡⲓⲱⲟⲩ; ⲁⲩⲉⲣ-ⲟⲩⲱ ⲡⲉϫⲱⲟⲩ ⲛⲁⲩ ϫⲉⲕⲧⲣⲓ ⲥⲡⲁⲑ-
ⲁⲣⲟⲥ ⲡⲓⲕⲁⲣⲓ ⲉⲧⲉⲕⲓⲱⲓⲛⲓ ⲛⲥⲱⲩ ϫⲉⲛⲡⲓⲙⲁⲛⲙⲟⲩⲓ ⲛⲧⲉ-
ⲧⲉⲛⲡⲟⲗⲓⲥ. ⲉⲓⲱⲟⲛ ϧⲟⲧⲱⲓⲛ ⲉⲣⲱⲗ ⲉⲡⲓⲕⲁⲣⲓ ⲉⲧⲉⲙⲙⲁⲩ,

ⲓ̈ⲉ̈ [1]) ⲫⲱⲕⲡⲉ ⲡⲓϫⲟⲓ ⲛⲉⲙⲛⲓⲕⲉⲛⲉϥ. ⲁ̇ⲙⲟⲩ ⲛ̇ⲧⲉⲕⲁ̇ⲗⲏⲓ ⲉ̇ⲣⲟϥ
ⲛⲉⲙⲛⲉϥⲙⲁⲧⲟⲓ [2]). ⲡⲁⲓⲣⲏϯ ⲁϥⲁ̇ⲗⲏⲓ ⲉⲣⲟϥ ⲛⲉⲙⲛⲉϥⲕⲉⲙⲁ-
ⲧⲟⲓ, ⲫⲏ ⲉ̇ⲧⲉⲫⲱϥ ϩⲱϥ ⲁϥⲭⲱ ⲙⲡⲉϥϣⲫⲏⲣ ⲉ̇ⲡⲓⲫⲁⲙⲱⲛ
ⲛ̇ϧⲏⲧϥ. | ⲡⲁⲓⲣⲏϯ ⲁⲩⲉⲣ-ϩⲱⲧ ⲉ̇ⲣⲏⲥ ϧⲉⲛⲫⲓⲁ̇ⲣⲟ, ⲉⲩⲣⲁϣⲓ fol. 64.
ⲛⲉⲙⲁϥ ⲧⲏⲣⲟⲩ. ⲡⲉϫⲉ ⲫⲏ ⲉ̇ⲑⲟⲩⲁⲃ ⲙ̇ⲡⲓⲛⲁⲩⲕⲗⲏⲣⲟⲥ ϫⲉⲱ̇
ⲛⲁⲥⲛⲏⲟⲩ ⲙⲡⲉⲣⲟⲩⲁϩ-ϧⲓⲥⲓ ⲉ̇ⲣⲱⲧⲉⲛ. ⲙⲟⲛⲓ ⲙ̇ⲡⲉⲧⲉⲛϫⲟⲓ
ⲉ̇ϧⲟⲩⲛ ⲙ̇ⲡⲁⲓⲙⲁ ϣⲁⲧⲉⲫ̄ϯ ⲥⲉⲙⲛⲓ ⲛ̇ⲡⲁⲓⲅⲛⲟⲫⲟⲥ ⲧⲉⲛⲛⲁ-
ⲙⲟϣⲓ ϧⲉⲛⲫⲟⲩⲱϣ ⲙ̇ⲫ̄ϯ. ⲡⲁⲓⲣⲏϯ ⲁⲩⲓ̇ⲣⲓ ⲕⲁⲧⲁⲡⲉϥⲥⲁϫⲓ.
ⲗⲟⲓⲡⲟⲛ ⲁⲩⲉⲣ ⲉϩⲟⲟⲩ ⲃ̄ ⲉⲩⲙⲟⲛⲓ ⲉ̇ϧⲟⲩⲛ, ⲉ̇ⲣⲉⲡⲓⲑⲏⲟⲩ ⲣⲏⲥ
ⲛⲓϥⲓ ⲉ̇ϧⲟⲩⲛ ⲉ̇ϩⲣⲁⲩ [3]). ⲁ̇ⲫ̄ϯ ⲉ̇ⲣ-ⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲙ̇ⲡⲓⲙⲁ
ⲉ̇ⲧⲉⲙⲙⲁⲩ ⲙ̇ⲡⲓⲁ̇ⲅⲓⲟⲥ ⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲛⲉϩⲙⲟⲧ. ⲙⲉⲛⲉⲛⲥⲁⲟⲩ-
ⲥⲏⲟⲩ ⲁⲩⲕⲱⲧ ⲛⲁϥ ⲛ̇ⲟⲩⲛⲓϣϯ ⲛⲉⲩⲕⲧⲏⲣⲓⲟⲛ ϧⲉⲛⲡⲓⲙⲁ
ⲉ̇ⲧⲉⲙⲙⲁⲩ, ⲁⲩⲙⲟⲩϯ ⲙ̇ⲡⲉϥⲣⲁⲛ ⲉ̇ϫⲱϥ ⲉⲑⲃⲉ ϫⲉⲁϥⲙⲟⲛⲓ
ⲙ̇ⲡⲉϥϫⲟⲓ ⲉ̇ϧⲟⲩⲛ ⲉ̇ⲣⲟϥ. ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲁ̇ⲡⲓⲑⲏⲟⲩ ⲥⲉⲙⲛⲓ,
ⲁ̇ⲡⲓⲁ̇ⲏⲣ ⲧⲟⲩⲃⲟ, ⲁϥⲛⲓϥⲓ ⲛ̇ϫⲉ ⲟⲩⲑⲏⲟⲩ ⲉ̇ⲛⲁⲛⲉϥ, ⲁⲩⲉⲣ-
ϩⲱⲧ ⲉ̇ⲣⲏⲥ ϣⲁⲧⲟⲩⲫⲟϩ ⲉⲡⲕⲁϩⲓ ⲛ̇ⲧⲉⲛⲉϥⲓ̈ⲟ̈ϯ ⲥⲁⲡⲉⲓ̈ⲉⲃⲧ [ⲟⲃ̄
ⲙ̇ⲫⲓⲁ̇ⲣⲟ. ⲟⲩⲟϩ ⲡⲉϫⲉ ⲡⲓⲛⲁⲩⲕⲗⲏⲣⲟⲥ ⲛⲁϥ ϫⲉⲕⲩⲣⲓ ⲥⲡⲁ-
ⲑⲁⲣⲟⲥ, ⲓⲥ ⲡⲓⲕⲁϩⲓ ⲉ̇ⲧⲉⲕϣⲓⲛⲓ ⲛ̇ⲥⲱϥ, ⲉⲧⲉⲑⲙⲟⲛⲏ ⲙ̇ⲡⲁ-
ⲫⲟⲣⲡⲉ.

ⲫⲏ ⲉ̇ⲑⲟⲩⲁⲃ ⲇⲉ ⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲁϥⲧⲱⲛϥ, ⲁϥⲓ̇ ⲉ̇ⲡⲉⲥⲏⲧ
ⲉ̇ⲃⲟⲗ ϩⲓⲡⲓϫⲟⲓ ⲛⲉⲙⲛⲏ ⲉⲑⲛⲉⲙⲁϥ ⲧⲏⲣⲟⲩ. ⲧⲟⲧⲉ ⲛⲁⲡⲓⲧⲓⲙⲓ
ⲉ̇ⲧⲉⲙⲙⲁⲩ ϧⲉⲛⲡϫⲓⲛⲑⲣⲟⲩⲛⲁⲩ ⲉ̇ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲉⲙ-
ⲡⲁϣⲁⲓ ⲛ̇ⲛⲉϥⲙⲁⲧⲟⲓ ⲁⲩⲉⲣ-ϩⲟϯ ⲉ̇ⲙⲁϣⲱ, ⲁⲩⲧⲁⲭⲏ, ⲁⲩⲙⲁϣ-
ⲑⲁⲙ ⲛ̇ⲛⲓⲣⲱⲟⲩ ⲛ̇ⲧⲉⲛⲟⲩⲏ̇ⲓ̈, ⲁⲩⲧⲁⲗⲱⲟⲩ ⲉ̇ϫⲉⲛⲛⲟⲩϫⲉⲛⲉⲫⲱⲣ,
ⲟⲩⲟϩ ⲛⲁⲩϫⲱ ⲙ̇ⲙⲟⲥ ⲛ̇ⲛⲟⲩⲉ̇ⲣⲏⲟⲩ ϫⲉⲟⲩⲟ̇ⲓ̈ ⲛⲁⲛ, ⲓⲥ ϫⲉⲛⲟⲩⲥ-
ⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥⲡⲉ ⲫⲁⲓ ⲉ̇ⲧⲁⲡⲟⲩⲣⲟ ⲟⲩⲟⲣⲡϥ ⲉⲑⲣⲉϥϥⲓ ⲛⲉⲛ-

1) Read ⲓⲥ as Zoega? 2) Read ⲛⲉⲕⲙⲁⲧⲟⲓ.
3) ⲉϩⲁⲩ first hand.

ϣⲏⲣⲓ ⲛ̀ⲧⲉϥⲟ̀ⲗⲟⲩ ⲉ̀ⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ⲟⲩⲛⲟϫ ⲛ̀ϣⲑⲟⲣⲧⲉⲣ ⲁϥϣⲱ-
ⲡⲓ ⲙ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ, ⲉⲣⲉⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲫⲏⲧ ⲛⲉⲙⲛⲟⲩϣⲏⲣⲓ
ⲉⲑⲃⲉⲧϩⲟϯ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ. ϧⲉⲛⲡⲓϫⲓⲛⲑⲣⲉⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ
fol. 65. ⲛⲁⲩ ⲉ̀ⲡⲓⲙⲏϣ ⲉⲩⲫⲏⲧ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉⲛⲁⲥⲛⲏⲟⲩ ⲙ̀ⲡⲉⲣ|ⲉⲣ-
ϩⲟϯ. ϥⲟⲛϧ ⲛ̀ϫⲉ ⲡϭ̅ⲥ̅, ⲙⲙⲟⲛ ⲡⲉⲧϩⲱⲟⲩ ⲛⲁⲧⲁϩⲉ ⲑⲏⲛⲟⲩ
ⲁⲛ. ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲁϥⲉⲣ-ⲁ̀ⲛⲁⲭⲱⲣⲓⲛ ⲉ̀ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀ ⲛⲉⲙⲛⲏ
ⲉⲑⲛⲉⲙⲁϥ, ⲁϥⲣⲓⲙⲓ ⲉϩⲣⲁ [1]) ⲡϭ̅ⲥ̅. ϫⲉϯⲧⲱⲃϩ ⲙ̀ⲙⲟⲕ, ⲡϭ̅ⲥ̅
ⲡⲁⲛⲟⲩϯ, ⲫⲏ ⲉ̀ⲧⲉϣⲁⲣⲉⲧⲫⲉ ⲛⲉⲙⲡⲕⲁϩⲓ ⲥⲑⲉⲣⲧⲉⲣ ϧⲁⲧϩⲏ
ⲙ̀ⲡⲉϥⲣⲁⲛ, ⲟⲩⲟϩ ⲉⲥⲟⲩⲱϣⲧ ⲙ̀ⲡⲉϥⲥⲁϫⲓ ⲛ̀ⲗⲟⲅⲟⲥ ⲉ̀ⲧⲁϥⲓ̀
ⲉ̀ⲃⲟⲗ ϧⲉⲛⲛⲉϥⲥⲫⲟⲧⲟⲩ. ϯϯϩⲟ ⲉ̀ⲣⲟⲕ, ⲡⲁϭ̅ⲥ̅, ⲙ̀ⲡⲉⲣⲭⲁⲧ
ⲛ̀ⲥⲱⲕ, ⲁⲛⲟⲕ ϧⲁ ⲡⲉⲕⲃⲱⲕ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ⲛ̀ⲧⲉⲡⲁϧⲓⲥⲓ ϣⲱⲡⲓ
ⲉϥϣⲟⲩⲓ̀ⲧ. ϫⲉⲛ̀ⲑⲟⲕ ⲡⲁϭ̅ⲥ̅ⲡⲉ ⲉ̀ⲧⲁⲕⲟⲩⲟⲣⲡⲧ ⲉ̀ⲡⲁⲓϩⲱⲃ, ϫⲉ-
ⲭⲁⲥ ⲉ̀ⲓ̀ⲉ̀ⲛⲁⲩ ⲉⲡϩⲟ ⲛ̀ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲓⲱⲧ ⲉ̀ⲧⲁϥϫⲫⲟⲓ ⲕⲁⲧⲁ-
ⲥⲁⲣⲝ. ϫⲉⲛ̀ⲑⲟⲕⲡⲉ ⲉ̀ⲧⲁⲕⲧⲟⲩϫⲟ ⲛ̀ⲓⲱⲥⲏⲫ ϣⲁⲧⲉϥⲛⲁⲩ ⲉ̀ⲡϩⲟ
ⲛ̀ⲓⲁⲕⲱⲃ ⲡⲉϥⲓⲱⲧ ⲛⲉⲙⲛⲉϥⲥⲛⲏⲟⲩ ⲛ̀ⲕⲉⲥⲟⲡ. ϫⲉⲑⲟⲕⲧⲉ ϯϫⲟⲙ
ⲛⲉⲙⲡⲓⲱ̀ⲟⲩ ϣⲁⲉ̀ⲛⲉϩ ⲁ̀ⲙⲏⲛ. ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁϥϫⲟⲧⲟⲩ, ⲁϥϩⲉⲙⲥⲓ
ⲟ̅ⲇ̅] ⲛ̀ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲉϩⲟⲟⲩ ϣⲁⲧⲉϥ|ⲥⲉⲙⲛⲓ ⲛ̀ϫⲉ ⲡⲓⲙⲏϣ. ⲓ̀ⲧⲁ
ⲁ̀ⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲧⲱⲟⲩⲛ, ⲁϥⲓ̀ ⲥⲁⲃⲟⲗ ⲙ̀ⲫⲣⲟ ⲛ̀ϯⲉⲕⲗⲏⲥⲓⲁ̀,
ⲁϥϩⲉⲙⲥⲓ ⲛⲟⲩⲕⲟⲩϫⲓ, ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩϧⲉⲗⲗⲟ ⲛ̀ⲣⲱⲙⲓ ⲉϥϩⲉⲙⲥⲓ,
ⲉϥϣⲁⲧ ⲙⲉⲧⲛⲁⲓ. ⲁϥⲙⲟⲩϯ ⲉ̀ⲣⲟϥ. ⲁϥϯ ⲛⲁϥ ⲛ̀ⲟⲩⲥⲁⲑⲉⲣⲓ.
ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲱ̀ ⲡⲓϧⲉⲗⲗⲟ ⲛ̀ⲣⲱⲙⲓ ϩⲁⲣⲁ ⲕⲥⲱⲟⲩⲛ
ⲙ̀ⲡⲁⲓⲣⲱⲙⲓ ϫⲉⲓⲱⲁⲛⲛⲏⲥ ⲙ̀ⲡⲁⲓⲙⲁ; ⲡⲉϫⲉ ⲡⲓϧⲉⲗⲗⲟ ⲛ̀ⲣⲱⲙⲓ
ⲛⲁϥ ϫⲉⲓⲱⲁⲛⲛⲏⲥ ⲛⲓⲙ ⲉ̀ⲧⲉⲕϣⲓⲛⲓ ⲛ̀ⲥⲱϥ; ⲓⲱⲁⲛⲛⲏⲥ ⲡⲧⲩⲣ-
ⲱⲛⲡⲉ ϣⲁⲛ ⲕⲉⲟⲩⲁⲓⲡⲉ; ⲡⲉϫⲉ ⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲁϥ ϫⲉⲁ̀ϩⲁ
ⲛ̀ⲑⲟϥⲡⲉ. ϩⲁⲣⲁ ϥⲟⲛϧ ⲙ̀ⲫⲟⲟⲩ; ⲡⲉϫⲉ ⲡⲓϧⲉⲗⲗⲟ ⲛⲁϥ
ϫⲉⲉϥⲟⲛϧ [2]) ⲁⲗⲗⲁ ⲉϥϧⲉⲛⲟⲩϣⲱⲛⲓ ⲉⲧϧⲟⲥⲓ ⲧⲟⲛⲁ ⲙ̀ⲫⲟⲟⲩ,

1) Another hand adds ⲛⲓϩ above ⲉϩⲣⲁ: possibly ⲉϩⲣⲁⲓ ⲉ should be read.
2) ϫⲉⲥⲉϥ- first hand.

ⲉⲩⲉⲛⲕⲟⲧ ⲍⲉⲛⲧⲉⲣⲱⲧ, ⲉⲩⲣⲟⲣⲱ [1]). ⲡⲉϫⲉ ⲫⲏ ⲉⲑⲟⲩⲁⲃ
ⲛⲁⲩ ϫⲉⲉⲣⲉⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ⲛⲑⲱⲛ, ⲛⲧⲁⲛⲁⲩ ⲉⲣⲟⲩ; ⲡⲉϫⲉ
ⲡⲓⲍⲉⲗⲗⲟ ⲛⲁⲩ ϫⲉⲉⲕⲥⲱⲟⲩⲛ ⲙⲙⲟⲩ ⲛ̀ⲑⲱⲛ; ⲡⲉϫⲉ ⲫⲏ fol. 66.
ⲉⲑⲟⲩⲁⲃ ⲛⲁⲩ ϫⲉⲧⲥⲱⲟⲩⲛ ⲙⲙⲟⲩ ⲁⲛ, ⲁⲗⲗⲁ ⲡⲟⲩⲣⲟⲡⲉ
ⲉⲧⲁⲩⲟⲩⲟⲣⲡⲧ ⲛ̀ⲥⲱⲩ, ⲡⲉϫⲉ ⲡⲓⲍⲉⲗⲗⲟ ⲛ̀ⲣⲱⲙⲓ ⲛⲁⲩ ϫⲉⲟⲩⲡⲉ
ⲡⲣⲱⲃ ⲙ̀ⲡⲟⲩⲣⲟ ⲛⲉⲙⲫⲏ ⲉⲧⲉⲙⲙⲁⲩ ⲛ̀ⲕⲉⲥⲟⲡ; ⲙⲟⲩⲓⲥ
ⲉⲩⲟⲩⲱⲙ ⲛⲟⲩⲱⲓⲕ ⲛ̀ⲧⲣⲟⲫⲏ ϫⲉⲍⲉⲛⲟⲩⲍⲓⲥⲓ, ⲱ ⲡⲁ̅ⲥ̅, ⲕⲉ
ⲙⲁⲗⲓⲥⲧⲁ ⲛ̀ⲧⲉⲩⲣⲱⲗ ⲉⲃⲟⲗ ⲉⲡⲡⲟⲗⲉⲙⲟⲥ. ⲫⲏ ⲉⲑⲟⲩⲁⲃ
ⲁⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ϫⲉⲩⲱⲟⲩ ⲉⲩⲍⲟⲥⲓ, ⲁⲩⲣⲓⲙⲓ
ⲉⲙⲁⲱⲱ. ⲓⲧⲁ ⲡⲉϫⲁⲩ ⲙⲡⲓⲍⲉⲗⲗⲟ ϫⲉⲟⲗⲧ ⲱⲁⲣⲟⲩ, ⲙⲡⲁⲛ-
ⲧⲉⲩⲙⲟⲩ, ⲛⲧⲁϯ ⲛⲁⲩ ⲛⲟⲩⲕⲟⲩϩⲓ ⲛⲉⲩⲗⲟⲅⲓⲁ, ⲛⲧⲉⲩⲱⲛⲍ
ⲉⲣⲟⲥ, ⲙⲡⲁⲛⲧⲉⲩⲙⲟⲩ. ⲧⲟⲧⲉ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ
ⲛⲉⲙⲙⲏ ⲉⲑⲙⲟⲱⲓ ⲛⲉⲙⲁⲩ ⲁⲩⲙⲟⲱⲓ ⲛⲉⲙⲡⲓⲍⲉⲗⲗⲟ. ⲉⲧⲓ ⲇⲉ
ⲉⲧⲙⲟⲱⲓ, ⲁ̅ϥ̅ϯ ⲛⲉⲣⲥⲓ ⲛⲟⲩⲙⲉⲧⲓ ⲍⲉⲛⲣⲟⲏⲧ ⲙⲡⲓⲍⲉⲗⲗⲟ,
ⲁⲩϯ-ⲛⲓⲁⲧⲩ ⲙ̀ⲡⲣⲟ ⲙⲡⲓⲁⲧⲓⲟⲥ, ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲕⲁⲣⲓ
ⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ, | ⲛⲑⲟⲟⲕ ϥⲁⲧⲣⲟⲗⲓⲥ ⲛ̀ⲧⲙⲉⲧⲟⲩⲣⲟ ϣⲁⲛ [ος
ⲙⲙⲟⲛ; ⲁⲩⲉⲣ-ⲟⲩⲱ ⲛϩⲉ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲡⲉϫⲁⲩ ϫⲉⲁⲛⲟⲕ
ϥⲁⲧⲣⲟⲗⲓⲥ ⲁⲛⲧⲓⲟⲭⲓⲁ, ⲁⲩϫⲫⲟⲓ ⲍⲉⲛϯⲁⲛⲁⲧⲟⲗⲏ. ⲡⲉϫⲉ
ⲡⲓⲍⲉⲗⲗⲟ ⲛⲣⲱⲙⲓ ⲛⲁⲩ ϫⲉⲫⲟⲛⲍ ⲛϩⲉ ϥϯ, ϫⲉⲉⲣⲉⲧⲉⲕⲙⲟⲣⲫⲏ
ⲥⲓ ⲙⲡⲓⲛⲓ ⲛⲓⲱⲁⲛⲛⲏⲥ ⲡⲓⲣⲏⲧⲱⲣ. ⲓⲥϫⲉⲛ ⲉⲧⲁⲕⲥⲁⲍⲓ ⲛⲉⲙⲛⲓ
ⲉⲕⲥⲓ ⲭⲁⲣⲁⲕⲧⲏⲣ ⲉⲃⲟⲗ ⲙⲙⲟⲩ, ⲉⲓⲛⲁⲩ ⲉⲡⲣⲟ ⲛⲓⲱⲁⲛⲛⲏⲥ
ⲡⲓⲧⲣⲱⲛ. ⲉⲃⲟⲗ ϫⲉⲛⲟⲟⲕ ⲟⲩⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲁⲛⲡⲉ, ⲉⲕⲭⲏ
ⲍⲉⲛⲧⲁⲓⲧⲁⲍⲓⲥ, ⲙⲙⲟⲛ ⲉⲕⲟⲛⲓ ⲙⲙⲟⲩ ⲍⲉⲛϩⲱⲃ ⲛⲓⲃⲉⲛ. ⲉⲱⲃⲉ
ϫⲉⲟⲩⲙⲛ̀ⲧ ⲛⲥⲟⲡ ϣⲁϥϥ-ⲁⲣⲟⲙ, ⲛⲧⲉⲩⲣⲓⲙⲓ. ⲁⲛⲟⲛ ⲇⲉ ϩⲱⲛ
ϣⲁⲛϫⲟⲥ ⲛⲁⲩ ϫⲉⲉⲑⲃⲉⲟⲩ ⲉⲕⲣⲓⲙⲓ; ⲛⲉϣⲁⲩϫⲟⲥ ⲛⲁⲛⲡⲉ
ϫⲉⲉⲑⲃⲉⲟⲩ ϯⲛⲁⲣⲓⲙⲓ ⲁⲛ; ⲟⲩϣⲛⲣⲓ ⲛⲟⲩⲱⲧ ⲁⲓϫⲫⲟⲩ ⲍⲉⲛϯ-
ϫⲱⲣⲁ ⲉⲧⲥⲁⲃⲟⲗ ⲁⲩϥⲟⲧ ⲙⲡⲉⲩⲣⲟ ⲉⲧⲙⲉⲣ ⲛⲣⲁϣⲓ. ⲛⲁⲓ

1) ⲉⲩⲣⲟⲣϣ 1st hand.

fol. 67. ⲇⲉ ⲉ̇ⲧⲁⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ | ⲥⲟⲑⲙⲟⲩ, ⲁϥⲉ̇ⲙⲓ ϫⲉⲡⲉϥⲓⲱⲧⲡⲉ. ⲉⲧⲁⲩⲫⲟϩ ⲇⲉ ⲉ̇ⲡⲓⲙⲁ ⲉ̇ⲣⲉⲡⲉϥⲓⲱⲧ ⲛ̇ϧⲏⲧϥ, ⲁⲩϣⲉ ⲉ̇ϧⲟⲩⲛ, ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉⲓⲥ ⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛ̇ⲧⲉⲡⲟⲩⲣⲟ ⲥⲁⲃⲟⲗ ⲉ̇ⲧⲁϥⲓ̇ ϣⲁⲣⲟⲕ. ϧⲉⲛⲡϫⲓⲛⲑⲣⲟⲩϣⲁϫⲉ ⲉ̇ϧⲟⲩⲛ ⲡⲉϫⲉ ⲡⲓϧⲉⲗⲗⲟ ⲛ̇ⲣⲱⲙⲓ ⲛⲁϥ ϫⲉⲓⲱⲁⲛⲛⲏⲥ, ⲁ̇ⲟⲩⲱⲛ ⲛ̇ⲛⲉⲕⲃⲁⲗ, ⲛ̇ⲧⲉⲕⲥⲁϫⲓ ⲛⲉⲙⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ [1]) ⲉ̇ⲧⲁϥⲓ̇ ϣⲁⲣⲟⲕ. ⲛ̇ⲑⲟϥ ⲇⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲉ̇ⲧⲁϥϥⲁⲓ ⲛ̇ⲛⲉϥⲃⲁⲗ ⲉ̇ⲡϣⲱⲓ, ⲁϥⲛⲁⲩ ⲉ̇ⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲡⲉϥϣⲏⲣⲓ, ⲡⲉϫⲁϥ ⲛⲁϥ ⲉϥⲣⲓⲙⲓ ϫⲉⲛ̇ⲑⲟⲕ ⲛⲓⲙ ⲡⲁϭ̅ⲥ̅; ⲡⲉϫⲉ ⲫⲏ ⲉ̇ⲑⲟⲩⲁⲃ ⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲛⲁϥ ϫⲉⲁ̇ⲛⲟⲕ ⲟⲩⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛ̇ⲧⲉⲡⲟⲩⲣⲟ ⲛ̇ⲛⲓⲣⲱⲙⲉⲟⲥ ⲉ̇ⲧⲁϥⲟⲩⲟⲣⲡⲧ ⲛ̇ⲥⲱⲕ. ⲡⲉϫⲉ ⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁϥ ϫⲉⲕⲩⲣⲓ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲟⲩⲡⲉ ⲡϩⲱⲃ ⲙ̇ⲡⲟⲩⲣⲟ ⲛⲉⲙⲏⲓ ⲓ̈ⲉ̈ ⲟⲩⲡⲉ ⲡⲁϩⲱⲃ ⲛⲉⲙⲡⲟⲩⲣⲟ; ⲓⲥ ⲛⲓⲙⲟⲩⲭⲗⲟⲩⲥ ⲛ̇ⲧⲉⲫⲙⲟⲩ ⲁⲩⲁ̇ⲙⲁϩⲓ ⲉ̇ϫⲉⲛ-
ⲟⲏ̅] ⲡⲁⲥⲱⲙⲁ, ⲓⲥ | ⲡⲓⲉ̇ϩⲗⲟⲗ ⲛ̇ⲭⲁⲕⲓ ⲁϥϩⲱⲃⲥ ⲉ̇ⲃⲟⲗ ⲉ̇ϫⲉⲛⲛⲁⲃⲁⲗ, ⲓⲥ ⲡⲁⲗⲁⲥ ⲁϥϭⲗⲟⲙⲗⲉⲙ ϧⲉⲛⲣⲱⲓ, ⲓⲥ ⲛⲁⲙⲟϯ ⲁϥⲃⲱⲗ [2]) ⲉ̇ⲃⲟⲗ, ⲓⲥ ⲛⲓϥⲁⲓ-ϣⲓⲛⲓ ⲛ̇ⲧⲉⲫⲙⲟⲩ ⲁⲩⲕⲱϯ ⲉ̇ⲣⲟⲓ, ⲕⲉⲕⲟⲩϫⲓⲡⲉ ϣⲁⲧⲁϩⲱⲗ ⲉ̇ⲫⲙⲱⲓⲧ ⲛ̇ⲣⲱⲙⲓ ⲛⲓⲃⲉⲛ. ⲁⲗⲗⲁ, ⲱ̇ ⲡⲁϭ̅ⲥ̅ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲓⲥϫⲉⲛ ⲉ̇ⲧⲁⲓⲛⲁⲩ ⲉ̇ⲡⲉⲕϩⲟ ⲟⲩⲟϩ ⲁⲓⲥⲱⲧⲉⲙ ⲉ̇ⲧⲉⲕⲥⲙⲏ, ⲁ̇ⲡⲉⲕⲥⲁϫⲓ ⲉⲧϩⲟⲗϫ ϯ-ⲕⲉⲛⲓ ⲛ̇ⲧⲁⲯⲩⲭⲏ, ⲁ̇ⲟⲩⲛⲟⲙϯ ϣⲱⲡⲓ ⲛⲏⲓ. ⲁⲣⲏⲟⲩ, ⲱ̇ ⲡⲁϭ̅ⲥ̅, ⲓⲥϫⲉ ⲛ̇ⲑⲟⲕ ⲫⲁⲧⲡⲟⲗⲓⲥ ⲛ̇ϯⲙⲉⲧⲟⲩⲣⲟ, ⲕⲥⲱⲟⲩⲛ ⲛ̇ⲧⲁⲓⲥϩⲓⲙⲓ ϫⲉⲉⲩⲥⲉⲃⲓⲁ̇ ⲑⲏ ⲉ̇ϣⲁⲩⲟⲩⲁϩⲙⲉⲥ ϫⲉⲥⲧⲣⲁⲧⲓⲕⲓⲁ̇, ⲧϣⲉⲣⲓ ⲛⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛ̇ⲧⲉϯⲁ̇ⲛⲁⲧⲟⲗⲏ [3]). ⲡⲉϫⲉ ⲫⲏ ⲉ̇ⲑⲟⲩⲁⲃ ⲛⲁϥ ϫⲉⲥⲉ ϯⲥⲱⲟⲩⲛ ⲙ̇ⲙⲟⲥ. ⲟⲩϣⲁⲙϣⲉⲓ̇ⲇⲱⲗⲟⲛⲧⲉ ⲟⲩⲟϩ ⲛⲁⲅⲁⲑⲁⲣⲧⲟⲥ. ⲁϥⲉⲣ-ⲟⲩⲱ̇ ⲛ̇ϫⲉ ⲓⲱⲁⲛⲛⲏⲥ, ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉϩⲁⲣⲁ ⲟⲩⲟⲛⲧⲉⲥ ϣⲏⲣⲓ ⲙ̇ⲙⲁⲩ ⲉϥⲟⲛϧ ⲓ̈ⲉ̈ [4])

1) ⲥⲧⲁⲧⲏⲗⲁⲧⲏⲥ first hand. 2) Read ⲁⲩⲃⲱⲗ.

3) ⲁⲛⲁⲧⲟⲗⲏⲗⲏ Ms. 4) ⲓ̈ⲉ̈ added above in another hand.

ⲁⲥⲥⲓ-ⲣⲁⲓ ⲛⲕⲉⲥⲟⲛ; ⲡⲓⲁⲥⲓⲟⲥ ⲇⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲉⲧⲁⲩ|ⲥⲱⲧⲉⲙ fol. 68.
ⲉⲛⲁⲓ ⲛⲧⲟⲧⲩ ⲙⲡⲉϥⲱⲧ, ⲙⲡⲉϥϣⲁⲓ ⲉⲣⲟϥ, ⲁⲗⲗⲁ ⲁⲩⲣⲓⲙⲓ
ⲍⲉⲛⲟⲩⲙⲉⲧⲁⲧϫⲁ-ⲧⲟⲧⲩ ⲉⲃⲟⲗ. ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲧⲉⲉⲕⲥⲱⲟⲩⲛ
ⲛⲟⲛ ⲉⲧⲉⲙⲙⲁⲩ ⲛⲑⲱⲛ ⲛⲉⲙⲡⲉⲥⲕⲉϣⲩⲛⲣⲓ ⲉⲧⲉⲕϣⲓⲛⲓ ⲛⲥⲱϥ;
ⲁⲩⲉⲣ-ⲟⲩⲱ ⲡⲉϫⲁⲩ ⲧⲉⲙⲡⲓⲥⲛⲟⲩ ⲉⲧⲁⲩⲥⲓⲧⲧ [1]) ⲉⲓⲟⲓ ⲛⲧⲁⲣⲱⲛ,
ϯⲥⲱⲟⲩⲛ ⲙⲙⲟⲥ ⲉⲧⲁⲥⲭⲫⲟ ⲛⲟⲩϣⲩⲛⲣⲓ ⲉⲃⲟⲗ ⲙⲙⲟⲓ, ⲁⲓⲙⲟⲩϯ
ⲉⲣⲟϥ ⲧⲉⲑⲉⲟⲇⲟⲣⲟⲥ. ϯⲉⲣ-ⲉⲡⲉⲟⲩⲙⲓⲛ, ⲱ ⲕⲩⲣⲓ ⲥⲧⲣⲁⲧⲓ-
ⲗⲁⲧⲏⲥ, ⲉⲛⲁⲩ ⲉⲡⲓⲣⲟ ⲉⲧⲣⲟⲗⲱ ⲉⲧⲉⲙⲙⲁⲩ ⲙⲡⲁⲛϯⲙⲟⲩ.
ⲫⲏ ⲉⲃⲟⲩⲁⲃ ⲇⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲉⲧⲁϥⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲛⲧⲟⲧⲩ
ⲙⲡⲉϥⲱⲧ, ⲁⲧⲉϥⲯⲩⲭⲏ ϣⲟⲟⲣⲧⲉⲣ, ⲁⲛⲉⲩⲃⲁⲗ ⲍⲁϯ ⲛⲉⲣⲙⲏ
ϣⲁⲧⲟⲩϣⲟⲩⲟ ⲣⲓⲍⲉⲛⲡⲓⲕⲁⲣⲓ ⲙⲫⲣⲏϯ ⲛⲟⲩⲙⲱⲟⲩ, ⲙⲡⲉϥϣⲁⲓ
ⲉⲣⲟϥ ⲉϣⲩⲧⲉⲙⲟⲩⲟⲛϩⲟϥ ⲉⲡⲉϥⲱⲧ. ⲁϥϯ ⲙⲡⲉϫⲟⲩⲟⲓ, ⲁϥⲁⲙⲟⲛⲓ
ⲛⲧⲉϥⲍⲓⲍ, ⲁϥⲧⲟⲩⲛⲟⲥϥ, ⲁϥⲉⲣ-ⲁⲥⲡⲁϩⲉⲥⲟⲉ ⲙⲙⲟϥ ⲉϥⲣⲓⲙⲓ,
ⲉϥ|ⲭⲱ ⲙⲙⲟⲥ ⲍⲉⲁⲛⲟⲕⲡⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲱⲛⲣⲓ ⲛⲥⲧⲣⲁⲧⲓⲕⲓⲁ, |ⲡ
ⲉⲧⲉⲉⲩⲥⲉⲃⲓⲁⲧⲉ [2]) ⲧⲱⲩⲣⲓ ⲛⲁⲛⲁⲥⲧⲁⲥⲓⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ
ⲛⲧⲉϯⲁⲛⲁⲧⲟⲗⲏ. ⲁⲛⲟⲕⲡⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲉⲕⲱⲛⲣⲓ. ⲁⲛⲟⲕⲡⲉ
ⲑⲉⲟⲇⲟⲣⲟⲥ ⲧⲁⲣϫⲏ ⲙⲡⲉⲕⲥⲡⲉⲣⲙⲁ. ⲁⲛⲟⲕⲡⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ
ⲫⲏ ⲉⲧⲁⲧⲉϥⲙⲁⲩ ⲣⲓⲧⲕ ⲉⲃⲟⲗ ⲉⲟⲃⲉⲡⲗⲓⲃⲓ ⲙⲡⲉⲥⲓⲁⲱⲗⲟⲛ.
ⲁⲛⲟⲕⲡⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲫⲏ ⲉⲧⲁⲩⲥⲓ-ⲃⲁⲡⲧⲓⲥⲙⲁ ⲍⲉⲛⲫⲣⲁⲛ
ⲛⲡⲭⲥ [3]). ⲁⲛⲟⲕⲡⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲉⲕⲱⲛⲣⲓ ⲫⲏ ⲉⲧⲁⲩⲉⲣ-ⲥⲧⲙ-
ⲙⲉⲛⲓⲛ ⲛⲁⲩ ⲉⲃⲟⲗ ⲣⲓⲧⲉⲛϥϯ ⲍⲉⲕⲟⲛⲍ. ⲁⲓⲓ ⲍⲉⲛⲧⲁⲛⲁⲩ ⲉⲣⲟⲕ
ⲙⲡⲁⲛⲧⲉⲕⲙⲟⲩ. ⲛⲁⲓ ⲇⲉ ⲉⲧⲁⲡⲓⲁⲥⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲭⲟⲧⲟⲩ,
ⲁⲡⲉϥⲱⲧ ⲉⲣⲁⲧⲉⲙⲓ ⲉⲡⲓϣⲱⲛⲓ ⲉⲧⲭⲏ ⲣⲓⲍⲱϥ, ⲡⲉϫⲁⲩ ⲛⲁⲩ
ⲍⲉⲛⲑⲟⲕⲡⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲱⲛⲣⲓ ϥⲟⲩⲱⲓⲛⲓ ⲛⲧⲉⲛⲁⲃⲁⲗ.
ⲁⲗⲏⲑⲱⲥ ⲍⲉⲛⲟⲩⲙⲉⲟⲙⲛⲓ ⲛⲑⲟⲕⲡⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲱⲛⲣⲓ,
ⲁⲛⲟⲕⲡⲉ ⲡⲉⲕⲓⲱⲧ. ⲁⲗⲏⲑⲱⲥ ⲁⲥⲟⲩϫⲁⲓ ⲛϫⲉ ⲧⲁⲯⲩⲭⲏ

1) Read ⲥⲓⲧ. 2) Corrected from ⲉⲧⲥⲓⲃⲓⲁ.

3) ⲙⲡ$\overline{\text{ⲭⲥ}}$ 1st hand.

fol. 69. ⲡⲁ ⲙ̀ⲫⲟⲟⲩ. ⲙ̀ⲫⲟⲟⲩ ⲅⲁⲣ | ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲛ̀ϣⲏⲣⲓ ⲁ̀ⲧⲁⲙⲉⲧ-
ϧⲉⲗⲗⲟ ⲉⲣ-ⲃⲉⲣⲓ ⲛ̀ⲕⲉⲥⲟⲡ. ⲙ̀ⲫⲟⲟⲩ, ⲱ̀ ⲡⲁϣⲏⲣⲓ ⲙ̀ⲙⲉⲛⲣⲓⲧ,
ⲁ̀ϣⲱⲛⲓ ⲛⲓⲃⲉⲛ ⲫⲱⲧ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟⲓ, ⲁ̀ⲣⲁϣⲓ ⲛⲓⲃⲉⲛ ϣⲱⲡⲓ
ⲛⲏⲓ. ϯⲛⲟⲩ ϫⲉⲁ̀ⲫ̅ϯ ⲥⲱⲧⲉⲙ ⲉ̀ⲡⲁⲧⲱⲃϩ, ⲁϥⲧⲁⲥⲑⲟ ⲙ̀ⲡⲁⲣⲓⲙⲓ
ⲉ̀ⲟⲩⲣⲁϣⲓ, ⲁϥⲫⲱϧ ⲙ̀ⲡⲁⲥⲟⲕ, ⲁϥⲙⲟⲣⲧ ⲛ̀ⲟⲩⲟⲩⲛⲟϥ, ⲉ̀ⲣⲉ-
ⲧⲁⲟⲩⲓ̀ⲛⲁⲙ ⲥⲙⲟⲩ ⲉ̀ⲣⲟϥ. ⲁⲗⲏⲑⲱⲥ ⲁⲓϭⲓ ⲛⲟⲩϫⲟⲙ ⲙ̀ⲫⲟⲟⲩ.
ⲓⲥϫⲉⲛ ⲉ̀ⲧⲁⲓⲥⲱⲧⲉⲙ ⲉ̀ⲧⲉⲕⲥⲙⲏ ⲙ̀ⲫⲟⲟⲩ, ⲱ̀ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲁ-
ϣⲏⲣⲓ, ⲁ̀ⲟⲩⲛⲓϣϯ ⲛ̀ⲥⲟⲗⲥⲉⲗ ϣⲱⲡⲓ ⲛⲏⲓ, ϯⲁ̀ⲥⲓⲱ̀ⲟⲩ ⲁ̀ⲛⲟⲕ
ϧⲉⲛⲡⲁϣⲱⲛⲓ ⲙ̀ⲫⲟⲟⲩ, ⲱ̀ ⲡⲁϣⲏⲣⲓ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ⲙ̀ⲫⲣⲏϯ
ⲛ̀ⲟⲩⲇⲣⲟⲙⲉⲟⲥ ⲉⲑⲃⲉⲫⲣⲁϣⲓ ⲙ̀ⲡⲉⲕϩⲟ ⲉ̀ⲧⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟϥ. ϣⲉⲡⲉⲕ-
ⲟⲩϫⲁⲓ, ⲱ̀ ⲡⲁⲙⲉⲛⲣⲓⲧ ⲛ̀ϣⲏⲣⲓ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ⲫⲟⲩⲱⲓⲛⲓ
ⲛ̀ⲧⲉⲛⲁⲃⲁⲗ ϫⲉⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟⲕ ϧⲉⲛⲡⲁⲓⲉ̀ϫⲱⲣϩ ϧⲉⲛⲑⲣⲁⲥⲟⲩⲓ̀,
ϩⲱⲥ ϫⲉⲉ̀ⲓⲟⲩⲱⲙ ⲛⲉⲙⲁⲕ ϩⲓϫⲉⲛⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲛ̀ⲟⲩⲱⲧ. ⲉ̀ⲧⲁⲓ-
ⲡⲃ] ⲧⲱⲛⲧ ⲛ̀ϩⲁⲛⲁ̀ⲧⲟⲟⲩⲓ̀ ⲙ̀ⲫⲟⲟⲩ, ⲉ̀ⲣⲉⲡⲉⲕⲣⲁϣⲓ ⲭⲏ ϧⲉⲛⲡⲁ-|
ϩⲏⲧ ϫⲉⲁⲓⲛⲁⲩ ⲉ̀ⲣⲟⲕ ϧⲉⲛⲑⲣⲁⲥⲟⲩⲓ̀. ⲓⲥ ϩⲏⲡⲡⲉ ⲁ̀ⲡⲁⲣⲁϣⲓ
ϫⲱⲕ ⲉ̀ⲃⲟⲗ ⲙ̀ⲫⲟⲟⲩ ⲉⲑⲃⲉⲡⲟⲩⲛⲟϥ ⲙ̀ⲡⲉⲕϩⲟ, ⲉ̀ⲕⲟ̀ⲛⲓ ⲛ̀ⲓⲱⲥⲏⲫ
ⲙ̀ⲫⲟⲟⲩ, ⲱ̀ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲁϣⲏⲣⲓ, ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲧⲁⲓⲁⲕⲱⲃ
ⲡⲉϥⲓⲱⲧ ⲛⲁⲩ ⲉ̀ⲣⲟϥ. ⲱ̀ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲫⲟⲩⲱⲓⲛⲓ ⲛ̀ⲧⲉⲛⲁⲃⲁⲗ,
ⲟⲩⲛⲟϫ ⲛ̀ⲣⲁϣⲓ ⲛⲏⲓ ⲙ̀ⲫⲟⲟⲩⲡⲉ ϫⲉⲁⲓⲛⲁⲩ ⲉⲡⲉⲕϩⲟ. ⲛⲁⲓ ⲇⲉ
ⲉ̀ⲣⲉⲡⲓⲙⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ϫⲱ ⲙ̀ⲙⲱⲟⲩ ⲉϥⲣⲓⲙⲓ, ⲉⲣⲉⲑⲉⲟ̀-
ⲇⲟⲣⲟⲥ ⲡⲉϥϣⲏⲣⲓ ⲫⲁϧⲧ ⲉ̀ϧⲣⲏⲓ ⲉ̀ϫⲱϥ ⲉϥⲣⲓⲙⲓ. ϧⲉⲛϯⲟⲩ-
ⲛⲟⲩ ⲁ̀ⲡⲥⲱⲓⲧ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲥⲱⲣ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲓⲑⲟϣ
ⲧⲏⲣϥ ⲉ̀ⲧⲉⲙⲙⲁⲩ, ϫⲉⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉ̀ⲧⲁϥⲓ[1]) ⲉ̀ⲡⲁⲓⲙⲁ,
ⲁⲛⲉⲣ-ϩⲟϯ ϧⲁϫⲱϥ, ⲛⲑⲟϥⲡⲉ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡϣⲏⲣⲓ ⲛⲓⲱⲁⲛⲛⲏⲥ
ⲫⲏ ⲉ̀ⲧⲁϥϫⲫⲟϥ ϧⲉⲛⲧⲭⲱⲣⲁ ⲛ̀ϯⲁ̀ⲛⲁⲧⲟⲗⲏ. ϧⲉⲛϯⲟⲩⲛⲟⲩ
ⲁ̀ⲛⲓⲙⲏϣ ⲑⲱⲟⲩϯ ⲉ̀ⲡⲓⲙⲁ ⲉⲛⲁϥⲭⲏ ⲛ̀ϧⲏⲧϥ, ⲉⲩⲛⲁⲩ ⲉⲡⲓⲁ̀-
fol. 70. ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲉϥ|ⲁ̀ⲙⲁⲗⲏϫ ⲉ̀ⲡⲉϥⲓⲱⲧ ⲉϥⲣⲓⲙⲓ. ϧⲉⲛⲡⲓ-

1) ⲉ̀ⲧⲁⲧⲓ 1st hand.

ϫⲓⲛⲑⲣⲟⲩ-ⲛⲁⲩ ⲇⲉ ⲉⲡⲉϥϩⲟ ⲉⲧⲙⲉϩ ⲛ̀ⲭⲁⲣⲓⲥ ⲁⲩⲫⲁϧⲧⲟⲩ ⲙ̀ⲡⲉϥⲙ̀ⲑⲟ ⲉⲩϯ-ⲱ̀ⲟⲩ ⲛⲁϥ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ. ϫⲉⲥⲥⲙⲁⲙⲁⲧ ⲛ̀ϫⲉ ⲧⲉⲕϫⲓⲛⲓ̀ ϣⲁⲣⲟⲛ, ⲱ̀ ⲡⲉⲛϭ̅ⲥ̅ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ϫⲉⲁⲛⲉⲣ ⲡⲉⲙⲡϣⲁ ⲛ̀ⲛⲁⲩ ⲉ̀ⲣⲟⲕ. ⲁ̀ⲛⲟⲛ ⲅⲁⲣ ⲧⲏⲣⲟⲩⲛⲉ ⲛⲉⲕⲃⲱⲕ.

ⲧⲟⲧⲉ ⲡⲓⲥⲟⲛⲃ̅ ⲛⲉⲛϣⲏⲣⲓ ⲛ̀ⲧⲥⲱⲛⲓ ⲙ̀ⲡⲉϥⲓⲱⲧ, ⲉ̀ⲧⲉⲁⲙⲫⲩⲗⲓⲁ̀ⲇⲉ, ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ϫⲉⲁϥⲓ ⲛ̀ϫⲉ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡϣⲏⲣⲓ ⲙ̀ⲡⲥⲟⲛ ⲛ̀ⲧⲟⲩⲙⲁⲩ, ⲁⲩⲓ̀ⲏⲥ ⲙ̀ⲙⲱ̀ⲟⲩ, ⲁⲩⲓ̀ ϩⲁⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲁⲩⲁ̀ⲙⲁⲗⲏϫ ⲉ̀ⲣⲟϥ ⲉⲩⲉ̀ⲙⲓ ϫⲉϩⲁⲛⲥⲛⲏⲟⲩⲛⲉ. ⲡⲁⲓⲣⲏϯ ⲁϥⲉⲣ ϩⲁⲛⲛⲓϣϯ ⲙ̀ⲡⲉⲧⲛⲁⲛⲉϥ ⲛⲉⲙⲱⲟⲩ, ⲟⲩⲟϩ ⲁϥϩⲟⲛϩⲉⲛ ⲉϣⲧⲉⲙⲑⲣⲉⲉϩⲗⲓ ϭⲓⲧⲟⲩ ⲛ̀ϫⲟⲛⲥ ϩⲟⲗⲗⲟⲥ. ⲟⲩⲟϩ ⲡⲙⲁϩⲉ̅ ⲛⲉϩⲟⲟⲩ ⲉ̀ⲧⲁϥⲓ̀ ϩⲁⲡⲉϥⲓⲱⲧ, ⲁϥⲥⲟⲩⲧⲉⲛ ⲧⲟⲧϥ ⲉ̀ⲃⲟⲗ, ⲁϥⲙ̀ⲧⲟⲛ ⲙ̀ⲙⲟϥ, ⲉⲣⲉⲛⲉⲛϫⲓϫ ⲛ̀ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲉϥϣⲏⲣⲓ ⲧⲁⲗⲏⲟⲩⲧ ⲉ̀ϫⲉⲛⲛⲉϥⲃⲁⲗ. | ⲛ̀ⲑⲟϥ ⲇⲉ ⲁϥⲕⲱⲥ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ, |ⲡ̅ⲇ̅
ⲁϥⲭⲁϥ ϧⲁⲧⲉⲛⲡⲥⲱⲙⲁ ⲛ̀ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲉϥⲓⲱⲧ ⲛⲉⲙⲁⲙⲫⲩⲗⲓⲁ̀ ⲧⲉϥⲥⲱⲛⲓ. ⲡⲁⲓⲣⲏϯ ⲁϥϯ-ⲙⲏⲓⲛⲓ ⲉ̀ⲡⲓⲙⲱⲓⲧ ⲉ̀ⲧⲉⲙⲙⲁⲩ, ϫⲉⲭⲁⲥ, ⲁϥϣⲁⲛϫⲱⲕ ⲉ̀ⲃⲟⲗ, ⲛ̀ⲥⲉⲭⲁ ⲡⲉϥⲥⲱⲙⲁ ϧⲁⲧⲉⲛⲡⲉϥⲓⲱⲧ ϣⲁⲧⲉⲫ̅ϯ ϯ ⲡⲑⲱϣ ⲙ̀ⲡⲥⲱⲙⲁ ⲛ̀ⲛⲏ ⲉ̀ⲑⲟⲩⲁⲃ.

ⲛⲓⲙⲏϣ ⲇⲉ ⲉ̀ⲧⲁⲩⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ, ⲉ̀ⲣⲉⲫⲏ ⲉⲑⲟⲩⲁⲃ ϫⲱ ⲙ̀ⲙⲱⲟⲩ, ⲁⲩⲉⲣ-ⲟⲩⲱ̀ ϧⲉⲛⲟⲩⲣⲓⲙⲓ ⲉⲩϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲟⲩⲡⲉ ⲫⲁⲓ ⲉⲕϫⲱ ⲙ̀ⲙⲟϥ, ⲱ̀ ⲡⲉⲛϭ̅ⲥ̅ ⲕⲩⲣⲓ ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ. ⲛⲁⲛⲉⲥ ⲛⲁⲛ ⲛ̀ⲧⲉⲛⲙⲟⲩ ⲛⲉⲙⲛⲉⲛϣⲏⲣⲓ ⲉ̀ϩⲟⲧⲉⲣⲟⲕ [1]).

ⲁⲡⲗⲱⲥ ⲁϥⲉⲣ ⲅ̅ ⲛ̀ⲣⲟⲙⲡⲓ ⲉϥϣⲟⲡ ϧⲉⲛⲡⲑⲟϣ ϣⲱⲧ[2]), ⲉϥⲉⲣ-ⲇⲓⲏ̀ⲕⲓⲛ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧϧⲉⲛⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ. ⲛⲓⲛⲓϣϯ ⲇⲉ ⲧⲏⲣⲟⲩ ⲉⲧϧⲉⲛⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁⲩϯ ⲛⲁϥ ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲧⲁⲓⲟ̀, ⲟⲩⲟϩ ⲁⲩⲥϧⲁⲓ ⲙ̀ⲡⲉϥⲣⲁⲛ ⲉ̀ϩⲁⲛⲙⲏϣ ⲛ̀ϫⲟⲓ ⲛⲉⲙϩⲁⲛⲕⲟⲙⲁⲣⲓⲟⲛ ⲛⲉⲙϩⲁⲛⲓ̀ⲁϩϣϣⲏⲛ ϫⲉⲛⲁⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲑⲉⲟ̀ⲇⲟ|ⲣⲟⲥⲛⲉ. ⲉ̀ⲧⲓ ⲟⲩⲛⲉϥ ϧⲉⲛⲭⲏⲙⲓ, ⲙ̀ⲡⲉⲧⲉϥⲙⲁⲩ ⲉ̀ⲙⲓ fol. 71.

1) ⲉϩⲟⲧⲉ ⲉⲣⲟⲕ. 2) ⲡϣⲱⲧ or ϣⲱⲧⲡ are the ordinary forms.

ⲉⲡⲉϥⲱⲱϥ, ⲁⲗⲗⲁ ⲛⲁⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁⲥⲡⲉ ϫⲉⲉϥϫⲉⲛⲡⲓ-
ⲡⲟⲗⲉⲙⲟⲥ. ⲁϥⲱⲟⲡⲓ ⲇⲉ ϫⲉⲛⲛⲓ[1])ⲉⲣⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲁⲛ-
ⲡⲉⲣⲥⲛⲉ ⲧⲱⲟⲩⲛ ⲉⲉⲣ-ⲡⲟⲗⲉⲙⲓⲛ ⲛⲉⲙⲛⲓⲣⲱⲙⲉⲟⲥ. ⲇⲓⲟⲕⲕⲗⲏ-
ⲧⲓⲁⲛⲟⲥ ⲇⲉ ⲁϥⲑⲱⲟⲩⲧ ⲙⲡⲉϥⲙⲛⲧ ⲧⲏⲣϥ ⲉⲑⲣⲉϥⲣⲱⲗ ⲉⲡⲓ-
ⲡⲟⲗⲉⲙⲟⲥ. ⲡⲁⲓⲣⲏⲧ ⲁϥⲱⲱⲛⲓ ⲛⲥⲁⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ, ⲁⲩ-
ⲧⲁⲙⲟϥ ϫⲉⲛϫⲉⲛϫⲏⲙⲓ. ϫⲉⲛⲧⲟⲩⲛⲟⲩ ⲁϥⲥⲓ ⲛⲟⲩϫⲁⲣⲁⲛⲥ
ⲛϩⲉ ⲇⲓⲟⲥⲕⲟⲣⲟⲥ ⲡⲉϥⲱⲫⲣ, ⲁⲩⲥⲙⲁⲓ ⲓⲱⲁⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲟ-
ⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉⲇⲓⲟⲥⲕⲟⲣⲟⲥ ⲡⲉⲕ-
ϣⲟⲕ ⲉⲧⲥⲙⲁⲓ ⲓⲱⲁⲡⲉϥⲥ̄ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲡ-
ⲱⲟⲣⲓ ⲛⲉⲩⲥⲉⲃⲓⲁ. ⲱ ⲫⲏ ⲉⲧⲁⲡ̄ϫ̄ⲥ ⲟⲩⲱⲛϩ ⲉⲣⲟϥ ⲙⲡⲧⲩⲡⲟⲥ
ⲛⲟⲩⲙⲁⲥ ⲛⲉⲟⲩⲗ, ⲁⲩⲉⲣ-ⲥⲧⲙⲙⲉⲛⲓⲛ ⲛⲁϥ ⲛⲧⲡⲁⲣⲛⲥⲓⲁ ⲙ-
⌈ⲡⲥ̄ ⲡⲉϥⲱⲧ ϫⲉⲛϫⲏⲙⲓ. ⲟⲩⲟϩ ⲡⲁⲣⲁⲡⲁⲙⲡⲱⲁ ⲁⲕ⸗ ⲙⲡⲉⲕⲁⲣⲓⲑ-
ⲙⲟⲥ ⲙⲙⲁⲧⲟⲓ ⲉϫⲣⲏⲓ ⲉⲛⲁϫⲓϫ. ⲁⲛⲟⲕ ⲇⲓⲟⲥⲕⲟⲣⲟⲥ ⲧⲥⲙⲁⲓ
ⲉⲣⲁⲧϥ ⲙⲡⲁⲥ̄ⲥ̄ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲉⲡⲓⲁⲛ ⲧ-
ⲧⲁⲙⲟ ⲙⲡⲁⲥ̄ⲥ̄ ϫⲉⲁⲟⲩⲛⲱⲩⲧ ⲛⲉⲑⲛⲟⲥ ⲧⲱⲛϥ ⲉϫⲉⲛⲇⲓⲟⲕⲕ-
ⲗⲏⲧⲓⲁⲛⲟⲥ ⲉⲙⲱⲓ ⲛⲉⲙⲁϥ. ⲉⲑⲃⲉϩⲁⲓ ⲁⲩⲱⲱⲛⲓ ⲛⲥⲁⲡⲉϫⲱⲣⲓ[2])
ⲧⲏⲣⲟⲩ ⲛⲉⲙⲛⲉⲩⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ. ⲡⲁⲓⲣⲏⲧ ⲁⲩⲙⲟⲩⲧ ⲛⲛⲓⲥⲧ-
ⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲙⲡⲟⲩϫⲉⲙⲕ[3]). ⲁⲡⲟⲩⲣⲟ ⲇⲟⲧⲇⲉⲧ ⲉⲑⲃⲏⲧⲕ
ϫⲉⲛⲟⲩⲥⲡⲟⲩⲁⲛ. ⲧⲛⲟⲩ ϫⲉⲡⲁⲥⲟⲛ ⲟⲩⲟϩ ⲡⲁⲱⲫⲣ ⲕⲥⲱⲟⲩⲛ
ϫⲉⲛⲁⲛⲉ ⲡⲡⲟⲗⲉⲙⲟⲥ ⲛⲓⲡⲉⲣⲥⲛⲉ ⲉⲣⲟⲧⲉ ⲡⲡⲟⲗⲉⲙⲟⲥ
ⲛⲭⲣⲟϥ ⲛⲓⲟⲕⲕⲗⲏⲧⲓⲁⲛⲟⲥ. ⲧⲛⲟⲩ ϫⲉⲇⲉⲛⲧⲟⲩⲛⲟⲩ ⲉⲣⲉ-
ⲡⲁⲥⲇⲁⲓ ⲛⲁⲓ ⲉⲣⲁⲧⲕ, ϫⲉⲛⲟⲩⲧⲁⲭⲓ ⲧⲁⲭⲓ ⲁⲙⲟⲩ ⲉⲕⲥⲱⲣⲉⲙ
ⲙⲫⲣⲏⲧ ⲛⲟⲩⲥⲏⲡ, ϫⲉⲉⲣⲉⲡⲥⲁϫⲓ ⲙⲡⲟⲩⲣⲟ ϫⲟⲣ, ⲉⲩⲕⲱⲧ
ⲛⲥⲱⲕ ⲛⲁⲛⲁⲧⲕⲉⲟⲛ.

ⲉⲧⲁϥⲱⲱϥ ⲇⲉ ⲛⲧⲉⲡⲓⲥⲧⲟⲗⲏ, ⲁⲩⲱⲟⲡⲓ ϫⲉⲛⲟⲩⲱⲟⲟⲣⲧⲉⲣ
fol. 72. ⲉ⌈ⲙⲁⲓⲱ. ⲱ ϫⲉⲁⲟⲩⲣ ⲛⲉⲙⲕⲁϥ ⲛⲑⲛⲧ ⲱⲟⲡⲓ ⲙⲡⲛⲟⲟⲩ

1) ⲛⲓ is wrongly altered to ⲡⲓ. 2) Read ⲛⲉⲩϫⲱⲣⲓ.
3) The ⲕ seems to be added.

ⲧⲏⲣϥ ⲉⲑⲃⲏⲧϥ ⲙ̀ⲡⲓⲛⲁⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ. ⲧⲟⲧⲉ ⲁϥⲙⲟⲩϯ ⲉ̀ⲡⲓ-
ⲥⲟⲛ ⲃ̅ ⲛⲉⲛϣⲏⲣⲓ ⲛⲁⲙⲫⲩⲗⲓⲁ̀ ⲧⲥⲱⲛⲓ ⲙ̀ⲡⲉϥⲓⲱⲧ, ⲁϥⲁⲓ-
ⲧⲟⲩ ⲛⲉⲡⲁⲣⲭⲟⲥ ⲉ̀ⲫⲙⲁ ⲙ̀ⲡⲉϥⲓⲱⲧ, ⲁϥⲑⲁϣⲟⲩ ⲉ̀ϫⲉⲛⲡⲓⲑⲟϣ
ⲧⲏⲣϥ ⲉ̀ⲧⲉⲙⲙⲁⲩ, ⲟⲩⲟϩ ⲁϥⲭⲱ ⲛ̀ⲟⲩⲙ̀ϩⲁⲗ ⲉ̀ⲫⲱϥⲡⲉ ϧⲉⲛ-
ⲭⲏⲙⲓ ⲉⲑⲣⲉϥϣⲱⲡⲓ ⲙ̀ⲡⲣⲟⲕⲁⲣⲧⲉⲣⲓⲛ ⲉ̀ⲧϫⲓⲛⲓ̀ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ,
ⲁϥϣⲁⲛϫⲱⲕ ⲉ̀ⲃⲟⲗ, ⲉϥⲥⲱⲟⲩⲛ ϫⲉⲁ̀ⲡⲭ̅ⲥ̅ ⲕⲏⲛ ⲉ̀ⲣⲏⲧ ⲛⲁϥ
ⲉⲑⲣⲉϥⲉⲣ-ⲙⲁⲣⲧⲩⲣⲟⲥ ⲟⲩⲟϩ ϫⲉⲉ̀ⲣⲉⲡⲉϥⲥⲱⲙⲁ ⲛⲁⲟⲩⲟϩ ϧⲁ-
ⲧⲉⲛⲡⲥⲱⲙⲁ ⲙ̀ⲡⲉϥⲓⲱⲧ. ⲛⲁⲡⲓⲑⲟϣ ⲇⲉ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁⲩⲧⲁϩⲟ
ⲛⲁϥ ⲉ̀ⲣⲁⲧⲥ ⲛ̀ⲟⲩⲥⲧⲩⲗⲏ ϩⲓϫⲉⲛⲛⲉⲛⲥⲫⲟⲧⲟⲩ ⲙ̀ⲫⲓⲁ̀ⲣⲟ, ⲁⲩ-
ⲫⲱⲧϩ ⲉ̀ⲣⲟⲥ ⲛ̀ⲧϩⲓⲕⲱⲛ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏ-
ⲗⲁⲧⲏⲥ ϫⲉϩⲓⲛⲁ ⲛ̀ⲧⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉ̀ⲙⲓ ϫⲉⲡⲓⲕⲁϩⲓ ⲉ̀ⲧⲉⲙⲙⲁⲩ
ⲫⲁⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥⲡⲉ, ⲛ̀ⲥⲉϯ | ⲛⲱⲟⲩ ⲛ̀ⲧⲉϥⲡⲁⲧⲣⲓⲥ ⲙ̀ⲫ- [ⲡ̅ⲏ̅
ⲣⲏϯ ⲛ̀ⲛⲁⲡⲕⲉⲛⲟⲥ ⲛ̀ⲓⲱⲥⲏⲫ ⲙ̀ⲡⲓⲥⲏⲟⲩ ϫⲉⲁⲩϫⲉⲙ-ⲉϩⲙⲟⲧ
ⲙ̀ⲡⲉⲙⲑⲟ ⲛ̀ⲫⲁⲣⲁⲱ̀ ⲛⲉⲙⲭⲁⲣⲓⲥ ⲉⲑⲃⲏⲧϥ. ⲥϧⲏⲟⲩⲧ ⲅⲁⲣ
ⲉⲑⲃⲉⲓⲱⲥⲏⲫ ϫⲉϧⲉⲛⲡϫⲓⲛⲑⲣⲉϥⲙⲟⲩ, ⲁⲩⲧϩⲉⲙⲕⲟ ⲙ̀ⲡⲉϥⲗⲁ-

ⲉ̀ⲡⲡⲟⲗⲩⲙⲟⲥ. ⲧⲟⲧⲉ ⲁϥⲙⲟⲩⲧⲉ ⲛⲁϥ ⲉ̀ⲡⲥⲟⲛ ⲥⲛⲁⲩ ⲛ̀ϣⲏⲣⲉ
ⲛⲁⲙⲫⲩⲗⲓⲁ̀, ⲧⲥⲱⲛⲉ ⲛ̀ⲁ̀ⲡⲁ ⲓ̀ⲱϩⲁⲛⲛ[ⲏ]ⲥ, ⲁϥⲕⲁⲑⲓⲥⲧⲁ
ⲙ̀ⲙⲟⲟⲩ ⲛⲉⲡⲁⲣⲭⲟⲥ ⲉ̀ⲡⲙⲁ ⲙ̀ⲡⲉϥⲉⲓⲱⲧ ⲁⲩⲱ̀ ⲉ̀ϩⲣⲁⲓ̀ ⲉ̀ϫⲉⲛ-
ⲛ̀ⲕⲁ ⲛⲓⲙ ⲉⲧϣⲟⲟⲡ ⲛⲁϥ. ⲁⲩⲱ̀ ⲁϥⲕⲱ ⲛ̀ⲟⲩϩⲉⲙϩⲁⲗ ⲉ̀ⲡⲱϥ-
ⲡⲉ ϩⲛ̀ⲕⲏⲙⲉ ⲉ̀ⲧⲣⲉϥϣⲱⲡⲉ ⲉϥⲡⲣⲟⲥⲕⲁⲣⲧⲏⲣⲉⲓ ⲉ̀ⲧϭⲓⲛⲉⲓ̀
ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲉⲡⲙⲁ ⲉ̀ⲧⲙ̀ⲙⲁⲩ, ⲉϥⲥⲟⲟⲩⲛ ϫⲉⲁⲡⲭⲥ ⲉ̀ⲣⲏⲧ
ⲛⲁϥ ⲛ̀ⲧⲙⲛ̅ⲧⲙⲁ[ⲣⲧⲩ]ⲣⲟⲥ ⲁⲩⲱ̀ ϫⲉⲉ̀ⲣⲉⲡⲉϥⲥⲱⲙⲁ ⲛⲁⲟⲩⲱϩ
ϩⲁⲧⲙⲡⲁⲡⲉϥⲉⲓⲱⲧ. ⲁⲩⲱ̀ ⲁ̀ⲛⲁⲡⲧⲟϣ ⲧⲁϩⲉ ⲧ[ⲉ]ⲥⲧⲩⲗⲏ ⲉ-
ⲣⲁⲧⲥ ϩⲓϫⲙⲡⲓⲉ̀ⲣⲟ, ⲁⲩⲥϩⲁⲓ̀ ⲙ̀ⲡϩⲓⲥⲟⲛ ⲙ̀ⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲱ̀ⲇⲟ-
ⲣⲟⲥ ⲡⲉⲥⲧⲣⲁϯⲗⲁⲧⲏⲥ ⲉ̀ϩⲣⲁⲓ̀ ⲉ̀ϫⲱⲥ, ⲧⲁⲣⲉⲟⲩⲟⲛ ⲛⲓⲙ
ⲉⲓⲙⲉ ϫⲉⲡⲕⲁϩ ⲉⲧⲙ̀ⲙⲁⲩ ⲡⲁⲡⲉⲥⲧⲣⲁϯⲗⲁⲧⲏⲥⲡⲉ, ⲁ̀ⲡⲉϥⲙⲟⲩ
ϫⲓ-ⲉⲟⲟⲩ | ⲉ̀ϩⲟⲩⲉ̀ⲡⲉϥⲱ̀ⲛϩ̀. [ⲣ̅ⲋ̅

ⲟⲥ ⲛⲉⲙⲡⲉϥⲅⲉⲛⲟⲥ ϩⲓⲧⲉⲛⲕⲉⲟⲩⲣⲟ ⲉϥⲥⲱⲟⲩⲛ ⲁⲛ ⲛ̀ⲓⲱⲥⲏⲫ. ⲡⲁⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲉ̀ⲧⲉⲛⲉⲣ-ϣⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ, ⲡⲁϭ̅ⲥ̅ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲁ̀ⲡⲉϥⲙⲟⲩ ϭⲓ-ⲱ̀ⲟⲩ ⲉ̀ϩⲟⲧⲉ ⲡⲉϥⲱⲛϧ. ⲁ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲫⲱⲧ ⲉ̀ⲣⲁⲧⲥ ⲛ̀ⲧⲉϥⲥⲧⲩⲗⲏ ϧⲉⲛⲡⲕⲁϩⲓ ⲛ̀ⲛⲉϥⲓ̀ⲟ̀ϯ ⲉⲩⲉⲣ-ⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟϥ. ⲟⲩⲟϩ ⲡⲁⲓⲣⲏϯ ⲁ̀ⲫ̅ϯ̅ ⲉⲣⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲛⲁϥ ⲙ̀ⲡⲓⲕⲁϩⲓ[1]) ⲉ̀ⲧⲉⲙⲙⲁⲩ, ⲉ̀ⲧⲉⲡⲕⲁϩⲓ ⲛ̀ⲛⲉϥⲓ̀ⲟϯⲡⲉ, ϣⲁⲉ̀ⲛⲉϩ. ⲙⲉⲛⲉⲛⲥⲁⲛⲁⲓ ⲇⲉ ⲁ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲑⲱⲟⲩϯ ⲉ̀ϧⲟⲩⲛ ⲛ̀ⲛⲓⲛⲓϣϯ ⲧⲏⲣⲟⲩ ⲛ̀ⲧⲉⲧⲉϥⲡⲟⲗⲓⲥ. ⲁϥⲑⲱϣ ⲙ̀ⲡϣⲏⲣⲓ ⲃ̅ ⲛ̀ⲧⲥⲱⲛⲓ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲉ̀ϫⲱⲟⲩ ⲛⲉⲙⲡⲓⲑⲟϣ ⲉ̀ⲧⲉⲙⲙⲁⲩ. ⲟⲩⲟϩ ⲁϥϩⲟⲛϩⲉⲛ ⲉ̀ⲧⲟⲧⲟⲩ ⲉ̀ϯ-ⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲧϣⲱⲧ ⲛⲉⲙⲛⲏ ⲉⲑⲛⲁϫⲱⲓⲗⲓ ⲉ̀ⲣⲱⲟⲩ. ⲡⲁⲓⲣⲏϯ ⲁϥϯ ⲛ̀ϩⲱⲃ
fol. 73. ⲛⲓⲃⲉⲛ ⲉ̀ϧⲣⲏⲓ | ⲉ̀ⲛⲟⲩϫⲓϫ. ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲟⲩ, ⲉϥϭⲱⲣⲉⲙ ⲛ̀ⲥⲁⲛⲉϥⲧⲉⲃⲛⲱⲟⲩⲓ̀, ⲁϥϩⲱⲗ ⲉ̀ⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ⲉ̀ⲧⲁⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ϫⲓⲙⲓ ⲙ̀ⲡⲉϥⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉⲩϭⲓ-ⲁ̀ⲟⲩⲱ̀ ⲛⲁϥ, ⲁ̀ⲡⲟⲩⲣⲟ ⲣⲁϣⲓ ⲉ̀ⲙⲁϣⲱ ⲉⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟϥ. ⲁϥⲧⲱⲛϥ, ⲁϥⲓ̀ ⲉ̀ⲃⲟⲗ ⲉ̀ϩⲣⲁϥ, ⲁϥⲉⲣ-ⲁⲥⲡⲁⲍⲉⲥⲑⲉ

ⲉⲓ̀ⲧⲁ ⲙ̀ⲛⲛ̀ⲥⲁⲛⲁⲓ̀ ⲁ̀ⲡϩⲓ̀ⲟⲥ[2]) ⲑⲉⲱ̀ⲇⲟⲣⲟⲥ ⲥⲱⲟⲩϩ ⲉ̀ⲣⲟϥ ⲛ̀ⲛ̀ⲛⲟϭ ⲧⲏⲣⲟⲩ ⲙ̀ⲡϯⲙⲉ. ⲁϥⲕ[ⲁⲑ]ⲏ̀ⲥⲧⲁ ⲙ̀ⲡϣⲏⲣⲉ ⲥⲛⲁⲩ ⲛ̀ⲧⲥⲱⲛⲉ ⲙ̀ⲡⲉϥⲉⲓ̀ⲱⲧ ⲉ̀ϩⲣⲁⲓ̀ ⲉ̀ϫⲱⲟⲩ. ⲁⲩⲱ̀ ⲁϥϩⲱⲛ ⲉ̀ⲧⲟⲟ̀ⲧⲟⲩ ⲉ̀ϯ-ⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲟⲩⲟⲛ ⲛⲓⲙ ⲉ̀ⲧⲛⲁϭⲟⲓ̀ⲗⲉ ⲉ̀ⲣⲟⲟⲩ. ⲁⲩⲱ̀ ⲁϥⲭⲁⲣⲓⲍⲉ ⲛⲁⲩ ⲙ̀ⲡⲥⲉⲉ̀ⲡⲉ ⲙ̀ⲡⲡⲁⲛⲛⲓⲛ ⲛ̀ⲛⲟⲩⲃ, ⲁϥ[ⲁ]ⲥⲡⲁⲍⲉ ⲙ̀ⲙⲟⲟⲩ, ⲁϥⲕⲟⲧϥ̀ ⲉ̀ⲧⲁⲛⲇⲓⲟ̀ⲭⲓⲁ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲥⲧⲣⲁϯⲗⲁⲧⲏⲥ ⲡⲉϥϣⲃⲏⲣ ⲇⲓⲟⲥⲕⲟⲣⲟⲥ.

ⲁⲥϣⲱⲡⲉ ⲇⲉ ⲛ̀ⲧⲉⲣⲉⲡϩⲁⲅⲓ̀ⲟⲥ ⲑⲉⲱ̀ⲇⲟⲣⲟⲥ ϫⲓ ⲙ̀ⲡϥ̀ⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲉ̀ⲧⲁⲛⲇⲓⲟ̀ⲭⲓⲁ̀, ⲁ̀ⲡⲣⲣⲟ ϫⲟⲟⲩϥ ⲉ̀ⲡⲡⲟⲗⲩⲙⲟⲥ ⲛ̀ⲛ̀ⲃⲁⲣⲃⲁⲣⲟⲥ ⲉ̀ⲙⲓϣⲉ ⲛ̀ⲙ̀ⲙⲁⲩ. ⲁⲩⲱ̀ ⲛⲉϥ ⲙ̀ⲙⲁⲩ ϩⲱ̀ⲱϥ ⲛ̀ϭⲓ

1) ⲙⲡⲕⲁϩⲓ first hand. 2) Read ⲁ̀ⲡϩⲁⲅⲓⲟⲥ.

ⲙⲙⲟⲩ ⲍⲉⲛⲟⲩⲣⲁⲓⲏ. ⲟⲩⲟⲇ ⲁⲩⲟⲩⲟⲣⲡⲩ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲉⲙⲓⲱⲓ ⲛⲉⲙⲛⲓⲡⲉⲣⲥⲏⲥ, ⲟⲩⲟⲇ ⲛⲁⲩⲭⲏ ⲙⲙⲁⲩ ⲣⲱⲙⲡⲉ ⲏⲭⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲉⲙⲡⲉϥⲙⲓⲱ ⲧⲏⲣϥ. ⲗⲟⲓⲡⲟⲛ ⲍⲉⲛⲡⲥⲓⲛⲟⲑⲟⲩⲉⲣ-ⲁⲡⲁⲛⲧⲁⲛ ⲉⲛⲟⲩⲉⲣⲛⲟⲩ ⲏⲭⲉ ⲡⲓⲙⲟⲩⲓ ⲃ̄, ⲡⲓⲁⲩⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲉⲙⲡⲓⲁⲩⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲛⲁⲧⲟⲩⲱⲙⲡⲉ ⲛⲉⲙⲛⲟⲩⲉⲣⲛⲟⲩ ⲣⲓⲍⲉⲛⲟⲩⲧⲣⲁⲡⲉⲍⲁ ⲛⲟⲩⲱⲧ. ⲟⲩⲟⲇ ⲙⲡⲁⲩⲱⲉⲣ ⲣⲗⲓ ⲛⲣⲱⲃ ⲉⲡⲧⲏⲣϥ ⲁⲥⲛⲉⲡⲓⲟⲩⲁⲣ-ⲥⲁⲣⲝⲓ ⲛⲧⲉϥ̄ⲧ̄.

ⲗⲟⲓⲡⲟⲛ ⲍⲉⲛⲡⲥⲓⲛⲟⲑⲟⲩⲕⲱⲧ̄ ⲉⲣⲱⲟⲩ ⲏⲭⲉ ⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲧⲟⲩ ⲙⲫⲣⲏⲧ̄ ⲙⲡⲓⲱⲱ ⲛⲧⲉⲫⲓⲟⲙ, ⲁⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲧⲱⲟⲩⲛⲟⲩ, ⲁⲩⲓⲏ | ⲛⲟⲩⲟⲩⲥⲓⲁ ⲉⲡⲱⲟⲩ ⲙⲫ̄ⲧ̄ ⲣⲓⲧⲟⲛ ⲙⲡⲟⲩⲥⲧⲣⲁⲧⲉⲩⲙⲁ ⲕⲁⲧⲁⲧⲟⲩⲥⲩⲛⲏⲑⲓⲁ. ⲉⲱⲟⲩⲡ ⲁⲡⲍ̄ⲥ̄ ⲟⲩⲁⲣ-ⲥⲁⲣⲝⲓ ⲛⲱⲟⲩ ⲉⲙⲓⲱⲓ, ⲯⲁⲩⲛⲁⲩ ⲉⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ, ⲉⲣⲉⲧⲉϥⲥⲓⲛⲓ ⲑⲟⲕⲉⲙ ⲛⲧⲟⲧϥ, ⲉϥⲧ̄-ⲛⲟⲙ̄ⲧ̄ ⲛⲱⲟⲩ ⲉⲃⲣⲟⲩⲙⲓⲱⲓ ⲛⲉⲙⲛⲟⲩⲧⲁⲁⲓ. ⲉⲱⲟⲩⲡ ⲣⲱϥ ⲡⲍ̄ⲥ̄ ⲟⲩⲱⲱ ⲙⲙⲟ ⲁⲛ ⲉⲃⲣⲟⲩⲙⲓⲱⲓ, [ϥ̄

ⲡⲁⲛⲁⲧⲱⲗⲉⲧⲥ ⲙⲛⲡⲉϥⲙⲛⲓⲱⲉ ⲉⲧⲟⲩ ⲉⲙⲁⲧⲉ. ⲗⲟⲓⲡⲟⲛ ⲇⲉ ⲛⲧⲉⲣⲟⲩⲕⲁⲧⲁⲛⲧⲁ ⲉⲛⲉⲧⲉⲣⲛⲟ | ⲣⲙⲡⲡⲟⲗⲉⲙⲟⲥ ⲛⲥⲓ ⲡⲉⲥⲧ- fol. 34.
ⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲥⲛⲁⲩ ⲁⲩⲱ ⲏⲭⲱⲟⲣⲉ ⲛⲣⲉϥⲙⲓⲱⲉ, ⲡⲣⲁⲩⲓⲟⲥ ⲑⲉⲱⲇⲟⲣⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲙⲛⲡⲉⲧⲟⲩⲁⲁⲃ [ⲡⲁ]ⲛⲁⲧⲱⲗⲉⲧⲥ, ⲉⲛⲉⲧⲟⲩⲱ[ⲙ ⲙⲛ]ⲛⲉⲧⲉⲣⲛⲟ ⲣⲓⲍⲛⲟⲩⲧⲣⲁⲡ[ⲉⲍⲁ] ⲛⲟⲩⲱⲧ ⲛⲥⲓ ⲡⲓⲥⲛⲁⲩ ⲛ̄[ⲭⲱ]ⲱⲣⲉ ⲛⲁⲩⲛⲁⲧⲟⲥ.

ⲗ[ⲟⲓⲡⲟⲛ] ⲛⲧⲉⲣⲉⲛⲃⲁⲣⲃⲁⲣⲟⲥ ⲟⲗⲓⲃⲉ [ⲙ]ⲙⲟⲟⲩ, ⲁⲩⲧ̄ ⲛⲟⲩⲟⲩⲥⲓⲁ ⲙⲡ[ⲭⲟ]ⲉⲓⲥ ⲣⲓⲟⲛ ⲙⲡⲉⲥⲧⲣⲁⲧⲉⲩⲙ[ⲁ] ⲕⲁⲧⲁⲧ-ⲥⲩⲛⲏⲑⲓⲁ. ⲉⲱⲟ[ⲡⲉ] ⲇⲉ ⲁⲡⲭⲟⲉⲓⲥ ⲟⲩⲉⲣ-ⲥⲁⲣⲝⲉ ⲛ[ⲁⲩ] ⲉⲙⲓⲱⲉ, ⲯⲁⲩⲛⲁⲩ ⲉⲡⲁⲣⲭ[ⲁⲅ]ⲅⲉⲗⲟⲥ ⲙⲓⲭⲁⲏⲗ, ⲉⲣⲉⲧⲉϥⲥⲓⲛⲓ[ⲉ] ⲑⲱⲕⲙ ⲛⲧⲟⲟⲧϥ, ⲉϥⲙⲓⲱⲉ ⲣⲙⲡⲁⲛⲣ, ⲁⲩⲱ ⲯⲁⲩⲧ̄-ⲙⲁⲉⲓⲛ ⲛⲁⲩ ⲣⲙⲡⲉⲥⲣⲁⲃⲧⲟⲥ ⲉⲙⲓⲱⲉ. ⲉⲱⲟⲡⲉ ⲙⲉⲣⲉⲡⲭⲟⲉⲓⲥ

ⲙⲡⲉϥⲟⲩⲱⲛϩ ⲙⲱⲟⲩ [1]) ⲉⲃⲟⲗ ⲙⲡⲁⲓⲙⲏⲓⲛⲓ. ⲡⲗⲏⲛ ⲙⲡⲟⲩ-
ⲙⲓⲱⲓ ⲍⲉⲛⲟⲩⲡⲟⲗⲉⲙⲟⲥ ⲉⲛⲉϩ ⲉⲃⲏⲗ ⲛⲧⲉⲡⲥ̅ⲥ ⲟⲩⲁϩ-ⲥⲁⲣⲝⲓ
ⲛⲱⲟⲩ.

ⲗⲟⲓⲡⲟⲛ ⲍⲉⲛⲡⲁⲓⲛⲟⲫⲣⲉⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ ⲕⲱⲧ ⲉⲣⲱⲟⲩ ⲉⲙⲓⲱⲓ
ⲛⲉⲙⲱⲟⲩ, ⲁⲩⲉⲙⲓ ⲛⲁⲉ ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲣⲓⲧⲉⲛⲡⲓⲙⲏⲓⲛⲓ ⲉⲧⲁⲩ-
ⲛⲁⲩ ⲉⲣⲟϥ ⲝⲉⲥⲉⲛⲁⲥⲣⲟ ⲉⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ. ⲍⲉⲛⲧⲟⲩⲛⲟⲩ ⲁ-
ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲡⲟⲩⲣⲟ ⲱⲓ ⲉⲃⲟⲗ ⲉⲣⲱⲟⲩ ⲝⲉⲙⲓⲱⲓ, ⲱ
ⲛⲁⲥⲱⲧⲡ ⲛⲁⲱⲣⲓ, ⲛⲧⲁϥ ⲛⲱⲧⲉⲛ ⲛⲣⲁⲛⲛⲓⲱϥ ⲛⲧⲁⲓⲟ.
ⲁⲩⲉⲣ-ⲟⲩⲱ ⲛⲁⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ, ⲡⲉϫⲁϥ ⲛⲑⲉ-
fol. 74. ⲇⲱⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲝⲉⲡⲁⲙⲉⲛⲣⲓⲧ ⲣⲁⲣⲁ ⲧⲉⲛⲛⲁⲥⲣⲟ |
ⲍⲉⲛⲡⲁⲓⲡⲟⲗⲉⲙⲟⲥ. ⲛⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲝⲉⲫⲱⲛ ⲁⲛⲡⲉ ⲡⲓ-
ⲥⲣⲟ ⲁⲗⲗⲁ ⲫⲁϥ̄ⲡⲉ. ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ
ⲝⲉⲱ ⲛⲓⲝⲱⲣⲓ ⲛⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲉⲑⲃⲉⲟⲩ ⲧⲉⲧⲉⲛⲥⲁⲝⲓ ⲛⲉⲙ-

ⲥⲩⲛⲭⲱⲣⲉⲓ ⲛⲁⲩ, ⲙⲉⲧⲟⲩⲱⲛϩ ⲛⲁⲩ ⲉⲃⲟⲗ ⲛⲍⲓ ⲡⲙⲁⲉⲓⲛ
ⲣⲏ] ⲙⲡⲟⲗⲉⲙⲟⲥ, ⲩⲁⲩⲥⲱ | ⲁⲝⲏⲙⲓⲱⲉ.

ⲁⲥⲱⲱⲡⲉ ⲇⲉ ⲛⲧⲉⲣⲉⲛⲃⲁⲣⲃⲁⲣⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟⲟⲩ ⲉⲙⲓⲱⲉ
ⲛⲙⲙⲁⲩ, ⲁⲩⲉⲓⲙⲉ ⲣⲓⲧⲙⲡ[ⲙ]ⲁⲉⲓⲛ ⲛⲧⲁⲩ[ⲛ]ⲁⲩ ⲉⲣⲟϥ ⲝⲉⲁⲡ-
ⲡⲟⲗⲉⲙⲟⲥ [ⲉⲝ?]ⲱⲟⲩ ⲉⲧⲣⲉⲩⲥⲣⲟ ⲉⲡⲡⲟⲗⲉⲙⲟⲥ, ⲛⲉⲛⲣⲉⲑⲛ-
ⲟⲥⲛⲉ ⲛ[ⲃ]ⲁⲣⲃⲁⲣⲟⲥ. ⲛⲧⲉⲓⲣⲉ ⲇⲉ [ⲡ]ⲉⲣⲣⲟ ⲇⲓⲟⲕⲗⲉⲧⲓⲁⲛⲟⲥ
[ⲱ]ⲱ ⲉⲃⲟⲗ ⲉⲝⲱⲟⲩ ⲝⲉⲙⲓⲱⲉ, ⲱ ⲛⲁⲁⲧⲛⲁⲧⲟⲥ ⲛⲝⲱⲱⲣⲉ, ⲧⲁϯ
ⲛⲏⲧⲏ ⲛⲣⲏⲛⲟⲥ ⲛⲧⲁⲓⲟ. ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲑⲉⲱⲇⲟⲣⲟⲥ ⲡⲁⲛⲁⲧ-
ⲱⲗⲉⲧⲥ ⲡⲉϫⲁϥ ⲙⲡⲣⲣⲟ ⲝⲉⲡⲉⲝⲣⲟ ⲙⲡⲱⲕ ⲁⲛⲡⲉ, ⲁⲗⲗⲁ
ⲡⲁⲡⲛⲟⲥ ⲛⲣⲣⲟ ⲙⲙⲉⲡⲉ ⲓⲥ̅ ⲡⲉϫⲭⲥ̅. ⲇⲓⲟⲕⲗⲧϯⲁⲛⲟⲥ ⲇⲉ
ⲡⲉϫⲁϥ ⲝⲉⲕⲧⲣⲓ ⲥⲧⲣⲁϯⲗⲁⲧⲏⲥ ⲛⲧⲁⲓⲝⲉ ⲡⲁⲓ ⲁⲛ ⲉⲣⲟⲓ
ⲣⲱⲥ ⲣⲣⲟ, ⲁⲗⲗⲁ ⲣⲱⲥ ⲩⲃⲏⲣ ⲉⲣⲟⲕ. ⲛⲧⲁⲩⲝⲉ ⲡⲁⲓ ⲇⲉ
ⲉⲣⲟϥ ⲉⲩⲕⲟⲗⲁⲕⲉⲩⲉ ⲙⲙⲟϥ ⲝⲉ

1) Read ⲛⲱⲟⲩ.

ⲛⲉⲧⲉⲛⲉ̀ⲣⲏⲟⲩ. ⲓ̀ⲧⲁ ⲡⲉϫⲁϥ ⲛ̀ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ϫⲉⲁ̀ⲣⲓ ⲧⲉⲕⲥⲡⲟⲩⲇⲏ, ⲛ̀ⲧⲉⲕⲕⲱϯ ⲉⲡϩⲁⲣⲙⲁ ⲙ̀ⲡⲟⲩⲣⲟ ⲛ̀ⲛⲓⲡⲉⲣⲥⲏⲥ. ⲁ̀ⲣⲏⲟⲩ ⲭⲛⲁϣϭⲱⲡⲓ ⲙ̀ⲙⲟϥ ϧⲉⲛⲧⲉⲕϫⲟⲙ ⲁϭⲛⲉϧⲱⲧⲉⲃ ⲙ̀ⲙⲟϥ. ⲛ̀ⲛⲉⲕϯ ⲉϩⲗⲓ ⲛⲉⲣϧⲟⲧ ⲛⲁϥ ϣⲁⲧⲉⲕⲉⲛϥ ⲛⲏⲓ.

ⲉⲧⲓ ⲉ̀ⲣⲉⲡⲟⲩⲣⲟ ϫⲱ ⲛ̀ⲛⲁⲓ, ⲁ̀ⲡⲓⲙ̀ⲗⲁϧ ⲥⲱⲣ ⲉ̀ⲃⲟⲗ ⲟⲩⲟϩ ⲁϥⲧⲁϫⲣⲟ ⲛ̀ϫⲉ ⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ⲁ̀ⲡⲓⲙⲟⲩⲓ̀ ⲃ̅ ⲉ̀ⲧⲉⲛⲉⲣ-ϣⲁⲓ ⲛⲱⲟⲩ ⲙ̀ⲫⲟⲟⲩ, ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲉⲙⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ, ⲁⲩⲉⲣ ⲟⲩⲥⲟϭⲛⲓ ⲛⲟⲩⲱⲧ ⲛⲉⲙⲛⲟⲩⲉ̀ⲣⲏⲟⲩ. ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲁ̀ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ϯ ⲙ̀ⲡⲉϥⲟⲩⲟ̀ⲓ̀ ⲉ̀ϧⲟⲩⲛ ϧⲉⲛⲑⲙⲏϯ | ⲙⲡⲓⲙⲏϣ [ϥⲃ̅
ⲛⲧⲉⲛⲓⲡⲉⲣⲥⲏⲥ, ⲁϥⲟϣ ⲟⲩⲛⲓϣϯ ⲛ̀ϧⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲧⲉϥϫⲟⲙ ⲧⲏⲣⲥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲁ̀ⲛⲟⲕⲡⲉ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲉ̀ⲓ̀ⲛⲏⲟⲩ ⲉ̀ϫⲉⲛⲑⲏⲛⲟⲩ. ⲁⲫϯ̅ ⲡⲓⲁ̀ⲅⲁⲑⲟⲥ ϯ ⲛⲟⲩϭⲣⲟ ⲙ̀ⲡⲉϥϧⲣⲱⲟⲩ ϩⲱⲥⲇⲉ ϩⲓⲧⲉⲛⲡⲉϥϧⲣⲱⲟⲩ ⲉⲧϫⲟⲣ ⲛ̀ⲧⲉⲡⲓⲙⲏϣ ϩⲉⲓ ⲉ̀ϫⲉⲛⲛⲟⲩⲉ̀ⲣⲏⲟⲩ ⲥⲁⲡⲉⲥⲏⲧ ⲙ̀ⲡⲉϥⲉϩⲑⲟ, ⲉⲩⲥⲱⲟⲩⲛ ⲛ̀ⲧⲉϥⲛⲓϣϯ ⲛ̀ϫⲟⲙ, ϫⲉⲛ̀ⲑⲟϥⲡⲉ ⲉⲧϭⲟⲧϭⲉⲧ ⲛ̀ⲛⲓⲡⲟⲗⲉⲙⲟⲥ. ⲉϣⲱⲡ ⲛ̀ⲧⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ[1]) ⲃⲱⲧⲥ ⲉ̀ⲛⲟⲩⲉ̀ⲣⲏⲟⲩ, ⲛ̀ⲧⲉⲟⲩⲁⲓ ϧⲉⲛⲛⲓⲣⲱⲙⲉⲟⲥ ϧⲣⲱⲟⲩ[2]) ⲉ̀ⲃⲟⲗ ϧⲉⲛⲧⲟⲩⲙⲏϯ, ⲛ̀ⲧⲉϥϫⲟⲥ ϫⲉⲓⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲁϥⲓ̀, ϣⲁⲩⲫⲱⲧ ⲧⲏⲣⲟⲩ ϧⲉⲛⲟⲩϣⲓⲡⲓ. ⲙ̀ⲙⲟⲛ ϣϫⲟⲙ ⲛ̀ⲧⲉⲟⲩⲁⲓ ⲙ̀ⲙⲱⲟⲩ ⲟ̀ϩⲓ ⲉ̀ⲣⲁⲧϥ. ⲡⲁⲓⲣⲏϯ ⲁϥⲕⲱϯ ⲉ̀ⲣⲱⲟⲩ ⲥⲁⲟⲩⲥⲁ ⲟⲩⲟϩ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲥⲁⲕⲉⲥⲁ. ⲁⲩⲕⲱϯ ⲉⲡⲟⲩⲣⲟ ⲛ̀ⲛⲓⲡⲉⲣⲥⲏⲥ ⲉϥⲧⲁⲗⲏⲟⲩⲧ ⲉⲡⲉϥϩⲁⲣⲙⲁ, ⲉ̀ⲣⲉⲓ̅ⲋ̅ ⲛ̀ⲕⲁⲣⲟⲩⲕⲓⲟⲛ ⲥⲱⲕ ϧⲁⲣⲟϥ ⲛⲉⲙⲛⲉϥⲡⲁⲗⲗⲁⲕⲏ | ⲛⲓⲕⲁⲣⲟⲩⲕⲓⲟⲛ ⲇⲉ ϧⲉⲛⲡϫⲓⲛ- fol. 75.
ⲑⲣⲟⲩⲛⲁⲩ ⲉ̀ⲡⲓϣⲑⲟⲣⲧⲉⲣ ⲛⲉⲙⲛⲓⲥⲏⲃⲓ ⲛ̀ϫⲱ, ⲛⲉⲙⲛⲓⲕⲉⲙⲕⲉⲙ,

1) Read ⲛⲓⲡⲟⲗⲉⲙⲟⲥ.
2) Read ϯ ϧⲣⲱⲟⲩ?.

ⲛⲉⲙⲡⲁⲱⲁⲓ ⲛⲛⲓⲥⲛⲏ[1]) ⲉⲧⲣⲓⲟⲩⲓ, ⲁⲩⲉⲣ-ⲣⲟϯ, ⲁⲩϫⲱ ⲙⲡⲓ-
ⲫⲁⲣⲙⲁ ⲉⲃⲟⲗ.

ⲁⲡⲟⲩⲣⲟ ⲫⲉⲓ ⲉⲃⲟⲗ ⲣⲓϫⲉⲛⲡⲉϥⲫⲁⲣⲙⲁ. ⲁⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁ-
ⲛⲁⲧⲟⲗⲉⲟⲥ ⲕⲱϯ ⲙⲡⲉϥⲉⲣⲟⲟ ⲉⲛⲓⲕⲟⲙⲓⲧⲏⲥ ⲡϣⲏⲣⲓ ⲙⲡ-
ⲟⲩⲣⲟ ⲛⲛⲓⲡⲉⲣⲥⲏⲥ, ⲁϥⲁⲙⲟⲛⲓ ⲙⲙⲟϥ ⲛⲥⲁⲡⲓϣⲱⲓ ⲛⲧⲉⲧⲉϥⲁⲫⲉ,
ⲁϥⲁⲱϥ ⲛⲥⲁⲡⲉϥⲉⲣⲟⲟ ϩⲉⲛⲧⲉϥϫⲓϫ ⲛⲟⲩⲛⲁⲙ, ⲁϥϭⲱⲣⲉⲙ
ⲛⲉⲙⲁϥ ⲉⲩⲟⲓ ⲙⲫⲣⲏϯ ⲛⲟⲩϭⲁϫ ϩⲉⲛⲧⲁⲓϫ ⲛⲟⲩⲕⲟⲩⲁⲓ ⲛⲁ-
ⲗⲟⲩ. ⲟⲩⲟⲣ ⲁⲩⲧⲛⲓϥ ⲛⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ. ⲑⲉⲟ-
ⲇⲟⲣⲟⲥ ⲇⲉ ⲣⲱϥ ⲁⲩⲣⲟⲗⲗⲉϥ ⲛⲧⲟⲧϥ ⲙⲡⲉϥϣⲫⲏⲣ ⲛⲁⲛⲁ-
ⲧⲟⲗⲉⲟⲥ, ⲁⲩⲧⲁⲗⲟϥ ⲉⲡⲉϥⲉⲣⲟⲟ ⲣⲓⲧⲟⲛ ⲙⲙⲟϥ, ⲁⲫⲉⲛϥ
ⲉⲃⲟⲗ ϩⲉⲛⲫⲙⲏϣ ⲛⲧⲉⲛⲓⲡⲉⲣⲥⲏⲥ, ⲙⲡⲉϥⲣⲟⲡⲟϯ ⲛⲧⲟⲧϥ
ⲙⲫⲣⲏϯ ⲛϩⲁⲛⲓⲧⲉⲛ. ⲣⲓⲧⲉⲛϯϫⲟⲙ ⲛⲧⲉⲧⲉϥⲥⲛⲏ ⲛⲁϩ ⲣⲓⲧⲟⲛ
ⲙⲙⲟⲩⲡⲉ ⲙⲫⲣⲏϯ ⲛⲟⲩⲁⲓⲉⲗⲏ ⲛⲉⲣⲉ. ⲡⲁⲓⲣⲏϯ ⲁⲩⲓ ⲉⲃⲟⲗ
ϭⲁ] ϩⲉⲛⲟⲙⲏϯ ⲙⲡⲓⲙⲏϣ, ⲉⲣⲉⲡϣⲏⲣⲓ ⲙⲡⲟⲩⲣⲟ ⲛⲛⲓⲡⲉⲣⲥⲏⲥ
ⲧⲁⲗⲛⲟⲩⲧ ⲣⲓⲧⲟⲛ ⲙⲙⲟϥ ⲣⲓϫⲉⲛⲡⲉϥⲉⲣⲟⲟ. ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ
ⲇⲉ ⲣⲱϥ ⲁϥϣⲱⲡⲓ ⲉϥⲥⲟⲧⲥⲉⲧ ⲛⲥⲁⲛⲓⲃⲁⲣⲃⲁⲣⲟⲥ ϣⲁⲉϩⲣⲏ
ⲉⲛⲟⲩⲟⲟϣ. ⲉⲧⲁϥⲛⲁϩ ⲇⲉ ⲛϩⲉ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ ϫⲉⲁⲡⲓⲣⲱⲃ
ⲣⲱⲟⲩⲓ ⲉⲩⲉⲣ-ⲇⲱⲕⲓⲛ ⲛⲥⲱⲟⲩ, ⲁϥⲕⲟⲧϥ ⲉϥⲁⲣⲟⲩ ⲉⲟⲃⲉⲡ-
ϣⲏⲣⲓ ⲙⲡⲟⲩⲣⲟ[2]) ⲛⲛⲓⲡⲉⲣⲥⲏⲥ ϫⲉⲛⲛⲟⲩϩⲱⲧⲉⲃ ⲙⲙⲟϥ.
ⲥⲁⲧⲟϥ ⲁϥϫⲉⲙϥ ⲛⲧⲟⲧϥ ⲙⲡⲉϥϣⲫⲏⲣ ⲛⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ
ⲑⲉⲟⲇⲟⲣⲟⲥ, ⲉⲩⲟⲩⲟϫ ⲁⲥⲛⲉⲉⲣⲗⲓ ⲛⲉⲣϩⲟⲟ. ⲡⲁⲓⲣⲏϯ ⲁⲩⲥⲓⲧϥ
ⲉⲣⲁⲧϥ ⲛⲁⲓⲟⲕⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲙⲡⲃ̅.

ⲡⲟⲩⲣⲟ ⲇⲉ ⲉⲧⲁϥⲛⲁϩ ⲉⲣⲟϥ, ⲁⲣⲣⲁⲓⲱⲓ ⲉⲙⲁⲓⲱ, ⲁⲩⲥⲓⲥⲓ
ⲙⲡⲁⲓϫⲱⲣⲓ ⲃ̅, ⲁⲩⲱⲟⲩⲛ ⲉⲩⲧⲁⲓⲛⲟⲩⲧ ⲛⲧⲟⲧϥ ⲉⲟⲃⲉϯⲙⲉⲧ-
ϫⲱⲣⲓ ⲉⲧⲁⲩⲁⲓⲥ. ⲟⲩⲟⲣ ⲁⲩⲙⲟⲩϯ ⲉⲣⲱⲟⲩ ⲣⲓⲧⲉⲛⲛⲁⲡⲓⲁⲗⲗⲁ-
ⲧⲓⲟⲛ ϫⲉⲛⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ⲡⲣⲉϥⲙⲓⲱⲓ. ⲟⲩⲟⲣ ⲁⲡⲟⲩⲣⲁⲛ ⲉⲣ-

1) ⲛⲛⲓⲥⲛⲏ first hand.

2) ⲙⲡⲟⲩⲣⲟ is written twice in the Ms.

сωїт ⲍенниχωра ⲉтеммаⲩ. оⲩоⲟ аⲩмоⲩⲧ ⲉⲑⲉоⲇорос
піанатолеос ⲍепіполемар|χос нрецер-аіωкін нса- fol. 76.
ниперсис, оⲩоⲟ аⲩмоⲩⲧ ⲉⲑⲉоⲇорос пістратилатис,
ⲫн ⲉтенер-ⲯаї наⲩ мⲫооⲩ, ⲍепрецⲍро наⲩнатос.
паірнⲧ аⲩⲯωпі ⲉⲩтаіноⲩⲧ оⲩоⲟ ⲉⲩої нніⲯⲧ ⲍенⲟ-
метоⲩро ннірωмеос. ⲍеннаї тироⲩ мпоⲩⲍісі нрнт
ноⲩⲉрооⲩ ноⲩωⲧ, оⲩⲁⲉ мпоⲩⲍі ⲉрλі нтаіо нтоⲧⲩ
мпоⲩро. λоіпон ⲍенпⲭіноⲣоⲩї ⲉⲍоⲩн ⲉтполіс
нⲧметоⲩро аⲩⲧ мпсωⲧ[1]) нтоⲩметⲭωрі, аⲩⲉⲍаї
нноⲩран ⲉніоⲩⲉⲭрωоⲩ нтеⲧполіс, оⲩоⲟ ноⲩаннωн-
на аⲩкопоⲩ нωоⲩ, оⲩоⲟ аⲩⲯωпі ⲉⲩⲍосі паранⲭωрі
тироⲩ нтепоⲩро.

λоіпон ⲍенпⲭіноⲣепоⲩро ннιперсис сωтем ⲭе-
неⲯⲯнре[2]) сонⲟ, оⲩоⲟ ⲭеⲯⲍаλноⲩⲧ епіархнепіс-
копос, аⲯмоⲩⲧ ⲉⲭωрі $\overline{\text{в}}$ нтенперсис, ⲉтепаникⲩ- [ϥ
роспе немλе|онтіос піараⲃⲉⲩс, оⲩоⲟ аⲯоⲩорпоⲩ
ⲉненθоⲱ ннірωмеос немранмнⲱ нχрима немран-
ωні ммні ⲉнаⲱωоⲩ ⲯапіаⲧіос ⲑеоⲇорос піана-
толеос ⲭеχас ⲉⲩⲉχа пеⲯⲯнрі наⲩ ⲉⲃол. ⲫаіпе
пⲱорп нсоп ⲉтаθметⲯⲫнр мпіанатолеос ⲯωпі
немніⲭωрі нтенперсис, оⲩоⲟ аⲩⲧ-λоⲩос ⲉⲱⲩтемер-
катаⲫронін нноⲩⲉрноⲩ ⲍенполемос нівен ⲉтоⲩ-
нараоⲩω нⲍнтоⲩ. піаⲧіос ⲇе ⲑеоⲇорос аⲩтωнⲩ
ⲍенⲧоⲩноⲩ, аⲩⲍі ннініⲯⲧ нтенперсис ⲉтаї ⲯа-
роⲩ, пеⲭаⲩ нωоⲩ ⲭетωоⲩн мⲱⲯ нсωї. аⲩⲟλоⲩ ⲯа-
піархнепіскопос, оⲩоⲟ аⲩнаⲩ епⲯнрі мпоⲩро
ннιперсис. паірнⲧ аⲩер оⲩеⲃⲇомас нерооⲩ ⲉⲩχн

1) Read мпсωїт. 2) Read пеⲯⲯнре.

ϧⲉⲛⲡⲏⲓ ⲛ̀ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ϧⲉⲛⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀ ⲉϥⲉⲣ-
ⲇⲓⲁ̀ⲕⲱⲛⲓⲛ ⲉ̀ⲣⲱⲟⲩ. ⲟⲩⲟϩ ⲛⲁⲩϩⲏⲗ ⲉ̀ⲡⲏⲓ ⲙ̀ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥ-
fol. 77. ⲕⲟⲡⲟⲥⲡⲉ ⲙ̀ⲙⲏⲛⲓ ⲉⲩⲡⲁ|ⲣⲁⲕⲁⲗⲓⲛ ⲙ̀ⲙⲟϥ ϫⲉⲭⲁⲥ ⲉϥⲛⲁϭⲓ
ϥ̅ⲍ̅] ⲛ̀ⲧϩⲣⲏϣⲓ ⲙ̀ⲡⲁ̀ⲗⲟⲩ ⲛ̀ⲛⲟⲩⲃ, ⲛ̀ⲧⲉϥⲭⲁϥ ⲛⲱⲟⲩ ⲉ̀ⲃⲟⲗ,
ⲭⲱⲣⲓⲥⲛⲓϣϯ ⲛ̀ⲧⲁⲓ̈ⲟ̀ ⲛⲁⲧϭⲓ-ⲏ̀ⲡⲓ ⲙ̀ⲙⲱⲟⲩ ⲉ̀ⲧⲁϥⲟⲩⲟⲣⲡⲟⲩ[1])
ⲛⲁϥ. ⲙ̀ⲡⲓϣⲟⲣⲡ ⲛ̀ⲥⲟⲡ ⲙ̀ⲡⲉϥⲑⲱⲧ ⲛ̀ϩⲏⲧ, ⲛ̀ⲧⲉϥⲭⲁ ⲡⲉϥ-
ϣⲏⲣⲓ ⲛⲁϥ ⲉ̀ⲃⲟⲗ, ⲡⲉϫⲁϥ ⲛ̀ⲛⲓⲛⲓϣϯ ⲛ̀ⲧⲉⲛⲓⲡⲉⲣⲥⲏⲥ ϫⲉ-
ⲧⲱⲟⲩⲛ ⲙⲁⲣⲟⲛ ⲉ̀ⲡⲓⲡⲁⲗⲁⲧⲓⲟⲛ ϣⲁⲡⲟⲩⲣⲟ ⲛ̀ⲧⲉⲛⲧⲁⲙⲟϥ
ⲉ̀ⲡⲓⲥⲁϫⲓ. ⲛⲓⲛⲓϣϯ ⲇⲉ ⲛ̀ⲧⲉⲛⲓⲡⲉⲣⲥⲏⲥ ⲁⲩⲉⲣ-ϩⲟϯ ⲉϣⲉ
ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲟⲩⲣⲟ ⲉⲑⲃⲉ ϫⲉⲉⲧⲁⲩⲓ̀ ϧⲉⲛⲟⲩⲭⲱⲡ ⲉⲑⲃⲉⲡϣⲏⲣⲓ
ⲙ̀ⲡⲟⲩⲣⲟ ⲛⲛⲓⲡⲉⲣⲥⲏⲥ. ⲉ̀ⲧⲁϥⲉⲙⲓ ⲇⲉ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ
ϫⲉⲁⲩⲉⲣ-ϩⲟϯ, ⲁⲩⲟⲩⲱⲣⲡ[2]), ⲁϥⲓ̀ⲛⲓ ⲛ̀ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁ-
ⲧⲏⲗⲁⲧⲏⲥ. ⲁϥϫⲱ ⲉ̀ⲣⲟϥ ⲛ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲡⲟⲩⲣⲟ ⲛ̀ⲛⲓ-
ⲡⲉⲣⲥⲏⲥ ⲟⲩⲟⲣⲡⲟⲩ ⲛ̀ⲥⲁⲡⲉϥϣⲏⲣⲓ. ⲡⲗⲏⲛ ⲁⲩⲧⲱⲟⲩⲛ ⲙ̀ⲡⲃ̅
ⲛ̀ϫⲉ ⲛⲓⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ⲛ̀ⲣⲉϥⲙⲓϣⲓ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟ-
ⲗⲉⲟⲥ ⲛⲉⲙⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲁⲩϣⲉ ⲛⲱⲟⲩ ⲉ̀ⲡⲓ-
ϥ̅ⲏ̅] ⲡⲁⲗⲗⲁⲧⲓⲟⲛ | ϣⲁⲡⲟⲩⲣⲟ ⲇⲓⲟⲕⲗⲏⲧⲓⲁ̀ⲛⲟⲥ. ⲉⲧⲁϥⲛⲁⲩ ⲇⲉ
ⲉⲣⲱⲟⲩ, ⲁϥϣⲑⲟⲣⲧⲉⲣ ⲉϥⲙⲉⲩⲓ̀ ⲛⲁϥ ϫⲉⲁ̀ⲟⲩϣⲓⲛⲓ ⲓ̀ ⲛⲁϥ
ⲉⲃⲟⲗ ϧⲉⲛⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉⲙ̀ⲡⲉⲣϣⲑⲟⲣⲧⲉⲣ,
ⲧϩⲓⲣⲏⲛⲏⲧⲉ. ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉⲕⲁⲗⲱⲥ ⲁ̀ⲧⲉⲧⲉⲛⲓ̀, ⲱ̀ ⲛⲓⲣⲉϥ-
ϭⲣⲟ ⲛ̀ⲧⲉⲧⲙⲉⲧⲟⲩⲣⲟ. ⲕⲁⲗⲱⲥ ⲁ̀ⲧⲉⲧⲉⲛⲓ̀, ⲱ̀ ⲛⲓⲁⲣⲭⲏⲥⲧ-
ⲣⲁⲧⲏⲕⲟⲩⲥ ⲛ̀ⲧⲉⲧϫⲟⲙ ⲛ̀ⲛⲓⲣⲱⲙⲉⲟⲥ. ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲧⲏⲣϥ
ⲣⲁϣⲓ ⲛⲉⲙⲱⲧⲉⲛ ⲉⲩⲥⲟⲡ, ⲟⲩⲟϩ ⲡⲉⲧⲥϣⲉⲡⲉ, ⲛ̀ⲧⲉⲛϯ ⲛ̀ϩⲁⲛ-
ⲛⲓϣϯ ⲛⲧⲁⲓ̈ⲟ̀ ⲙ̀ⲡⲁⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲃ̅ ⲉ̀ⲧⲁⲩⲓ̀ ϣⲁⲣⲟⲛ
ⲙ̀ⲫⲟⲟⲩ. ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲁϥⲧⲱⲛϥ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ ⲉ̀ⲃⲟⲗ ϩⲓⲡⲉϥ-
ⲑⲣⲟⲛⲟⲥ, ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲫⲟⲩⲁⲓ ⲫⲟⲩⲁⲓ ⲛ̀ⲛⲓⲁ̀ⲅⲓⲟⲥ ⲉⲑⲣⲉϥ-

1) ⲁϥⲟⲩ is written over an erasure by the original scribe.

2) Read ⲁϥⲟⲩⲱⲣⲡ.

ⲧⲣⲉⲙⲥⲱⲟⲩ ⲣⲓⲍⲉⲛⲡⲉⲩⲑⲣⲟⲛⲟⲥ. ⲉⲧⲁⲩⲉⲣ ⲫⲁⲓ ⲛⲍⲉ ⲡⲟⲩⲣⲟ
ⲣⲱⲥ ⲉⲩⲉⲣ-ⲣⲟϥ ⲍⲁⲧⲣⲏ ⲛⲧⲟⲩⲛⲓϣϥ ⲛⲍⲟⲙ. ⲛⲛ ⲉⲑⲟⲩⲁⲃ
ⲇⲉ ⲙⲡⲟⲩⲉⲣ-ⲉⲡⲉⲟⲩⲙⲓⲛ ⲉⲟⲩⲱⲟⲩ ⲉϣⲱⲟⲩⲓⲧ ⲛⲧⲉⲡⲁⲓⲕⲟⲥⲙⲟⲥ,
ⲁⲗⲗⲁ ⲡⲉⲍⲱⲟⲩ ⲙⲡⲟⲩⲣⲟ ⲍⲉⲟⲩⲁⲓⲕⲉⲟⲛ ⲁⲛ|ⲡⲉ ⲛⲧⲉⲛ- fol. 78.
ⲣⲉⲙⲥⲓ ⲣⲓⲍⲉⲛⲟⲩⲑⲣⲟⲛⲟⲥ, ⲉⲣⲉⲟⲩⲡⲟⲗⲉⲙⲟⲥ ⲣⲓⲍⲱⲛ. ⲛⲓ-
ⲛⲓϣϥ ⲇⲉ ⲛⲧⲉⲡⲓⲧⲁⲗⲗⲁⲧⲓⲟⲛ ⲁⲩⲉⲣ-ϣⲍⲏⲣⲓ ⲙⲫⲏ ⲉⲧⲁⲡⲟⲩ-
ⲣⲟ ⲁⲩϥ ⲛⲛⲉϥⲍⲱⲣⲓ.

ⲡⲉⲍⲉ ⲛⲛ ⲉⲑⲟⲩⲁⲃ ⲙⲡⲟⲩⲣⲟ ⲍⲉⲉⲧⲁⲛⲓ ϣⲁⲣⲟⲕ ⲉⲑⲃⲉⲟⲩ-
ⲣⲱⲃ ⲛⲧⲉϥⲙⲉⲧⲟⲩⲣⲟ ⲍⲉⲛⲧⲉⲕⲉⲣ-ⲭⲁⲣⲓⲍⲉⲥⲑⲉ ⲙⲙⲟϥ ⲛⲁⲛ.
ⲡⲉⲍⲉ ⲇⲓⲟⲕⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲛⲱⲟⲩ ⲍⲉⲛⲁⲥⲓⲥⲉⲩ, ⲑⲱⲧⲉⲛⲧⲉ ϥ-
ⲙⲉⲧⲟⲩⲣⲟ ϣⲁⲉⲍⲏⲣⲓ ⲉⲡⲁⲫⲣⲟⲛⲟⲥ. ⲙⲙⲟⲛ ⲫⲏ ⲉⲑⲛⲁϣⲉⲣ-
ⲁⲛⲧⲓⲗⲟⲅⲓⲁ ⲛⲧⲉⲧⲉⲛⲙⲉⲧⲛⲓϣϥ. ⲉⲡⲓⲁⲛ ⲛⲁⲓⲟⲓ ⲛⲭⲣⲓⲥⲧⲓ-
ⲁⲛⲟⲥⲡⲉ ⲙⲡⲓⲥⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩⲡⲉ ⲛⲍⲉ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ. ⲓⲧⲁ
ⲡⲉⲍⲉ ⲛⲛ ⲉⲑⲟⲩⲁⲃ ⲛⲁϥ ⲍⲉⲛⲓⲕⲟⲙⲓⲧⲏⲥ ⲡϣⲏⲣⲓ ⲙⲡⲟⲩⲣⲟ
ⲛⲛⲓⲡⲉⲣⲥⲏⲥ ⲉⲧⲁⲡⲉϥⲱⲧ ⲥⲍⲁⲓ ⲛⲁⲛ ⲉⲑⲃⲏⲧϥ ⲉⲑⲣⲉⲛϩⲁϥ
ⲛⲁϥ ⲉⲃⲟⲗ, ⲉϥⲱⲣⲕ ⲛⲁⲛ ⲉϣⲧⲉⲙⲙⲓϣⲓ ⲛⲉⲙⲁⲛ ϣⲁⲉⲛⲉⲣ.
ⲟⲩⲟϩ ⲧⲉϥⲉⲣⲣⲏϣⲓ ⲛⲛⲟⲩⲃ ⲧⲉⲛⲛⲁⲥⲓⲧⲉ ⲛⲁⲕ ⲍⲁⲣⲟϥ ⲉⲑⲃⲉ
ⲍⲉⲁⲛⲕⲓⲛ ⲉⲍⲱⲧⲉⲃ ⲛⲕⲉϣⲏ|ⲣⲓ ⲛⲧⲁϥ ⲍⲉⲛⲡⲓⲡⲟⲗⲉⲙⲟⲥ |ⲣ̄
ⲛⲕⲉⲥⲟⲡ. ⲁⲛϩⲟⲥ ⲍⲉⲛⲁⲛⲉ ⲧϩⲓⲣⲓⲛⲓ ⲉⲣⲟⲧⲉ ⲉϥⲉⲛ-ⲥⲛⲟϥ
ⲉⲃⲟⲗ. ⲕⲥⲱⲟⲩⲛ, ⲱ ⲡⲟⲩⲣⲟ, ⲍⲉⲣⲁⲛⲕⲟⲩⲍⲓ ⲁⲛⲛⲉ ⲛⲓⲥⲛⲟϥ
ⲉⲧⲁⲛϥⲟⲛⲟⲩ ⲉⲃⲟⲗ ⲙⲡⲁⲛⲧⲉⲛⲧⲁⲣⲟϥ, ⲟⲩⲇⲉ ⲅⲁⲣ ⲛⲓⲣⲱⲙⲓ
ⲣⲁⲛⲧⲉⲃⲛⲱⲟⲩⲓ ⲁⲛⲛⲉ ⲉⲛϩⲱⲛⲥ ⲙⲙⲱⲟⲩ ⲛⲛⲁⲩ ⲛⲓⲃⲉⲛ, ⲱ
ⲡⲟⲩⲣⲟ. ϯⲛⲟⲩ ⲍⲉⲙⲁⲣⲉⲛⲟⲩⲟⲣⲡϥ ⲛⲁϥ ⲍⲉⲛⲟⲩⲣⲓⲣⲓⲛⲓ.
ⲡⲟⲩⲣⲟ ⲇⲉ ⲡⲉⲍⲁϥ ⲛⲓⲁⲧⲓⲟⲥ ⲍⲉⲟⲩⲡⲉⲧⲥⲱⲉ ⲁⲛⲡⲉ ⲉⲥⲁⲍⲓ
ⲛⲉⲙⲱⲧⲉⲛ, ⲉⲓⲣⲉⲙⲥⲓ, ⲉⲣⲉⲧⲉⲛⲟⲣⲓ ⲣⲁⲧⲉⲛ ⲟⲛⲛⲟⲩ, ⲍⲉⲛⲱⲧ-
ⲧⲉⲛ ⲙⲡⲃ̄ ⲛⲉⲙⲡⲉⲧⲉⲛϣⲫⲏⲣ ⲕⲗⲁⲧⲁⲓⲟⲥ, ⲛⲱⲧⲉⲛⲡⲉ ⲡ-
ϣⲟⲩϣⲟⲩ ⲛⲧⲁⲙⲉⲧⲟⲩⲣⲟ. ⲡⲉⲍⲉ ⲛⲓⲁⲧⲓⲟⲥ ⲛⲁϥ ⲍⲉⲡⲁⲓⲣⲓⲧ
ⲡⲉⲧⲉⲥⲱⲉ ⲛⲧⲉⲣⲉϥϣⲉⲙϣⲓ ⲛⲓⲃⲉⲛ ⲟⲣⲓ ⲉⲣⲁⲧⲟⲩ ϣⲁⲧⲟⲩⲥⲓ

ⲛ̀ⲧⲟⲩⲁ̀ⲡⲟⲕⲣⲓⲥⲓⲥ. ⲡⲉϫⲉ ⲇⲓⲟⲕⲗⲏⲧⲓⲁ̀ⲛⲟⲥ ⲛⲱⲟⲩ ϫⲉⲁⲓⲕⲏⲛ
ⲉ̀ϫⲟⲥ ⲛⲱⲧⲉⲛ ϫⲉⲑⲱⲧⲉⲛⲧⲉ ϯⲙⲉⲧⲟⲩⲣⲟ ϣⲁⲉ̀ϩⲣⲏⲓ ⲉ̀ⲡⲁⲑ-
ⲣⲟⲛⲟⲥ, ⲁⲗⲗⲁ ⲟⲩⲟⲛ ⲟⲩⲥⲁϫⲓ ⲛ̀ⲧⲏⲓ ⲉ̀ϫⲟϥ ⲛ̀ⲛⲁϭⲓⲥⲉⲩ
fol. 79. ⲛ̀ⲇⲩⲛⲁⲧⲟⲥ. | ⲡⲉϫⲉ ⲛⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁϥ ϫⲉⲁ̀ϫⲉ ⲫⲏ ⲉ̀ⲧⲉⲕⲟⲩⲁϣϥ,
ⲱ̀ ⲡⲟⲩⲣⲟ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲡⲉϫⲁϥ ⲛⲱⲟⲩ ϫⲉⲧⲉⲧⲉⲛⲥⲱⲟⲩⲛ ⲙ̀ⲡⲓ-
ϩⲱⲃ ⲉ̀ⲧⲁⲣⲉⲧⲉⲛⲓ̀ ⲉⲑⲃⲏⲧϥ, ⲓⲥ ⲧⲁⲯⲩⲭⲏ ⲉⲣ-ⲉ̀ⲡⲓⲑⲩⲙⲓⲛ ⲉ̀ϫⲟⲕϥ
ⲛⲱⲧⲉⲛ ⲉ̀ⲃⲟⲗ, ⲁⲗⲗⲁ ⲙⲁⲣⲉⲛⲥϧⲁⲓ ϣⲁⲡⲉϥⲓⲱⲧ ⲛ̀ⲟⲩⲗⲟⲅⲟⲥ,
ϩⲓⲛⲁ ⲛ̀ⲧⲉϥⲓ̀ ϣⲁⲣⲟⲛ ⲛ̀ⲧⲉⲛⲉⲣ-ϩⲓⲣⲏⲛⲏ ⲛⲉⲙⲁϥ, ⲟⲩⲟϩ ⲛ̀ⲧⲉⲛ-
ϣⲧⲉⲙⲉⲣ-ⲡⲟⲗⲉⲙⲓⲛ ⲛⲉⲙⲛⲉⲛⲉ̀ⲣⲏⲟⲩ ϣⲁⲉ̀ⲛⲉϩ, ⲛ̀ⲧⲉⲛϯ ⲛⲁϥ
ⲙ̀ⲡⲉϥϣⲏⲣⲓ ϧⲉⲛⲟⲩⲧⲁⲓ̀ⲟ̈. ⲙ̀ⲙⲟⲛ ⲉ̀ϣⲱⲡ ⲁⲛϣⲁⲛⲭⲁ ⲡⲉϥ-
ϣⲏⲣⲓ ⲛⲁϥ ⲉ̀ⲃⲟⲗ ⲁϭⲛⲉⲓ̀ ϣⲁⲣⲟⲛ ⲟⲩⲇⲉ ⲁⲛⲧⲓⲅⲣⲁⲫⲟⲛ
ⲛ̀ⲥϧⲁⲓ ⲉϥϯ-ⲗⲟⲅⲟⲥ, ϥⲛⲁϫⲟⲥ ϫⲉⲉ̀ⲧⲁⲛⲓⲣⲱⲙⲉⲟⲥ ⲉⲣ-ϩⲟϯ,
ⲁⲩⲭⲁ ⲡⲁϣⲏⲣⲓ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ. ⲓⲥ ⲫⲏ ⲉ̀ϯⲥⲱⲟⲩⲛ ⲙ̀ⲙⲟϥ,
ⲁⲓⲧⲁⲙⲱⲧⲉⲛ ⲉ̀ⲣⲟϥ.

ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁϥϫⲟⲧⲟⲩ ⲛ̀ϫⲉ ⲡⲟⲩⲣⲟ, ⲡⲉϫⲱⲟⲩ ⲛⲁϥ ϫⲉⲛⲁⲛⲉ
ⲡⲓⲥⲁϫⲓ. ⲛⲏ ⲉⲑⲟⲩⲁⲃ ⲇⲉ ⲁⲩⲓ̀ ⲉ̀ⲃⲟⲗ, ⲁⲩⲧⲁⲙⲉ ⲛⲓⲛⲓϣϯ
ⲛ̀ⲧⲉⲛⲓⲡⲉⲣⲥⲏⲥ, ⲡⲁⲛⲓⲕⲓⲣⲟⲥ ⲛⲉⲙⲗⲉⲟⲛⲧⲓⲟⲥ ⲡⲓⲁ̀ⲣⲁⲃⲉⲩⲥ,
ⲣ̅ⲃ̅] ⲉ̀ϩⲱⲃ ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ ϧⲉⲛⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ. | ⲁⲩⲧⲱⲟⲩⲛ
ϧⲉⲛϯⲟⲩⲛⲟⲩ, ⲁⲩϩⲱⲗ ϣⲁⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ, ⲁⲩϯ ⲛⲁϥ
ⲛ̀ϩⲁⲛⲛⲓϣϯ ⲛ̀ⲭⲣⲏⲙⲁ ⲉⲑⲣⲉϥⲉⲣ ⲡⲉⲧⲛⲁⲛⲉϥ ⲛⲉⲙⲛⲓⲕⲟⲙ-
ⲏⲧⲏⲥ. ⲡⲁⲓⲣⲏϯ ⲁⲩϩⲱⲗ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉϥⲓⲱⲧ, ⲁⲩⲧⲁⲙⲟϥ ⲉ̀ϩⲱⲃ
ⲛⲓⲃⲉⲛ ⲉ̀ⲧⲁⲩϣⲱⲡⲓ. ⲥⲁⲧⲟⲧϥ ⲁϥϭⲓ ⲛⲟⲩϫⲱⲙ ⲛⲉⲙⲟⲩⲙⲉⲗⲁ,
ⲁϥⲥϧⲁⲓ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀
ⲙ̀ⲡⲁⲓⲣⲏϯ, ϫⲉⲁ̀ⲛⲟⲕⲡⲉ ⲃⲁⲣⲃⲱⲓ ⲡⲟⲩⲣⲟ ⲛ̀ⲛⲓⲡⲉⲣⲥⲏⲥ, ⲉϥ-
ⲥϧⲁⲓ ⲉⲣⲁⲧϥ ⲛ̀ⲫⲛⲟϫ ⲛⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̀ⲧⲉⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀.
ⲉⲡⲓⲇⲏ ⲁⲩⲧⲁⲙⲟⲓ ϫⲉⲉ̀ⲣⲉⲡⲁϣⲏⲣⲓ ⲭⲏ ϧⲁⲧⲟⲧⲕ, ⲁⲓⲣⲁϣⲓ
ⲉ̀ⲙⲁϣⲱ ϩⲱⲥ ⲉϥϧⲉⲛⲕⲉⲛϥ ⲛⲁⲃⲣⲁⲁⲙ, ⲉϥⲥⲟⲗⲥⲑⲗ ⲙ̀ⲙⲟϥ.
ⲁⲗⲗⲁ ⲕⲥⲱⲟⲩⲛ ϫⲉⲡⲓϣⲏⲛ ⲁⲩϣⲁⲛⲥⲱⲗⲡ ⲛ̀ⲛⲉϥⲕⲗⲁⲧⲟⲥ

ϣⲁϥϣⲱⲟⲩⲓ̇, ⲟⲩⲟϩ ϣⲁϥⲣⲱⲧ ⲛ̇ⲥⲟⲩⲣⲓ. ϯⲛⲟⲩ ϫⲉⲁ̇ⲧⲁⲯⲩⲭⲏ ⲓ̇ⲃⲓ ⲛ̇ⲛⲓⲕⲟⲙⲏⲧⲟⲥ ⲡⲉⲕⲃⲱⲕ ⲟⲩⲟϩ ⲡⲁϣⲏⲣⲓ, ⲫⲁⲓ ⲉ̇ⲧⲁⲩⲭⲁϥ ϧⲁⲧⲟⲧⲕ, ⲉⲑⲣⲓⲛⲁⲩ ⲉ̇ⲣⲟϥ. ϯⲛⲟⲩ ϫⲉⲡⲁⲓⲱⲧ ⲉ̇ⲑⲟⲩⲁⲃ, ⲁ̇ⲡⲓ- fol. 80
ϩⲱⲃ ⲣ-ⲁⲛⲁⲓ ⲉⲑⲣⲓⲥϧⲁⲓ ⲛⲁⲕ ⲉ̇ϩⲟⲧⲉ ⲉⲥϧⲁⲓ ⲉ̇ⲣⲁⲧϥ ⲛ̇ⲟⲩⲟⲩⲣⲟ ⲛ̇ⲁⲧϩⲏⲧ, ⲟⲩⲟϩ ⲟⲩⲇⲓⲕⲉⲟⲛ ⲛⲏⲓⲡⲉ ⲉⲑⲣⲓϯ ⲛ̇ⲛⲁⲭⲣⲏⲙⲁ ⲛⲁⲕ ϧⲁⲡⲁϣⲏⲣⲓ, ⲛ̇ⲧⲉⲕⲉⲣ-ⲇⲓⲱ̇ⲕⲓⲛ ⲙ̇ⲙⲱⲟⲩ ⲙ̇ⲫⲣⲏϯ ⲉ̇ⲧⲉⲕⲟⲩⲱϣ ⲉ̇ϩⲟⲧⲉ ⲟⲩⲉ̇ⲅⲓⲡⲧⲓⲟⲥ ⲙ̇ⲙⲁⲛⲃⲁⲉⲙⲡⲓ, ⲫⲁⲓ ⲉⲧϫⲱ ⲙ̇ⲙⲟⲥ ϫⲉⲁ̇ⲛⲟⲕ ⲟⲩⲟⲩⲣⲟ. ϯⲛⲟⲩ ϫⲉⲱ̇ ⲡⲁⲓⲱⲧ, ϭⲓ ⲛ̇ⲛⲁⲓⲭⲣⲏⲙⲁ ⲛⲁⲕ ϧⲁⲣⲟϥ ⲙ̇ⲡⲁⲓⲕⲉⲥⲟⲡ ϫⲉⲑⲁⲓⲧⲉ ⲑⲙⲏⲥⲓ ⲛ̇ⲛⲓϣⲟⲣⲡ ⲉ̇ⲧⲁⲓⲟⲩⲟⲣⲡⲟⲩ ⲛⲁⲕ, ⲛ̇ⲧⲉⲕⲭⲱ ⲙ̇ⲡⲁϣⲏⲣⲓ ⲛⲏⲓ ⲉ̇ⲃⲟⲗ. ⲉ̇ϣⲱⲡ ⲛ̇ⲧⲉⲡⲟⲩⲣⲟ ϣⲓⲛⲓ ⲛ̇ⲥⲱϥ ⲛ̇ⲧⲟⲧⲕ, ⲁ̇ϫⲟⲥ ⲛⲁϥ ϫⲉⲁϥⲙⲟⲩ. ⲛⲁⲓ ⲁⲓⲥϧⲏⲧⲟⲩ ⲛⲁⲕ. ⲟⲩⲟⲩϫⲁⲓ ⲛ̇ⲧⲉⲕⲙⲉⲧⲓⲱⲧ. ⲧⲁⲓⲉ̇ⲡⲓⲥⲧⲟⲗⲏ ⲇⲉ ⲛⲉⲙⲛⲓⲭⲣⲏⲙⲁ ⲁϥⲟⲩⲟⲣⲡⲟⲩ ⲙ̇ⲡⲓⲁⲣⲭⲏⲉ̇ⲡⲓⲥⲕⲟⲡⲟⲥ. ⲁϥⲭⲱ ⲉ̇ⲃⲟⲗ ⲛⲁϥ ⲛ̇ⲛⲓⲕⲟⲙⲏⲧⲏⲥ ⲡⲉϥϣⲏⲣⲓ.

ⲓ̇ⲧⲁ ⲙⲉⲛⲉⲛⲥⲁϭ̅ ⲛⲁⲃⲟⲧ ⲁ̇ⲡⲓϣⲓⲛⲓ ⲓ̇ ⲉⲁⲛⲧⲱ̇ⲭⲓⲁ̇[1]) ⲉ̇ⲃⲟⲗ ϩⲓⲧⲉⲛⲡⲟⲩⲣⲟ ⲛ̇ⲛⲓⲡⲉⲣⲥⲏⲥ ϫⲉⲥⲉⲃⲧⲉ ⲑⲏⲛⲟⲩ ⲉ̇ⲡⲓⲡⲟⲗⲉⲙⲟⲥ, ϫⲉⲧⲉⲛ|ⲛⲏⲟⲩ ⲉ̇ϫⲱⲧⲉⲛ ⲙ̇ⲫⲣⲏϯ ⲛⲟⲩⲭⲣⲱⲙ ⲉϥⲙⲟϩ ϧⲉⲛ- [ⲣⲇ
ϩⲁⲛϣⲟⲛϯ, ⲛ̇ⲧⲉⲛϧⲱⲧⲉⲃ ⲛ̇ⲛⲉⲧⲉⲛϫⲱⲣⲓ ⲛⲉⲙⲛⲉⲧⲉⲛⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ, ⲧⲉⲛⲉⲣ-ⲉ̇ⲭⲙⲁⲗⲱⲧⲉⲩⲓ̇ⲛ ⲛ̇ⲛⲉⲧⲉⲛⲭⲱⲣⲁ. ⲉⲧⲁⲡⲁⲓϣⲓⲛⲓ ⲇⲉ ⲓ̇ ⲉ̇ϧⲟⲩⲛ ⲉ̇ⲁⲛⲧⲓⲟ̇ⲭⲓⲁ̇, ⲁⲥϣⲑⲟⲣⲧⲉⲣ ⲛ̇ϫⲉ ϯⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ, ⲕⲉ ⲙⲁⲗⲓⲥⲧⲁ ⲡⲟⲩⲣⲟ ⲛⲉⲙⲡⲉϥⲛⲓϣϯ, ⲟⲩⲟϩ ⲁϥⲟⲩⲱⲣⲡ ⲛ̇ϫⲉ ⲇⲓⲟⲕⲗⲏⲧⲓⲁ̇ⲛⲟⲥ ⲁϥⲓ̇ⲛⲓ ⲙ̇ⲡⲉϥϫⲱⲣⲓ ⲃ̅ ⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲛ̇ⲓⲁ̇ⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲉⲙⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲉⲙⲛⲏ ⲉⲧⲏⲡ ⲉ̇ϯⲙⲉⲧⲟⲩⲣⲟ. ⲁϥⲥⲟϭⲛⲓ ⲛⲉⲙⲱⲟⲩ ⲉⲑⲃⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ⲛ̇ⲑⲱⲟⲩ ⲇⲉ ⲁ̇ⲡⲓⲥⲁϫⲓ ⲧⲁϫⲣⲟ ϧⲉⲛⲧⲟⲩⲙⲏϯ ⲉⲑⲣⲟⲩϣⲟⲣⲡⲟⲩ ⲛ̇ⲧⲟⲟⲩⲓ̇ ⲉ̇ⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ⲉⲧⲁϣⲱⲣⲡ ⲇⲉ ϣⲱⲡⲓ, ⲁⲡⲟⲩⲣⲟ

1) Read ⲁⲛⲧⲓⲟⲭⲓⲁ.

ⲉⲣⲉⲡⲓⲕⲉⲣⲓⲍ ⲱⲓⲩ ⲉⲃⲟⲗ ϫⲉⲙⲁⲣⲉⲛⲓϫⲱⲣⲓ ⲧⲓⲣⲟⲩ ⲁⲱⲟⲩⲧ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲛϫⲱⲗⲉⲙ.

ⲧⲟⲧⲉ ⲫⲙⲛⲩ ⲛⲧⲉⲛⲓⲛⲟⲩⲙⲉⲣⲟⲥ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ, ⲁⲩⲱⲱⲟⲩⲧ
fol. 81. ⲛϫⲉ ϥ̄ ⲛⲓⲱⲟ ⲙⲯⲩϫⲏ, ⲁⲩϫⲟⲕⲟⲩ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ, ⲟⲩⲟⲣ | ⲛⲉⲣⲉⲡⲓⲃ̄ ⲙⲡⲟⲗⲉⲙⲁⲣϫⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲉⲙ-
ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ⲛⲁⲩⲥⲱⲕ ⲣⲓⲧⲣⲏ ⲙ̀ⲫⲙⲛⲩ ⲛⲓⲙⲡⲣⲱⲙⲉⲟⲥⲡⲉ ⲱⲁⲧⲟⲩⲫⲟⲣ ⲉⲡⲓⲑⲱⲱⲩ ⲉⲣⲉⲫⲙⲛⲩ ⲛⲓⲙⲡⲉⲣ-
ⲥⲏⲥ ⲛϫⲏⲧⲥ.

ⲉⲧⲁⲡⲓⲡⲟⲗⲉⲙⲟⲥ ⲇⲉ ⲧⲁϫⲣⲟ ϫⲉⲛⲧⲟⲩⲙⲏⲧ, ⲁⲩϫⲟⲩⲱⲧ, ⲁⲩⲛⲁⲩ ⲉⲡⲣⲁⲣⲙⲁ ⲛⲓⲙⲁⲕⲁⲣⲓⲧⲏⲥ ⲡⲱⲏⲣⲓ ⲙⲡⲟⲩⲣⲟ ⲛⲓⲙ-
ⲡⲉⲣⲥⲏⲥ, ⲡⲁⲓⲣⲏⲧ ⲁⲩⲥⲟⲩⲱⲛⲥ. ⲡⲉϫⲉ ⲛⲓ ⲉⲑⲟⲩⲁⲃ ⲛⲓⲟⲩⲉⲣⲛⲟⲩⲟⲩ[1] ϫⲉⲙⲛ ⲫⲁⲓ ⲁⲛⲡⲉ ⲛⲓⲙⲁⲕⲁⲣⲓⲧⲏⲥ ⲡⲱⲏⲣⲓ
ⲙⲡⲟⲩⲣⲟ ⲛⲓⲙⲡⲉⲣⲥⲏⲥ, ⲫⲛ ⲉⲧⲁⲛⲧⲁⲣⲟⲩ ⲙⲡⲓⲥⲛⲟⲩ, ⲁⲛⲧⲛⲩ ⲉⲧⲟⲧⲩ ⲙⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ. ⲡⲉϫⲉ ⲣⲁⲛⲕⲉⲟⲩⲟⲛ
ⲛϫⲏⲧⲟⲩ ϫⲉⲛⲑⲟⲩ ⲁⲛⲡⲉ, ⲁⲗⲗⲁ ⲉⲩⲟⲛⲓ ⲙⲙⲟⲩ. ⲡⲉϫⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ[2] ⲛⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ
ϫⲉⲟⲩⲡⲉ ⲉⲧⲉⲛⲛⲁⲁⲓⲩ ⲱⲁⲧⲉⲛⲁⲙⲟⲛⲓ ⲙⲙⲟⲩ; ⲡⲉϫⲉ
ⲣⲍ̄] ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲁⲩ ϫⲉⲡⲁⲱⲫⲣ ⲛⲑⲟⲩⲡⲉ | ⲛⲓⲕⲟⲙⲏⲧⲏⲥ ⲡⲱⲏⲣⲓ ⲙⲡⲟⲩⲣⲟ ⲛⲓⲙⲡⲉⲣⲥⲏⲥ ⲛⲁⲧⲙⲉⲑⲛⲟⲩϫ. ⲁⲗⲗⲁ ⲡⲉⲧⲥⲱⲡⲉ, ⲛⲧⲉⲛⲱⲓⲛⲓ ⲛⲥⲱⲩ ⲛⲧⲟⲧⲩ ⲙⲡⲁⲣⲭⲏ-
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ[3]. ⲉⲓⲱⲟⲛ ⲁⲩϫⲁⲩ ⲉⲃⲟⲗ, ⲟⲩⲧⲱⲩ ⲛⲉⲙⲁⲩ, ⲓⲉ ⲧⲉⲛⲛⲁ⳪-ⲁⲥⲟ ⲉⲣⲟⲩ, ⲛⲛⲉⲛⲧⲁⲣⲟⲩ ϫⲉⲛⲛⲉⲡⲟⲩⲣⲟ ϫⲱⲛⲧ
ⲉⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ. ⲉⲓⲱⲟⲛ ⲁⲩⲫⲱⲧ ⲛⲧⲟⲧⲩ ⲛⲥⲓⲟⲩⲓ, ⲓⲉ ⲧⲉⲛⲛⲁⲧⲁⲣⲟⲩ[4] ⲍⲉⲛ⳪ϫⲟⲙ ⲛⲧⲉⲫ̄⳪. ⲍⲉⲛ⳪ⲟⲩⲛⲟⲩ ⲁⲩϫⲱ
ⲙⲡⲓⲙⲗⲁⲍ ⲉⲩⲥⲓⲣ ⲉⲃⲟⲗ, ⲁⲩⲥⲱⲣⲉⲙ, ⲁⲩⲓ ⲉⲣⲁⲧⲩ ⲙⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ, ⲁⲩⲥⲓ-ⲥⲙⲟⲩ ⲛⲧⲟⲧⲩ, ⲟⲩⲟⲣ ⲁⲩⲧⲁⲙⲟⲩ

1) Read ⲛⲛⲟⲩⲉⲣⲛⲟⲩ. 2) ⲥⲧⲁⲧⲏⲗⲁⲧⲏⲥ first hand.
3) ⲁⲣⲭⲛⲉⲡⲓⲕⲟⲡⲟⲥ first hand. 4) ⲧⲁⲣⲟ first hand.

ϵϑ[1]) νικομητης χεαυταμον χεϥ ζεππτολεμος. ανι ενψιν νςατϥεωμνι ντοτκ. ϵψωπ αϥϣοτ νσιοτι, ιε τεννατροϥ ζεντχομ ντεϥϯ. ϵψωπ ον ακχαϥ ϵβολ, ιε τεντ-ασο ϵροϥ ϵψτεμταροϥ. πιαρχνεπισκοπος δε αϥρι-αρχη νωρκ ϵγχω μμος χεαϥμοτ νχε φν ϵταρετενζαλοϥ ϵροι, οτοϱ ις πεγϵωμα ντοτ, ϵιαρϵρ ϵροϥ ψατϵϥψιν νϵωϥ νχε πομρο | ϵβολ ριτοτ. πιστρατηλατης δε νεμπιανατολεος ϵταγϵωτεμ χεαϥμοτ μπομρο[2])-τοτοτ ϵψενϥ ϵπτιρϥ, αλλα αγσι-ϵμοτ ντοτϥ, αγι ϵπιπαλλατιον, αγταμε πομρο ϵρωϐ νιβεν. πεχε πομρο νωοτ χεαυταμοι χεις πϵοη ννικομητης αϥι ϵβολ ϵμιψι νεμωτεν ζεππτολεμος. νθωοτ δε πεχωοτ ναϥ χεπϵοη ννικομητης αννε, αλλα ζενοτμεθμνι νθοϥπε νικομητης, φν ϵτανκνι ϵταροϥ νκεϵοπ. fol. 82.

πεχε πομρο νωοτ χεμαρον ϵπτολεμος χεχας ϵνεϵμι ϵτμεθμνι.

ζεντοτνοτ αϥτωνϥ νχε διοκλητιανος, αϥζωκ μπεϥστρατεγμα νεμπεϥϐ νχωρι, αγι ϵβολ. παιρητ αγταχρο μπτολεμος, αγμιψι. φϯ δε αϥτ νικομητης ϵζρνι ϵνενχιχ μπιχωρι ϐ νανατος. ϵταγι ϵβολ ϵμιψι, αγτ-νιατοτ μμοϥ, οτοϱ αγϵοτωνϥ, | ⟦ρν αγτ μποτοτοι ϵζοτν ζενθμνϯ μπιμνψ ντενπερϵνϵ, αγρωλεμ ννικομητης πψνρι μποτρο ννιπερϵνϵ, αγενϥ ερατϥ ντοκλητιανος.

πεχε πομρο ναϥ χεμν νθοκ αννε νικομητης πψνρι μποτρο ννιπερϵνϵ, φν ϵταιζαλοϥ ϵπιαρ-

1) Read ϵθϐε. 2) Read μποτοταϱ.

χⲏⲉ̇ⲡⲓⲥⲕⲟⲡⲟⲥ ⲙ̇ⲡⲓⲥⲏⲟⲩ, ⲁⲩⲧⲁⲙⲟⲓ ϫⲉⲁⲕⲫⲱⲧ ⲛ̇ⲧⲟⲧϥ ⲡⲁⲣⲁⲡⲉϥⲟⲩⲱϣ. ⲡⲉϫⲉ ⲛⲓⲕⲟⲙⲏⲧⲏⲥ ⲙ̇ⲡⲟⲩⲣⲟ ϫⲉⲡⲥⲁϫⲓ ⲙ̇ⲡⲟⲩⲣⲟ ⲟⲩⲙⲏⲓⲡⲉ. ϫⲉⲁ̇ⲛⲟⲕⲡⲉ ⲡϣⲏⲣⲓ ⲙ̇ⲡⲟⲩⲣⲟ ⲛ̇ⲛⲓⲡⲉⲣⲥⲏⲥ, ⲫⲏ ⲉⲧϭⲁⲗⲏⲟⲩⲧ ⲉ̇ⲡⲁⲣⲭⲏⲉ̇ⲡⲓⲥⲕⲟⲡⲟⲥ. ⲡⲥⲁϫⲓ ⲛ̇ⲑⲟϥ ⲙ̇ⲡⲓⲁⲣⲭⲏⲉ̇ⲡⲓⲥⲕⲟⲡⲟⲥ ⲟⲩⲙⲉⲑⲛⲟⲩϫⲡⲉ, ϫⲉⲁⲓⲫⲱⲧ ⲛ̇ⲧⲟⲧϥ ⲛ̇ϭⲓⲟⲩⲓ̇. ϣⲉⲡⲓⲕⲣⲁⲧⲟⲥ ⲛ̇ⲧⲉⲛⲓⲟⲩⲣⲱⲟⲩ ϫⲉⲁ̇ⲡⲉⲕⲃⲱⲕ, ⲉ̇ⲧⲉⲡⲁⲓⲱⲧⲡⲉ, ⲟⲩⲱⲣⲡ ⲛⲁϥ ⲛ̇ⲧⲁⲉϩⲣⲏϣⲓ[1]) ⲛ̇ⲛⲟⲩⲃ, ⲛⲉⲙⲱ̇ⲛⲓ ⲙ̇ⲙⲏⲓ ⲉⲧⲧⲁⲓ̇ⲏⲟⲩⲧ, ⲛⲉⲙⲉ̇ϩⲃⲱⲥ ⲛ̇ⲟ̇ⲗⲟⲥⲟⲩⲣⲓⲕⲟⲛ ⲛ̇ⲧⲉⲛⲓⲡⲉⲣⲥⲏⲥ, ⲁϥⲭⲁⲧ ⲛⲁϥ ⲉ̇ⲃⲟⲗ. ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉⲛⲏ ⲉⲧⲁⲕϫⲟⲧⲟⲩ ⲛⲏⲓ ⲙ̇ⲡⲁⲓⲙⲁ, ⲁ̇ϫⲟⲧⲟⲩ ϩⲓⲧϩⲏ ⲙ̇ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ, ⲛ̇ⲧⲁⲭⲁⲕ ⲉ̇ⲃⲟⲗ. ⲡⲟⲩⲣⲟ ⲇⲉ ϧⲉⲛⲡϫⲓⲛⲑⲣⲉϥϭⲓ
fol. 83. ⲛ̇|ⲛⲓⲕⲟⲙⲏⲧⲏⲥ ⲁϥⲉⲛϥ ⲉ̇ϧⲟⲩⲛ ⲉ̇ⲁⲛⲧⲓⲱ̇ⲭⲓⲁ̇, ⲁϥⲭⲱ ⲛⲑⲉⲟⲇⲣⲟⲥ[2]) ⲡⲓⲁ̇ⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲉⲙⲑⲉⲟ̇ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲁϩⲣⲉⲛⲡϩⲟ ⲙ̇ⲡⲓⲡⲟⲗⲉⲙⲟⲥ.

ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥⲟⲩⲱⲣⲡ ⲛ̇ⲥⲁⲡⲓⲁⲣⲭⲏⲉ̇ⲡⲓⲥⲕⲟⲡⲟⲥ, ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲁ̇ⲛⲓⲟⲩⲓ̇ ⲛⲏⲓ ⲙ̇ⲡⲓⲣⲱⲙⲓ ⲉ̇ⲧⲁⲓϭⲁⲗⲟϥ ⲉ̇ⲣⲟⲕ, ⲉ̇ⲧⲉⲡϣⲏⲣⲓ ⲙ̇ⲡⲟⲩⲣⲟ ⲛ̇ⲛⲓⲡⲉⲣⲥⲏⲥⲡⲉ, ϫⲉⲭⲁⲥ ⲛ̇ⲧⲁⲟⲩⲟⲣⲡϥ[3]) ⲙ̇ⲡⲉϥⲓⲱⲧ ϫⲉⲁϥⲉⲣ-ϩⲓⲣⲏⲛⲏ ⲛⲉⲙⲏⲓ. ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲡⲉϫⲁϥ ⲙ̇ⲡⲟⲩⲣⲟ ϫⲉⲡⲁϭⲥ̄ ⲡⲟⲩⲣⲟ, ⲁϥⲙⲟⲩ ⲛ̇ϫⲉ ⲫⲏ ⲉ̇ⲧⲁⲕϭⲁⲗⲟϥ ⲉ̇ⲣⲟⲓ, ⲁⲟⲩⲕⲩⲣⲁⲥⲧⲏⲥ ϫⲟⲕϩϥ ϧⲉⲛⲡⲉϥⲥⲑⲏⲧⲟⲥ, ⲡϫⲱⲕ ⲙ̇ⲡⲉϥⲅ̄ ⲁϥⲙⲟⲩ. ⲓⲥ ⲡⲉϥⲥⲱⲙⲁ ϧⲁⲧⲟⲧ. ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉⲓⲥϫⲉ ⲡⲁⲓⲣⲏϯⲡⲉ, ⲓ̇ⲉ̇ ⲉ̇ⲓ̇ⲟⲩⲱϣ ⲛ̇ⲧⲉⲕⲓ̇ⲛⲓ ⲛⲏⲓ ⲉϩⲣⲏⲓ ⲛ̇ϯⲁ̇ⲛⲁⲫⲟⲣⲁ ⲉ̇ⲑⲟⲩⲁⲃ, ⲛ̇ⲧⲁϭⲓ ⲉ̇ⲃⲟⲗ ϧⲉⲛⲡⲓⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲉⲙⲙⲏϣ ⲧⲏⲣϥ ⲙ̇ⲫⲟⲟⲩ. ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲛⲉⲙⲡⲟⲩⲣⲟ ⲛⲉⲙϯⲥⲩⲛⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ ⲁⲩⲓ̇ ⲉ̇ϯⲉⲕⲗⲏⲥⲓⲁ̇.
ⲣ̄ⲓ| ⲁ̇ⲡⲓⲁⲣⲭⲏⲉ̇ⲡⲓⲥⲕⲟⲡⲟⲥ ⲓ̇ⲛⲓ ⲉ̇ⲡϣⲱⲓ ⲛ̇ϯⲛⲓϣ|ϯ ⲛ̇ⲁⲛⲁⲫⲟⲣⲁ.

1) ⲉⲣⲏϣⲓ first hand. 2) Read ⲑⲉⲟⲇⲟⲣⲟⲥ.

3) ⲛ̇ⲧⲁⲟⲩⲟⲣϥ first hand.

ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲡⲓⲛⲁⲩ ⲛ̀ϭⲓ-ⲥⲙⲟⲩ, ⲡⲉϫⲉ ⲡⲟⲩⲣⲟ ⲛⲁϥ ϫⲉⲉ̀ⲓⲟⲩⲱϣ ⲛ̀ⲧⲉⲕⲱⲣⲕ ⲛⲏⲓ ϫⲉⲁϥⲙⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲕⲟⲙⲏⲧⲏⲥ ⲡⲓϣⲏⲣⲓ ⲙ̀ⲡⲟⲩⲣⲟ ⲛ̀ⲛⲓⲡⲉⲣⲥⲏⲥ, ⲫⲏ ⲉ̀ⲧⲁⲓϭⲁⲗⲟϥ ⲉ̀ⲣⲟⲕ, ϩⲓⲛⲁ ⲁ̀ⲛⲟⲕ ϩⲱ ⲛ̀ⲧⲁⲱⲣⲕ ⲙ̀ⲡⲉϥⲓⲱⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲣⲱⲕ ϫⲉⲁϥⲙⲟⲩ ⲛ̀ϫⲉ ⲡⲉⲕϣⲏⲣⲓ, ⲛ̀ⲧⲁⲉⲣ ⲉ̀ⲃⲟⲗ ϩⲁⲧⲉϥⲁ̀ⲣⲓⲕⲓ. ⲡⲓⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲇⲉ ⲁ̀ⲡⲥⲁⲇⲁⲛⲁⲥ ⲑⲱⲙ ⲙ̀ⲡⲉϥϩⲏⲧ, ⲙ̀ⲡⲉϥⲉ̀ⲙⲓ ϫⲉⲫ̅ϯ ϣⲟⲡ ϧⲉⲛⲧⲫⲉ ⲟⲩⲇⲉ ⲁⲅⲅⲉⲗⲟⲥ ⲙ̀ⲡⲉϥⲕⲱϯ. ⲁϥⲱⲣⲕ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡⲁⲓⲣⲏϯ, ϫⲉϣⲉⲡⲁⲓⲥⲱⲙⲁ ⲛⲉⲙⲡⲁⲓⲥⲛⲟϥ ⲛⲉⲙⲡⲓⲇ̅ ⲛ̀ⲗⲁⲕϩ ⲛ̀ⲧⲉⲡⲓⲙⲁⲛⲉⲣ-ϣⲱⲟⲩϣⲓ, ⲛⲉⲙϯϫⲓϫ ⲉ̀ⲑⲟⲩⲁⲃ ⲛ̀ⲧⲉⲡⲭ̅ⲥ̅ ⲉ̀ⲧⲁϥⲧⲁⲗⲟⲥ ⲉ̀ϫⲉⲛⲧⲁⲫⲉ ⲙ̀ⲡⲉⲧⲣⲟⲥ, ⲡⲓⲛⲓϣϯ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ, ϫⲉⲁϥⲙⲟⲩ ⲛ̀ϫⲉ ⲛⲓⲕⲟⲙⲏⲧⲏⲥ, ⲡϣⲏⲣⲓ ⲙ̀ⲡⲟⲩⲣⲟ ⲛ̀ⲛⲓⲡⲉⲣⲥⲏⲥ. ⲡⲟⲩⲣⲟ ⲇⲉ ⲇⲓⲟⲕⲕⲗⲏⲧⲓⲁ̀ⲛⲟⲥ, ⲉ̀ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̀ⲡⲁⲓⲁ̀ⲛⲁϣ[1]), ⲁϥⲧⲱⲙⲧ, ⲁϥⲉⲣ ⲟⲩⲛⲓϣϯ ⲛ̀ⲛⲁⲩ ⲉϥⲑⲟⲛϣ ⲉ̀ⲃⲟⲗ, ⲛⲁϥϫⲟⲩϣⲧ ⲉⲡϣⲱⲓ ⲉ̀|ⲧⲫⲉⲡⲉ ϫⲉⲁ̀ⲣⲏⲟⲩ ⲟⲩⲟⲛ ⲟⲩⲭⲣⲱⲙ ⲛⲁⲓ fol. 84.
ⲉ̀ⲃⲟⲗ ϧⲉⲛⲧⲫⲉ, ⲛ̀ⲧⲉϥⲣⲟⲕϩϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲛⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ, ⲓ̀ⲉ̀ ⲛ̀ⲧⲉⲡⲕⲁϩⲓ ⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ, ⲛ̀ⲧⲉϥⲟⲙⲕϥ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲙ̀ⲡⲉϥⲛⲁⲩ ⲉ̀ϩⲗⲓ ⲙ̀ⲡⲉⲧϩⲱⲟⲩ ⲉ̀ⲁϥϣⲱⲡⲓ ⲙ̀ⲙⲟϥ, ⲉⲑⲃⲉ ϫⲉⲫ̅ϯ ⲟⲩⲣⲉϥⲱ̀ⲟⲩ ⲛ̀ϩⲏⲧⲡⲉ. ⲡⲟⲩⲣⲟ ⲇⲉ ⲁϥⲟⲩⲱⲣⲡ, ⲁϥⲓ̀ⲛⲓ ⲛ̀ⲛⲓⲕⲟⲙⲏⲧⲏⲥ, ⲁϥⲧⲁϩⲟϥ ⲉ̀ⲣⲁⲧϥ ⲙ̀ⲡⲉⲙⲑⲟ ⲙ̀ⲡⲁⲓⲙⲏϣ. ⲡⲓⲁ̀ⲗⲟⲩ ⲇⲉ ⲁϥⲥⲟϩⲓ ⲙ̀ⲡⲓⲁⲣⲭⲏⲉ̀ⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉⲁⲕϭⲓ ⲛ̀ⲧⲁⲉϩⲣⲏϣ ⲛ̀ⲛⲟⲩⲃ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲁⲓⲱⲧ ⲭⲱⲣⲓⲥϩⲁⲛⲕⲉⲛⲓϣϯ ⲛ̀ⲧⲁⲓ̀ⲟ̀, ⲁⲕⲭⲁⲧ ⲛⲁϥ ⲉ̀ⲃⲟⲗ. ⲧⲟⲧⲉ ⲇⲓⲟⲕⲗⲏⲧⲓⲁ̀ⲛⲟⲥ ⲁϥⲙⲟϩ ⲛ̀ϫⲱⲛⲧ, ⲁϥϣⲱⲡⲓ ⲉϥⲥⲟⲕϧⲣⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲉϥϣⲁⲓ ⲙ̀ⲫⲣⲏϯ ⲛ̀ⲟⲩⲣⲓⲣ ⲛ̀ⲧⲱⲟⲩ. ⲡⲉϫⲁϥ ϫⲉⲉⲛⲛⲁϫⲟⲥ ⲓⲥϫⲉⲛⲡⲉⲓⲛⲁⲩ ϫⲉⲟⲩⲟⲛ ⲛⲟⲩϯ ϣⲟⲡ ϧⲉⲛⲧⲫⲉ; ⲟⲩⲟϩ ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲓⲥ ⲡⲓⲇⲓⲁ̀ⲃⲟⲗⲟⲥ ⲁϥⲟⲩⲱⲛϩⲁϥ[2]) ⲉ̀ⲃⲟⲗ, ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲱ̀ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ ⲭⲱ ⲉ̀ⲃⲟⲗ ⲙ̀ⲡϣⲏⲣⲓ ⲙ̀ⲡⲟⲩⲣⲟ ⲛⲛⲓⲡⲉⲣⲥⲏⲥ | ϫⲉϥⲟⲩⲱϣ ⲁ̀ⲛ ⲛ̀ϫⲉ ⲡⲉϥⲓⲱⲧ ⲃ̅|ⲣⲓ

1) ϣ is corrected from ⲩϥ. 2) ⲁϥⲟⲩⲱⲛϩ ⲛⲁϥ Zoega, rightly?

ⲉⲙⲡⲓ ⲛⲉⲙⲁⲕ, ϫⲉⲗⲟⲓⲡⲟⲛ ⲉⲕⲉⲑⲣⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲫⲉⲙⲡⲓ ⲛⲛⲓⲟⲩ† ⲉ†ⲛⲁⲧⲁⲙⲟⲕ ⲉⲣⲱⲟⲩ ϫⲉⲣⲁⲛⲁⲣⲭⲉⲟⲥⲛⲉ, ⲉⲑⲃⲉ ϫⲉⲁⲡⲁⲓⲣⲁⲛ ⲛϫⲉ ⲓⲏⲥ̄ ⲥⲱⲣ ⲉⲃⲟⲗ, ⲁⲩⲙⲁⲣ ⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ, ⲫⲁⲓ ⲉⲧⲁⲡⲉⲧⲣⲟⲥ ⲡⲉⲭⲁⲣⲭⲏⲣⲉⲩⲥ ϫⲟⲗϥ ⲉⲃⲟⲗ, ⲟⲩⲟϩ ⲉϥⲱⲣⲕ ⲛⲛⲟⲩϫ, ⲙⲡⲉⲩⲉⲣ ⲉⲣⲁⲓ ⲙⲡⲉⲧⲣⲱⲟⲩ ⲛⲁϥ. †ⲛⲟⲩ ϫⲉⲡⲓⲛⲟⲙⲟⲥ ⲉⲣ ⲕⲉⲗⲉⲩⲓⲛ ⲉϫⲟⲟⲃⲉϥ. ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲇⲉ ⲁϥⲓⲣⲓ ⲕⲁⲧⲁⲫⲣⲟⲛ† ⲉⲧⲁⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲟⲥ ⲛⲁϥ[1]), ⲁϥϫⲱ ⲙⲡⲓⲱⲛⲣⲓ ⲙⲡⲟⲩⲣⲟ ⲛⲓⲙⲡⲉⲣⲥⲏⲥ ⲛⲁϥ ⲉⲃⲟⲗ, ⲁϥ-ϫⲱⲧⲉⲃ ⲙⲡⲓⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϫⲉⲛⲟⲩⲙⲟⲩ ⲉϥⲣⲱⲟⲩ ⲛⲉⲙ-ⲣⲁⲛⲁⲓⲙⲱⲣⲓⲁ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲁⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ⲟⲩⲱⲛϩ ⲉⲓⲟⲕⲗⲏ-ⲧⲓⲁⲛⲟⲥ, ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲡⲁⲱⲛⲣⲓ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ, ⲁⲛⲟⲕ †ⲥⲱⲟⲩⲛ ⲛ̄ⲟ̄ ⲛⲛⲟⲩ† ⲛⲧⲉⲛⲓⲁⲣⲭⲉⲟⲥ ⲉⲧⲁⲛⲓⲣⲱⲙⲓ ϫⲁⲧ ⲛⲥⲱⲟⲩ. ⲗⲟⲓⲡⲟⲛ, ⲱ ⲡⲁⲱⲛⲣⲓ ⲁⲕⲣⲓⲡⲡⲓⲧⲁ, ⲙⲁⲑⲁⲙⲓⲟ
fol. 85. ⲛⲧⲟⲩⲛⲓⲧⲓ ⲛⲛⲟⲩⲃ, ϫⲁⲧ ⲙⲡⲉⲕⲙⲟⲟ, ⲛⲧⲁⲫⲣⲉⲛⲛⲟⲩ† ⲓ
ⲣⲓⲥ] ϫⲉⲛⲡⲉⲧⲣⲟⲛ[2]), ⲛⲥⲉϫⲱⲗ ⲉⲣⲱⲟⲩ, ⲟⲩⲟϩ ⲛⲧⲁⲫⲣⲟⲩ† ⲛⲁⲕ ⲙⲡⲓⲃⲣⲟ ϫⲉⲛⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ϫⲉⲛ†ⲟⲩⲛⲟⲩ ⲇⲉ ⲁⲡⲟⲩⲣⲟ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ϫⲱⲕ ⲉⲃⲟⲗ ⲛⲣⲱⲃ ⲛⲓⲃⲉⲛ ⲉⲧⲁⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲟⲧⲟⲩ ⲛⲁϥ. ⲁϥⲑⲁⲙⲓⲟ ⲙⲡⲓ̄ⲟ̄ ⲛⲓϩⲱⲗⲟⲛ, ⲁⲩⲓ ⲛϫⲉ ⲛⲓⲇⲉⲙⲱⲛ, ⲁⲩϫⲱⲗ ⲉⲣⲱⲟⲩ. ⲧⲟⲧⲉ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲁⲣⲓ-ⲁⲣⲭⲏ ⲛⲉⲣ-ⲇⲓⲱⲕⲓⲛ ⲛⲥⲁⲛⲓⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ϫⲉⲛⲙⲁⲓ ⲛⲓⲃⲉⲛ ⲛⲧⲉ†ⲟⲓⲕⲟⲩⲙⲉⲛⲏ.

ⲡⲗⲓⲛ ⲁⲩⲟⲗ ⲡⲓⲱⲛⲣⲓ ⲛⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ. ⲛⲓⲙⲓⲩ† ⲇⲉ ⲧⲓⲣⲟⲩ ⲛⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ ϫⲉⲛⲡϫⲓⲛⲟⲣⲟⲩⲥⲱ-ⲧⲉⲙ ⲉⲡⲁⲱⲛⲣⲓ ⲉⲧⲙⲉⲣ ⲛⲉⲙⲕⲁⲣ ⲛⲣⲏⲧ ⲁⲩⲱⲡⲓ ϫⲉⲛⲟⲩ-ⲱⲟⲣⲧⲉⲣ ⲛⲉⲙⲟⲩⲛⲓⲱ† ⲛⲛⲉⲣⲡⲓ. ⲑⲉⲟⲇⲟⲣⲟⲥ ⲇⲉ ⲡⲓⲁⲛⲁ-ⲧⲟⲗⲉⲟⲥ ⲁⲣⲛⲁⲩ ⲉⲟⲩⲛⲓⲱ† ⲛϫⲱⲣⲡ ⲉⲃⲟⲗ ⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ ϫⲉⲛⲡⲓⲉϫⲱⲣⲣ ⲉⲧⲉⲙⲙⲁⲩ, ⲣⲱⲥⲇⲉ ϫⲉⲉⲣⲉⲡⲭ̄ⲥ̄ ⲥⲁϫⲓ ⲛⲉⲙⲁⲩ

1) ⲛⲁⲥ first hand. 2) Read ⲡⲉⲧⲣⲟⲛ.

ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲡⲁⲙⲉⲛⲣⲓⲧ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲟⲩⲱⲣⲡ ⲛⲥⲁⲡⲉⲕ-
ϣⲫⲏⲣ ⲃ̅, ⲉ̀ⲧⲉⲡⲁⲛⲓⲣⲟⲥⲡⲉ[1]) | ⲛⲉⲙⲗⲉⲟⲛⲧⲓⲟⲥ ⲡⲓⲁ̀ⲣⲁⲃⲉⲩⲥ [ⲣⲓⲇ̅
ϩⲓⲛⲁ ⲛ̀ⲥⲉϭⲓ ⲙ̀ⲡⲓⲃⲁⲡⲧⲓⲥⲙⲁ. ⲡⲁⲓⲣⲏϯⲡⲉ ⲉ̀ⲧⲁⲥϣⲱⲡⲓ.

ⲁⲥϣⲱⲡⲓ ⲇⲉ ϧⲉⲛⲡⲓⲥⲏⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁ̀ⲡⲟⲩⲣⲟ ⲟⲩⲱⲣⲡ
ⲛ̀ⲥⲁⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲉⲑⲣⲉϥⲉⲣ-ⲑⲩⲥⲓⲁ̀
ⲙ̀ⲡⲓⲁ̀ⲡⲟⲗⲗⲱⲛ. ⲛ̀ⲑⲟϥ ⲇⲉ ⲙ̀ⲡⲉϥⲑⲱⲧ ⲉⲉⲣ ⲡⲁⲓϩⲱⲃ. ⲡⲟⲩⲣⲟ
ⲇⲉ ⲁϥϫⲱⲛⲧ, ⲁϥⲟⲩⲁϩ-ⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲉⲣ-ⲥⲧⲁⲩⲣⲱⲛⲓⲛ ⲙ̀ⲙⲟϥ
ϩⲓϫⲉⲛⲟⲩϣⲉ, ⲟⲩⲟϩ ⲁϥⲑⲣⲟⲩⲓ̀ⲛⲓ ⲛⲣⲛ̅ⲅ̅ ⲛ̀ⲓϥⲧ ⲙ̀ⲡⲉⲣⲟⲛⲓⲟⲛ
ⲉⲧϣⲏⲟⲩ. ⲁⲩⲧⲱⲙⲓ ⲙ̀ⲡⲓⲥⲱⲙⲁ ⲙ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓϣⲉ
ⲓⲥϫⲉⲛⲧⲉϥⲁ̀ⲫⲉ ϣⲁⲛⲉϥϭⲁⲗⲁⲩϫ, ⲁϥⲧⲟⲥϥ ⲛ̀ⲓϥⲧ, ϩⲱⲥⲇⲉ
ⲛ̀ⲧⲉϥϣⲧⲉⲙ ⲟⲩⲙⲏⲓⲛⲓ ⲛⲟⲩⲱⲧ ⲛ̀ⲧⲉⲡⲉϥⲥⲱⲙⲁ ⲟⲩⲱⲛϩ ⲉ̀ⲃⲟⲗ
ϩⲓⲧⲉⲛⲡⲁϣⲁⲓ ⲛ̀ⲛⲓⲓ̀ϥⲧ ⲉ̀ⲧⲁⲩⲑⲟⲕⲥⲟⲩ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ.

ⲉⲧⲓ ⲟⲩⲛ ⲉϥⲁ̀ϣⲓ ⲉ̀ⲡⲓϣⲉ, ⲓⲥ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧ-
ⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲁ̀ⲡⲭ̅ⲥ̅ ⲟⲩⲱⲣⲡ ϣⲁⲣⲟϥ ⲙ̀ⲡⲉϥⲁⲅⲅⲉⲗⲟⲥ ⲉϥϫⲱ
ⲙ̀ⲙⲟⲥ ϫⲉⲧⲱⲛⲕ, ⲛ̀ⲧⲉⲕϥⲱⲕ ⲉⲧⲡⲟⲗⲓⲥ | ⲛ̀ϯⲙⲉⲧⲟⲩⲣⲟ ⲛ̀ⲧⲉⲕ- fol. 86.
ⲛⲁⲩ ⲉ̀ⲡⲁⲅⲱⲛ ⲙ̀ⲡⲉⲕϣⲫⲏⲣ ⲛ̀ⲁⲛⲁⲧⲟⲗⲉⲟⲥ, ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲭⲟϩ
ϩⲱⲕ ⲉ̀ⲡⲉϥⲁ̀ⲅⲱⲛ ⲉ̀ⲑⲟⲩⲁⲃ. ⲧⲟⲧⲉ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ϩⲱϥ
ⲁϥⲁ̀ⲗⲏⲓ ⲉ̀ⲡⲉϥⲉ̀ϩⲑⲟ, ⲁϥϭⲱⲣⲉⲙ, ⲁϥⲓ̀ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲁⲛⲧⲓⲱ̀ⲭⲓⲁ̀,
ⲁϥϩⲱⲗ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲡⲓⲡⲁⲗⲗⲁⲧⲓⲟⲛ, ⲁϥⲛⲁⲩ ⲉ̀ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲏϣ
ⲉϥⲑⲟⲩⲏ̀ⲟⲩⲧⲥ ⲉϧⲣⲏⲓ ⲙ̀ⲡⲓϣⲉ, ⲉ̀ⲛⲁⲣⲉⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲁ̀ϣⲓ
ⲉ̀ⲣⲟϥ, ⲉⲩⲣⲓⲙⲓ ⲉ̀ⲣⲟϥ. ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲇⲉ ⲉϥϥⲟϫϥ ⲉ̀ⲡⲉⲥⲏⲧ
ⲉ̀ⲃⲟⲗ ϩⲓⲡⲉϥϩⲑⲟ, ⲁϥⲫⲱϧ ⲛ̀ⲛⲉϥⲉϩⲃⲱⲥ, ⲁϥⲧⲁⲗⲉ ⲓ̀ⲧⲉⲛ
ⲉ̀ϫⲉⲛⲧⲉϥⲁ̀ⲫⲉ. ⲉ̀ⲧⲓ ⲉϥⲥⲟⲙⲥ ⲉⲡϣⲱⲓ ⲉ̀ⲣⲟϥ, ⲉϥⲣⲓⲙⲓ, ⲉϥⲟⲓ
ⲛ̀ϣⲫⲏⲣⲓ ⲙ̀ⲡⲁϣⲁⲓ ⲛ̀ⲧⲉⲛⲓⲓ̀ϥⲧ ⲉ̀ⲧⲁⲩⲧⲟⲥⲟⲩ ⲉ̀ⲡⲉϥⲥⲱⲙⲁ,
ϩⲏⲡⲡⲉ ⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲥⲱⲧⲏⲣ ⲛⲉⲙⲙⲏⲭⲁⲏⲗ ⲉ̀ⲣⲉⲧⲯⲩⲭⲏ
ⲙ̀ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲛ̀ⲧⲟⲧϥ. ⲁϥϩⲉⲓ ⲉ̀ϫⲉⲛⲡⲉϥϩⲟ. ⲁⲡⲓⲥⲱⲧⲏⲣ
ⲟⲩⲱⲣⲡ ⲙ̀ⲙⲏⲭⲁⲏⲗ ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ, ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ,

1) Read ⲡⲁⲛⲓⲕⲩⲣⲟⲥⲡⲉ.

ρις] ⲁϥⲧⲁϩⲟϥ ⲉ̀ⲣⲁⲧϥ. ⲡⲉϫⲉ ⲡⲓ|ⲥⲱⲧⲏⲣ ⲛⲁϥ ϫⲉⲱ̀ ⲡⲁⲥⲱⲧⲡ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲟⲩⲟⲛ ⲕⲉⲁ̀ⲅⲱⲛ ⲛ̀ϣⲫⲏⲣⲓ ⲭⲏ ⲛⲁⲕ ⲉ̀ϧⲣⲏⲓ ϧⲉⲛϯⲡⲟⲗⲓⲥ ⲉⲩⲭⲏⲧⲟⲥ, ⲛ̀ⲧⲉⲕⲁⲓϥ ⲙ̀ⲡⲁⲛⲧⲉⲕⲉⲣ-ⲙⲁⲣⲧⲩⲣⲟⲥ ⲙ̀ⲫⲣⲏϯ ⲙ̀ⲡⲉⲕϣⲫⲏⲣ ⲛⲁⲛⲁⲧⲟⲗⲉⲟⲥ. ϯⲛⲟⲩ ϫⲉⲣⲁϣⲓ ⲛⲁⲕ ϫⲉⲥⲉⲛⲁϭⲓ ⲛ̀ⲧⲉⲕⲯⲩⲭⲏ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲟⲩⲛⲁϭⲓ ⲛ̀ⲧⲯⲩⲭⲏ ⲙ̀ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲉ̀ⲣⲟϥ, ⲁⲕϣⲁⲛϫⲱⲕ ⲉ̀ⲃⲟⲗ. ⲟⲩⲟϩ ϩⲱϯ ⲉ̀ⲣⲟⲕⲡⲉ ⲛ̀ⲧⲉⲡⲟⲩⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ ⲟⲩⲟⲣⲡⲕ̀ ⲉ̀ⲉⲩⲭⲏⲧⲟⲥ. ⲁⲕϣⲁⲛϩⲱⲗ ⲉ̀ⲡⲓⲙⲁ ⲉ̀ⲧⲉⲙⲙⲁⲩ, ⲭⲛⲁⲛⲟϩⲉⲙ ⲛ̀ϩⲁⲛⲟⲣⲫⲁⲛⲟⲥ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲇⲣⲁⲕⲱⲛ, ⲟⲩⲟϩ ⲛ̀ⲧⲉⲕⲡⲁⲧⲓⲥⲑⲉ ⲙ̀ⲙⲟϥ, ⲛ̀ⲧⲉⲕϣⲱⲡⲓ ⲉⲕⲟ̀ⲛⲓ ⲙ̀ⲡⲉⲕϣϧⲏⲣ ⲛⲁⲛⲁⲧⲟⲗⲉⲟⲥ, ⲫⲏ ⲉⲧⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲡⲓⲇⲣⲁⲕⲱⲛ ⲉⲧⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ϯⲙⲟⲩⲕⲓ. ⲛⲁⲓ ⲇⲉ ⲉ̀ⲧⲁⲡⲓⲥⲱⲧⲏⲣ ϫⲟⲧⲟⲩ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲁϥⲑⲣⲉⲙⲏⲭⲁⲏⲗ ⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ, ⲛ̀ⲧⲉϥⲧⲟⲩⲛⲟⲥϥ, ⲟⲩⲟϩ ⲁⲩϭⲓ ⲛ̀ⲧⲫⲩⲭⲏ ⲙ̀ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲉ̀ϩⲣⲏⲓ ⲉ̀ⲛⲓⲫⲏⲟⲩⲓ̀. ⲟⲩⲟϩ ⲁ̀ⲡⲟⲩⲣⲟ ⲉⲣⲕⲉⲗⲉⲩⲓ̀ⲛ ⲉⲑⲣⲟⲩⲭⲱ ⲙ̀ⲡⲉϥⲥⲱⲙⲁ ⲉϧⲣⲏⲓ ⲉⲃⲟⲗ ϩⲓⲡⲓϣⲉ.
fol. 87. ⲁⲩϥⲱϫⲓ ⲛ̀ⲛⲓⲓϥⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛ|ⲡⲉϥⲥⲱⲙⲁ, ⲁⲩⲕⲟⲥϥ ϧⲉⲛⲟⲩⲕⲁⲓⲥⲓ ⲛ̀ⲟⲗⲟⲥⲩⲣⲓⲕⲟⲛ ⲛ̀ⲧⲉⲛⲓⲟⲩⲣⲱⲟⲩ. ⲫⲁⲓⲡⲉ ⲡⲓⲣⲏϯ ⲉ̀ⲧⲁϥϫⲱⲕ ⲛ̀ⲧⲉϥⲙⲁⲣⲧⲩⲣⲓⲁ̀ ⲉ̀ⲃⲟⲗ ⲛ̀ϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲁ̀ⲛⲁⲧⲟⲗⲉⲟⲥ ⲛ̀ⲥⲟⲩ ⲓ̅ⲃ̅ ⲙ̀ⲡⲓⲁ̀ⲃⲟⲧ ⲧⲱⲃⲓ ϧⲉⲛⲟⲩϩⲓⲣⲏⲛⲏ ⲛ̀ⲧⲉⲫ̅ϯ̅, ⲁ̀ⲙⲏⲛ. ⲛ̀ϩⲣⲏⲓ ⲇⲉ ϧⲉⲛⲛⲓⲉ̀ϩⲟⲟⲩ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲁϥⲙⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲉ̀ⲡⲁⲣⲭⲟⲥ ⲛ̀ⲧⲉⲉⲩⲭⲏⲧⲟⲥ ϯⲡⲟⲗⲓⲥ, ⲁⲩϯ-ⲯⲩⲫⲓⲥⲙⲁ ϧⲁⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ϧⲁⲧⲉⲛⲡⲟⲩⲣⲟ̀ ⲉⲑⲣⲉϥⲑⲁϣϥ ⲉ̀ⲣⲟⲥ, ⲉⲑⲃⲉ ϫⲉⲙ̀ⲙⲟⲛ ⲡⲉⲧⲟ̀ⲛⲓ ⲙ̀ⲙⲟϥ ⲓ̀ⲙⲏϯ ⲉ̀ⲕⲩⲣⲓ ⲕⲗⲁⲩⲇⲓⲟⲥ [1]).

ⲡⲁⲓⲣⲏϯ ⲁ̀ⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ϭⲓ ⲙ̀ⲡⲉϥⲁ̀ⲣⲓⲑⲙⲟⲥ ⲙⲙⲁⲧⲟⲓ [2]), ⲁϥϣⲉ ⲛⲁϥ ⲉ̀ϯⲡⲟⲗⲓⲥ ⲉⲩⲭⲏⲧⲟⲥ. ⲉ̀ⲡⲓⲇⲏ ⲅⲁⲣ ⲧⲥⲩⲛⲏⲑⲓⲁ̀ ⲛ̀ϯⲡⲟⲗⲓⲥ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲉ̀ⲣⲉⲟⲩⲟⲛ ⲟⲩⲛⲓϣϯ ⲛ̀ⲇⲣⲁⲕⲱⲛ ⲛⲏⲟⲩ

1) ⲕⲗⲁⲩⲇⲓⲟⲥⲟⲥ Ms. 2) ⲙⲙⲁⲧⲟϥ first hand.

ⲉϧⲟⲩⲛ ⲉϯⲡⲟⲗⲓⲥ ⲉⲧⲉⲙⲙⲁⲩ, ⲉⲩϯ ⲛⲁϥ ⲛ̀ϩⲁⲛⲕⲟⲩϫⲓ ⲛⲁⲗⲱⲟⲩⲓ̀, ⲉϥⲟⲩⲱⲙ ⲙ̀ⲙⲱⲟⲩⲡⲉ. ⲗⲟⲓⲡⲟⲛ ϧⲉⲛⲛⲓⲉ̀ϩⲟⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲁ̀ⲡⲓⲇⲉⲙⲱⲛ ⲫⲏ ⲉⲧⲁⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ϩⲓⲧϥ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲡⲓ|ⲓ̀ⲇⲱⲗⲟⲛ ⲛ̀ⲧⲉⲧⲉϥⲙⲁⲩ, ⲉ̀ⲧⲁϥⲛⲁⲩ ⲇⲉ ϫⲉⲙ- |ⲣⲓⲏ
ⲡⲉϥϫⲉⲙϫⲟⲙ ⲉ̀ⲣⲟϥ ϧⲉⲛϯⲁ̀ⲅⲉⲗⲏ ⲛ̀ϭⲁⲙⲟⲩⲏⲗ, ⲁϥϩⲱⲗ, ⲁϥϫⲱⲓⲗⲓ ⲉ̀ⲡⲓⲇⲣⲁⲕⲱⲛ ⲫⲏ ⲉⲧⲛⲏⲟⲩ ⲉ̀ⲉⲩⲭⲏⲧⲟⲥ, ⲁϥⲉⲣϣⲫⲏⲣ ⲉⲡⲓⲡ̅ⲛ̅ⲁ̅ ⲉⲧϭⲁⲗⲏⲟⲩⲧ ⲉ̀ⲣⲟϥ.

ⲗⲟⲓⲡⲟⲛ ⲇⲉ ⲁⲟⲩⲥϩⲓⲙⲓ ⲛ̀ⲭⲏⲣⲁ ϫⲱⲓⲗⲓ ⲉ̀ⲉⲩⲭⲏⲧⲟⲥ ϯⲡⲟⲗⲓⲥ ⲛⲉⲙⲡⲉⲥϣⲏⲣⲓ ⲃ̅ ⲛⲟⲣⲫⲁⲛⲟⲥ, ⲁ̀ⲛⲁϯⲡⲟⲗⲓⲥ ⲧⲱⲟⲩⲛ ⲉ̀ϫⲱⲥ, ⲁⲩⲟ̀ⲗⲟⲩ ⲛ̀ⲧⲟⲧϥ ⲛⲟⲩⲥⲟⲡ[1]) ⲛ̀ⲟⲩⲱⲧ. ⲁⲩⲥⲓⲧⲟⲩ ⲉ̀ϫⲉⲛⲟⲩⲧⲱⲟⲩ ⲉϥϭⲟⲥⲓ, ⲁⲩⲥⲟⲛϩⲟⲩ ⲉ̀ⲟⲩϣⲏⲛ ⲉϥⲣⲏⲧ ϩⲓϫⲉⲛⲡⲓⲧⲱⲟⲩ. ⲧⲟⲩⲙⲁⲩ ⲇⲉ ⲉ̀ⲧⲁⲥⲥⲱⲧⲉⲙ ϫⲉⲁ̀ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲓ̀ ⲉ̀ϯⲡⲟⲗⲓⲥ, ⲁⲥⲧⲁⲭⲏ, ⲁⲥⲓ̀ ⲉⲃⲟⲗ ⲉϩⲣⲁϥ ⲉⲥⲙⲏⲣ ⲉ̀ϫⲉⲛⲧⲉⲥⲧⲓⲡⲓ, ⲉ̀ⲣⲉⲛⲉⲥⲉϩⲃⲱⲥ ⲫⲏϧ, ⲉ̀ⲣⲉⲛⲉⲥϭⲓ ⲛⲏⲟⲩ ⲉ̀ⲃⲟⲗ ⲛ̀ϧⲏⲧⲟⲩ, ⲉⲥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲓϥⲱⲓ ⲛ̀ⲧⲉⲧⲉⲥⲁ̀ⲫⲉ, ⲉⲥⲱϣ ⲉ̀ⲃⲟⲗ, ⲉⲥⲣⲓⲙⲓ ⲉⲛⲉⲥϣⲏⲣⲓ. ⲉⲧⲁⲥⲓ̀ ⲉ̀ⲃⲟⲗ ϧⲁϫⲱϥ ⲙ̀ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲉ̀ⲧⲁⲥⲛⲁⲩ ⲉ̀ⲡⲓⲛⲓϣϯ ⲛ̀ⲫⲟⲃⲟⲥ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟϥ, ⲁⲥⲉⲣϩⲟϯ, ⲡⲉϫⲁⲥ ⲉ̀ϧⲣⲏⲓ ⲛ̀ϧⲏⲧⲥ ϫⲉⲁ̀ⲛⲟⲕ ⲛⲓⲙ ⲁ̀ⲛⲟⲕ ϣⲁⲧⲁⲥⲁϫⲓ ⲛⲉⲙⲫⲁⲓ; | ⲛ̀ⲑⲟⲥ ⲇⲉ ϯⲭⲏⲣⲁ ⲛ̀ϩⲏⲕⲓ ⲛ̀ϫⲟⲃⲓ ⲁⲥⲥⲟⲕⲥ fol. 88.
ⲉⲡϣⲱⲓ ϧⲉⲛⲡⲓⲙⲁⲛⲙⲟϣⲓ[2]). ⲡⲓⲁⲅⲓⲟⲥ ⲇⲉ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ⲉ̀ⲧⲁϥⲛⲁⲩ ⲉ̀ⲣⲟⲥ, ⲁϥⲉ̀ⲙⲓ ϫⲉⲉⲧⲁⲥⲉⲣ-ϩⲟϯ, ⲁⲗⲗⲁ ⲁϥⲉⲣ-ⲫⲙⲉⲩⲓ̀ ⲙ̀ⲡⲓⲥⲁϫⲓ ⲉ̀ⲧⲁⲡⲭ̅ⲥ̅ ⲧⲁⲙⲟϥ ⲉ̀ⲣⲟϥ ϫⲉⲭⲛⲁⲛⲟϩⲉⲙ ⲛ̀ϩⲁⲛⲟⲣⲫⲁⲛⲟⲥ ⲛ̀ⲧⲟⲧϥ ⲙ̀ⲡⲓⲇⲣⲁⲕⲱⲛ ⲉ̀ⲧⲉⲙⲙⲁⲩ. ϧⲉⲛϯⲟⲩⲛⲟⲩ[3]) ⲇⲉ ⲁ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲥⲱⲕ ⲙ̀ⲡⲓⲭⲁⲗⲓⲛⲟⲩⲥ ⲛ̀ⲧⲉⲡⲓⲉϩⲑⲟ, ⲁϥⲙⲟϣⲓ ⲉ̀ϧⲟⲩⲛ ⲉ̀ⲣⲟⲥ, ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉⲱ̀ ϯⲥϩⲓⲙⲓ, ⲁ̀ϧⲟⲧⲉ ⲉⲣ-ϩⲏⲓⲃⲓ ⲙ̀ⲡⲁⲓⲣⲏϯ; ⲁⲣⲏⲟⲩ ⲉ̀ⲧⲁⲟⲩϭⲓ ⲛ̀ϫⲟⲛⲥ ϣⲱⲡⲓ ⲙ̀ⲙⲟ

1) ⲛⲟⲩⲥⲟⲡ was written again and erased.

2) ⲙⲟϣⲓϣⲓ Ms. 3) ⲛⲟⲩ added by another hand.

ϧⲉⲛⲧⲁⲓⲡⲟⲗⲓⲥ. ⲉ̀ϣⲱⲡ ⲁ̀ϩⲁ, ⲓ̈ⲉ̈ ⲙⲁⲧⲁⲙⲟⲓ ⲛ̀ⲧⲁⲉⲣ ⲡⲉϩⲁⲡ, ϫⲉϯⲛⲁⲩ ⲉ̀ⲣⲟ ϫⲉⲛ̀ⲑⲟ ⲟⲩϩⲏⲕⲓ ⲛ̀ⲭⲏⲣⲁ.

ϯⲥϩⲓⲙⲓ ⲇⲉ ⲁⲥⲉⲣ-ϩⲟϯ ⲡⲣⲟⲥϯⲟⲩⲛⲟⲩ ⲉⲑⲣⲉⲥⲥⲁϫⲓ ⲛⲉⲙⲁϥ. ⲡⲁⲗⲗⲓⲛ ⲟⲛ ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲛⲁⲥ ϫⲉⲱ̀ ϯⲥϩⲓⲙⲓ, ϯⲧⲁⲣⲕⲟ ⲙ̀ⲙⲟ ⲙ̀ⲫⲣⲁⲛ ⲙ̀ⲡⲭ̅ⲥ̅ ⲉ̀ⲣⲉϣⲉⲙϣⲓ ⲛ̀ⲁϣ ⲛ̀ⲛⲟⲩϯ; ϧⲉⲛⲡϫⲓⲛⲑⲣⲉϯⲥϩⲓⲙⲓ ⲇⲉ ⲥⲱⲧⲉⲙ ⲉ̀ⲫⲣⲁⲛ ⲙⲡⲭ̅ⲥ̅ ⲁⲥⲣⲁϣⲓ ⲉ̀ⲙⲁϣⲱ, ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉⲧⲉⲕⲃⲱⲕⲓ ⲟⲩⲭⲏⲣⲁ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁ̀-
ⲣⲕ̅] ⲛⲟⲥⲧⲉ, ⲉⲥϣⲉⲙϣⲓ ⲙ̀ⲡⲭ̅ⲥ̅. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓ|ⲟⲥ ⲛⲁⲥ ϫⲉⲟⲩⲡⲉ ⲉⲧϣⲟⲡ ⲙ̀ⲙⲟ; ⲛ̀ⲑⲟⲥ ⲇⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ, ⲉⲥⲣⲓⲙⲓ, ϫⲉⲡⲁϭ̅ⲥ̅ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲓⲥ ⲧⲭⲁⲣⲓⲥ ⲙ̀ⲡⲉⲕϩⲟ ⲟⲩⲱⲛϩ ⲙ̀ⲙⲟⲕ ⲉ̀ⲃⲟⲗ ϫⲉⲁⲩⲕⲏⲛ ⲉⲣ-ⲥⲩⲙⲙⲉⲛⲓⲛ ⲛⲁⲕ ⲙ̀ⲡⲁⲥⲓ[1]) ⲛ̀ϫⲟⲛⲥ ⲙ̀ⲡⲁⲛⲧⲉⲕⲓ̀ ⲉ̀ⲡⲁⲓⲙⲁ. ⲡⲉϫⲉ ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲛⲁⲥ ϫⲉⲁ̀ⲣⲉⲉ̀ⲙⲓ ⲛ̀ⲑⲱⲛ ϫⲉⲁⲩⲕⲏⲛ ⲉ̀ⲉⲣ-ⲥⲩⲙⲙⲉⲛⲓⲛ ⲛⲏⲓ ⲛ̀ⲛⲁⲓ; ⲛ̀ⲑⲟⲥ ⲇⲉ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉⲡⲁϭ̅ⲥ̅, ⲉ̀ⲧⲁⲓⲛⲁⲩ ⲉ̀ⲡⲉⲕⲛⲓϣϯ ⲛ̀ⲧⲁⲓ̀ⲟ̀ ⲛⲉⲙⲡⲉⲕⲁ̀ⲍⲓⲱ̀ⲙⲁ, ⲛⲉⲙϯⲧⲁⲍⲓⲥ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟⲕ, ⲛⲉⲙⲧⲉⲕⲙⲉⲧⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ, ⲁⲓⲉⲣ-ϩⲟϯ. ϧⲉⲛⲡϫⲓⲛⲑⲣⲓⲛⲁⲩ ⲇⲉ ⲉ̀ⲣⲟⲕ, ⲱ̀ ⲡⲁϭ̅ⲥ̅, ⲁⲕⲥⲉⲕ ⲡⲓⲭⲁⲗⲓⲛⲟⲩⲥ ⲛ̀ⲧⲉⲡⲉⲕⲉ̀ϩⲑⲟ, ⲁⲕϭⲓ-ⲥⲙⲏ ⲉ̀ⲛⲁⲥⲁϫⲓ, ⲁⲓϫⲉⲙ-ⲛⲟⲙϯ. ⲉ̀ⲧⲁⲓⲥⲱⲧⲉⲙ ⲉⲑⲃⲏⲧⲕ ϫⲉⲭⲛⲏⲟⲩ ⲉ̀ⲧⲁⲓⲡⲟⲗⲓⲥ, ⲁⲓⲧⲱⲛⲧ, ⲁⲓⲓ̀ ⲉ̀ⲃⲟⲗ ⲉ̀ϩⲣⲁⲕ ϫⲉⲭⲁⲥ ⲛ̀ⲧⲉⲕⲥⲱⲧⲉⲙ ⲉ̀ⲡⲁϭⲓ ⲛ̀ϫⲟⲛⲥ. ⲕⲉ ⲙⲁⲗⲓⲥⲧⲁ ϧⲉⲛⲡϫⲓⲛⲑⲣⲓⲛⲁⲩ ⲉ̀ⲣⲟⲕ, ⲁⲕⲥⲉⲕ ⲡⲓⲭⲁⲗⲓⲛⲟⲩⲥ ⲛ̀ⲧⲉⲡⲓⲉϩⲑⲟ ⲉⲑⲃⲉⲡⲁⲣⲓⲙⲓ, ⲁⲕⲧⲁⲥⲑⲉ
fol. 89. ⲡⲉⲕⲙⲏϣ. ⲁⲓⲉⲣ-ϣⲫⲏⲣⲓ, ⲁ̀ⲛⲟⲕ ϫⲉⲁ̀ⲛⲟⲕ ⲛⲓⲙ | ⲁ̀ⲛⲟⲕ ϣⲁⲧⲉⲕϭⲓ-ⲥⲙⲏ ⲉ̀ⲣⲟⲓ ϩⲟⲗⲗⲟⲥ. ⲙⲁⲗⲓⲥⲧⲁ ⲧⲉⲕϫⲱⲣⲓ ⲁⲕⲭⲁⲧ ϣⲁⲧⲁⲥⲁϫⲓ ⲛⲉⲙⲁⲕ ϧⲉⲛⲛⲁⲥⲫⲟⲧⲟⲩ ⲉⲧϭⲁϧⲉⲙ, ⲁⲓⲉⲣⲡⲣⲟⲥⲕⲩⲛⲓⲛ ⲙ̀ⲙⲟⲕ, ⲙ̀ⲡⲉⲕϯ-ⲧⲉⲛϣⲓ ⲛⲏⲓ; ⲟⲩⲇⲉ ⲙ̀ⲡⲉⲕϭⲓⲃⲟϯ ⲙ̀ⲙⲟⲓ ϫⲉⲁ̀ⲛⲟⲕ ⲟⲩϩⲏⲕⲓ. ⲉⲑⲃⲉⲫⲁⲓ, ⲡⲁϭ̅ⲥ̅ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲙⲁϩⲑⲏⲕ ⲉ̀ⲡⲁⲑⲉⲃⲓⲟ̀, ⲁⲛⲟⲕ ϧⲁ ⲧⲉⲕⲃⲱⲕⲓ.

1) Read ϭⲓ; the ⲥ of ⲛϫⲟⲛⲥ is omitted by the 1st hand.

ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲁϥⲉⲣ-ϣⲫⲏⲣⲓ ⲛ̀ⲑⲙⲉⲧⲣⲉⲙⲛ̀ϩⲏⲧ ⲛ̀ϯⲥϩⲓⲙⲓ. ⲡⲉϫⲁϥ ⲛⲛⲓⲛⲓϣϯ ⲉⲧⲕⲱϯ ⲉ̀ⲣⲟϥ ϫⲉⲟⲩⲁ̀ⲙⲉ̀ⲥⲓⲙⲱⲛⲡⲉ ⲧⲁⲓⲥϩⲓⲙⲓ. ⲫ̅ϯ ⲛⲁⲉⲣ ⲡⲉⲥϩⲁⲡ. ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲉϫⲁϥ ⲛ̀ϯⲥϩⲓⲙⲓ ϫⲉⲙⲁⲧⲁⲓⲙⲟⲓ[1]) ⲉ̀ⲡⲉϭⲓ ⲛ̀ϫⲟⲛⲥ, ⲱ̀ ϯⲥϩⲓⲙⲓ. ⲁⲥⲉⲣ-ⲟⲩⲱ̀, ⲡⲉϫⲁⲥ ⲛⲁϥ ⲉⲥⲣⲓⲙⲓ ϫⲉⲡⲁϭ̅ⲥ̅, ⲁ̀ⲛⲟⲕ ⲟⲩⲭⲣⲏⲥⲧⲓⲁ̀ⲛⲟⲥ ⲛⲣⲉⲙⲃⲉⲣⲛⲓⲕⲏ. ⲉⲓ̀ϩⲉⲙⲥⲓ ⲛⲉⲙⲟⲩⲙⲁⲧⲟⲓ ⲛ̀ϩⲉⲗⲏⲛⲟⲥ ⲛ̀ϣⲁⲙϣⲉ-ⲓ̀ⲇⲱⲗⲟⲛ. ⲁⲫ̅ϯ ⲛⲁⲩ ⲉ̀ⲡⲁⲑⲉⲃⲓⲟ̀, ⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲙⲟϥ ϧⲉⲛⲡⲓⲡⲟⲗⲉⲙⲟⲥ, ⲁⲛⲟⲕ ⲁⲓⲥⲱϫⲡ ⲛⲉⲙⲡⲁϣⲏⲣⲓ ⲃ̅ ⲉ̀ⲧⲁⲓϫⲫⲱⲟⲩ ⲛⲁϥ. ⲁⲓⲧⲱⲛⲧ, ⲁⲓϭⲓ ⲙ̀ⲡⲁϣⲏⲣⲓ ⲃ̅ ϧⲉⲛⲟⲩⲭⲱⲡ, ⲙ̀ⲡⲓⲭⲁ ⲉ̀ϩⲗⲓ ϧⲉⲛⲛⲁⲅⲉⲛⲟⲥ ⲉ̀ⲙⲓ, ⲁⲗⲗⲁ ⲛⲁⲓⲙⲟϣⲓ ⲛⲉ-| [ⲣⲕ̅ⲃ̅
ⲙⲱⲟⲩⲡⲉ ⲓⲥϫⲉⲛⲃⲁⲕⲓ ⲉ̀ⲃⲁⲕⲓ ⲛⲉⲙ ⲓⲥϫⲉⲛⲡⲟⲗⲓⲥ ⲉ̀ⲡⲟⲗⲓⲥ ϫⲉϩⲓⲛⲁ ⲛ̀ⲧⲁⲁⲓⲧⲟⲩ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲙ̀ⲡⲁⲣⲏϯ. ⲓⲧⲁ ⲅ̅ⲡⲉ ⲫⲟⲟⲩ, ⲱ ⲡⲁϭ̅ⲥ̅, ⲓⲥϫⲉⲛⲉ̀ⲧⲁⲓϫⲱⲓⲗⲓ ⲉ̀ⲧⲁⲓⲡⲟⲗⲓⲥ ⲉⲩⲭⲏⲧⲟⲥ ⲛⲉⲙⲛⲁⲕⲟⲩϫⲓ ⲛ̀ϣⲏⲣⲓ ⲛⲟⲣⲫⲁⲛⲟⲥ. ϧⲉⲛⲡⲓϩⲟⲩϩⲧ[2]) ⲛⲉϩⲟⲟⲩ ⲉ̀ⲧⲁⲓϫⲱⲓⲗⲓ ⲉ̀ⲡⲁⲓⲧⲓⲙⲓ, ⲁⲓⲱ̀ⲗⲓ ⲛ̀ⲛⲁⲕⲟⲩϫⲓ ⲛ̀ϣⲏⲣⲓ ⲉ̀ⲃⲟⲗ ⲉⲑⲃⲉⲟⲩⲁ̀ⲅⲁⲡⲏ, ⲁⲛⲉⲣ-ⲁ̀ⲡⲁⲛⲧⲁⲛ ⲉ̀ⲟⲩⲣⲁⲃⲏ ⲛⲁⲧⲛⲟⲩϯ. ⲡⲉϫⲱⲟⲩⲓ[3]) ⲛⲏⲓ ϫⲉⲕⲁⲗⲱⲥ ⲁ̀ⲣⲉⲓ̀, ⲱ̀ ϯⲥϩⲓⲙⲓ, ⲛⲉⲙⲛⲉϣⲏⲣⲓ. ⲁ̀ⲛⲟⲕ ⲇⲉ ⲛⲁⲓⲙⲉⲩⲓ̀ⲡⲉ ϫⲉⲉⲩϫⲱ ⲙ̀ⲫⲁⲓ ⲛⲏⲓ ϧⲉⲛⲟⲩⲁ̀ⲅⲁⲡⲏ ⲛ̀ⲧⲉⲫ̅ϯ, ⲟⲩⲟϩ ⲙ̀ⲡⲓⲉⲙⲓ ⲉ̀ⲡⲟⲩⲙⲉⲩⲓ̀ ⲛ̀ⲭⲣⲟϥ. ⲁⲩⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲓⲟⲩⲁⲓ ⲡⲓⲟⲩⲁⲓ ⲛ̀ⲧⲉⲛⲁϣⲏⲣⲓ ⲉⲧⲙⲟϣⲓ ⲛ̀ⲥⲱⲓ, ⲛⲁⲩϫⲱ ⲙ̀ⲙⲟⲥ ⲛ̀ⲛⲟⲩⲉ̀ⲣⲏⲟⲩⲡⲉ ϫⲉⲁ̀ⲛⲓⲛⲟⲩϯ ⲓ̀ⲛⲓ ⲛⲁⲛ ⲙ̀ⲡⲧⲁⲡⲁⲛⲏ ⲙ̀ⲡⲓⲇⲣⲁⲕⲱⲛ. ⲁⲛⲟⲕ ⲇⲉ ϧⲉⲛⲡϫⲓⲛⲑⲣⲓⲥⲱⲧⲉⲙ ⲉ̀ⲛⲁⲓ, ⲱ̀ ⲡⲁϭ̅ⲥ̅, ⲁ̀ⲧⲁϫⲟⲙ ⲱ̀ϫⲉⲣ ⲥⲁϧⲟⲩⲛ ⲙ̀ⲙⲟⲓ, ⲁⲓϧⲓⲥⲓ, ⲉ̀ⲓ̀ϭⲟϫⲓ ⲥⲁⲫⲁϩⲟⲩ ⲙ̀ⲙⲱⲟⲩ, ⲉ̀ⲓ̀ⲣⲓⲙⲓ, ⲉ̀ⲓ̀ⲱϣ ⲉ̀ⲃⲟⲗ ⲉ̀ⲓ̀ϯ|ϩⲟ ⲉ̀ⲣⲱⲟⲩ ϫⲉⲁ̀ⲣⲏⲟⲩ fol. 90.
ⲥⲉⲛⲁϣⲉⲛϩⲏⲧ ϧⲁⲣⲟⲓ, ⲛ̀ⲥⲉⲭⲁ ⲡⲁϣⲏⲣⲓ ⲛⲏⲓ ⲉ̀ⲃⲟⲗ. ⲁⲛⲓⲁⲧⲛⲟⲩϯ ⲉ̀ⲧⲉⲙⲙⲁⲩ ⲧⲁⲥⲑⲟ ⲉ̀ⲫⲁϩⲟⲩ, ⲁⲩϩⲓⲟⲩⲓ̀ ⲉ̀ⲣⲟⲓ, ⲁⲩⲱ̀ⲗⲓ

1) Read ⲙⲁⲧⲁⲙⲟⲓ. 2) ϩⲟⲩⲧ 1st hand. Read ϩⲟⲩⲓⲧ.

3) Read ⲡⲉϫⲱⲟⲩ.

мпікеоуаі нщнрі еттаλноут єроі, апімкаρ нρнт
ѣ тωмі єроі ноусоп ноуωт. паірнϯ аүόλоу єпєр-
фєі єратц ноусωнт, єүмоуϯ єроц ѯєонокєнтаυρос,
оүоρ наүмоуϯ єроц ѯєноуϯпє. аүсонρоу мпєцмоо
єтоүωщ єтаλωоу ноуθүсіа, мпєпρωѣ р-анац мпι-
отнѣ, аλλа аүєр-χаріζєсθє ммоу мпідракωн
нτєцоүомоу. мφрнϯ єтаноүнѣ ѯос аүѯокс євоλ.
аүσі мпащнрі ѣ ρіѯєноуτωоу, аүсонρоу єноүєрноу
єоүщнн, ѯєρіна єщщані нѯє підракωн, нτєцоүомоу.
рκа] паϯ таρпє фооу, ѡ паσс пістратнλатнс, єіщоп
ѯєнταιαναστκн нτєнащнрі. анаү нак єпщθортєр
мпасωма, ѡ паσс пістратнλатнс, нємпρωкρ нта-
ψүχн, ѯєсоп нівєн єщаінаү єпщнн нτєпιθноу
кім єроц, щаρєпχρωм оүωм нсанаспλакнон,
нτєтаψүχн щθортєр єсоүωщ ї євоλ нѯнт, єімєү
ѯєпідракωнпє єтаці єоүωм ннакоүхі нщнрі. щє-
пєкоүхаі, ѡ паσс пістратнλатнс, ммон оүнант
ѯєнтапоλіс ан, аλλа ранасєвнс тнроүнє. мпє-
оүаі ноүωт єн оүкоүхі ммоу нτєцϯ-χвоβ мпалас
євоλ ранѯісі мпщаρ нτєпρωкρ нταψүχн. єіоі
натоүωм, оүоρ єіоі натсω мпаϊ̈ нєрооү. оүоρ он
щαιєр пєѯωρρ єіфорщ євоλ ріѯєннащнрі єүсонρ
fol. 91. ѯєнранпетнс[1]) нвєнпі нємранкатнни нат|βωλ
євоλ єѯоүн єпщщнн. анок ѯє ρωк нєщαιєр-θалп-
пін ммоупє мφрнϯ ноүралнт, оүоρ щαιєр пє-
ѯωρρ тнрц єїѯоүщт єпаіса нємфаі ѯатρн мпι-
дракωн. мфооү аісωтєм ѯєкннноү, ѡ күрі στρατη-

1) Another hand has written ѯєс over тнс.

λατηc, αiωc ммοι, αi ϩαροκ χερiна нτекщенϩнτ
ϫанаερмωοτi, нτекер-βонθiн εροi немнащнрi.
щепекοτχαi, ω κτрi стратнλатηc, аiсωтем εοτсмн
емфнат мпiοτωiнi мфοοτ εβολ ϫентфе ecχω ммос
χемперер-рοϯ, ω ϯcρiмi, οτλε мперрiмi. ϩнппе iс
пοτχαi ннещнрi аφϯ οτορπц не, етеθεοδορος пi-
стратнλатηc, нθοц εθнасωϯ ммωοτ ϫентекχ-
малωсiа мпiϩракωн. етаiсωтем ена[ι] анок ϫа тек-
βωкi, аiтωнτ, аi εβολ ερρак, ω пасc κτрi | [pκs
стратнλатηc. наi ае етацсωтем ерωοτ нχе фн
εθοτав θεοδορος, ацер-щфнрi, пехац нас χεερене-
щнрi ϫенащ мма ϯнοτ; нθοс ае пехас нац χε-
етχн ρiχенοττωοτ сапеiεβτ нταπολiс.

пiατιος ае θεοδορος ацмощi немпецмнщ тнрц,
χεετнарωλ εϫοτн ετπολiс. ϩнппе iс пiϩракωн
ацi епеснт εβολ ρiχенпiтωοτ мфрнϯ нοτмοτi,
ецсок-ϫρωοτ ρiтеннiемωн етϫалнοττ ерοц. на-
репецщωπщ σοсi ємащωпе, ецρнλ епщωi ϫенпiанр,
ρωсае нтепiтен нтепщωπщ нтац ρωβс мфοτωiнi
мфрн ϫенпiεροοτ ρiтеннωщϯ нтепецхнмощi. ни-
мнщ ае етаτнат εфн етацщωпi, ατσοχi, ατρωλ
εϫοτн ετπολiс ρiтенϯροϯ. ατάλni εχеннiсοβτ,
ατсοпсеп епiстратнλатηc | χентецтахн ммοц, fol. 92.
нтецi εϫοτн ετπολiс нτοτмащωам ннiπτλλн.
нθοц ае пiατιος θεοδορος мпецер фаi. ецнат
ετχнра ecρiмi οτορ ecτωiτ. нiмнщ ае нτετπολiс
ατελ ωнi епщωi εχеннiχенефωр, ατсιϯ ετcρiмi
нχнра етχω ммос χεάθαι ер-катнκορiн ερон

ⲍⲁⲧⲉⲛⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ. ⲁⲙⲟⲡⲉ ⲧⲉⲁⲛⲥⲱⲛϩ ⲙⲙⲟⲥ ⲉⲧⲥⲟⲡ ⲛⲉⲙⲛⲉⲥⲯⲩⲭⲏ, ⲛⲧⲉⲛⲧⲏⲥ ⲙⲡⲓⲇⲁⲣⲁⲕⲱⲛⲡⲉ, ⲛⲧⲉⲛ-
ⲙⲧⲟⲛ ⲉⲃⲟⲗ ϩⲁⲣⲟⲥ. ⲛⲁⲓ ⲇⲉ ⲉⲧⲧⲱ ⲙⲙⲱⲟⲩ ⲛ̀ⲧ̀ⲭⲏⲣⲁ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ, ⲉⲩⲛⲟⲧⲛⲉⲭ ⲙⲙⲟⲥ. ⲁⲡⲓⲥⲧⲣⲁⲧⲓⲗⲁⲧⲏⲥ
ⲉⲣ-ⲉⲡⲓⲧⲓⲙⲁⲛ ⲛⲱⲟⲩ, ⲁⲩϫⲁ-ⲣⲱⲟⲩ.

ⲡⲓⲇⲁⲣⲁⲕⲱⲛ ⲇⲉ ⲉⲧⲁⲩϩⲓ-ⲁⲣⲭⲏ ⲛⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲛⲕⲟⲩⲥⲓ ⲕⲟⲩⲥⲓ, ⲱ ⲧⲉⲁⲟⲩⲏⲣ ⲛⲣⲓⲙⲓ ⲛⲉⲙⲱⲱⲩ ⲉⲃⲟⲗ ⲯⲱⲡⲓ ⲙⲡⲓⲛⲁⲩ
ⲉⲧⲉⲙⲙⲁⲩ ⲉⲃⲟⲗ ϩⲓⲧⲉⲛ†ϩⲣⲓⲙⲓ ⲛ̀ⲭⲣⲏⲥⲧⲓⲁⲛⲟⲥ ⲛⲉⲙⲛⲓ-
ⲣⲕⲏ] ⲣⲉⲙ†ⲡⲟⲗⲓⲥ, ⲉⲧⲉⲣ-ϩⲟ† ⲍⲁⲧⲉϥϩⲏ. | ⲧⲟⲧⲉ ⲡⲓϫⲱⲣⲓ ⲉⲧⲉⲛ-
ⲉⲣ-ⲯⲁⲓ ⲛⲁϥ ⲙ̀ⲫⲟⲟⲩ, ⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧ-
ⲏⲗⲁⲧⲏⲥ, ⲁϥⲥⲱⲣⲉⲙ ⲙⲡⲉϥⲉϩⲟⲟ ⲉⲍⲟⲩⲛ ⲉⲡⲓⲇⲁⲣⲁⲕⲱⲛ
ⲍⲉⲛⲟⲩⲛⲓⲯ† ⲙⲙⲉⲧϫⲱⲣⲓ ⲛⲉⲙⲟⲩⲛⲓⲯ† ⲙⲙⲉⲧϫⲁⲣ-ⲫⲏⲧ.
ⲉⲧⲁϥⲍⲱⲛⲧ ⲉⲣⲟϥ, ⲁϥⲓ ⲉⲡⲉⲥⲏⲧ ⲉⲃⲟⲗ ⲫⲓⲧⲉϥⲉϩⲟⲟ[1] ⲁϥ-
ⲕⲱⲗϫ ⲛⲛⲉϥⲕⲉⲗⲓ, ⲁϥⲯⲗⲏⲗ ⲉϥϫⲱ ⲙⲙⲟⲥ ⲧⲉ†ⲧⲱⲃϩ
ⲙⲙⲟⲕ, ⲡⲁⲟⲩⲣⲟ ⲡ̀ⲭ̀ⲥ, ⲉⲕⲉ†-ϫⲟⲙ ⲙⲡⲉⲕⲃⲱⲕ ⲑⲉⲟⲇⲟⲣⲟⲥ
ⲯⲁⲧⲁⲍⲱⲧⲉⲃ ⲙⲡⲓⲇⲁⲣⲁⲕⲱⲛ, ⲡⲣⲉϥⲧⲁⲕⲟ ⲛⲛⲓⲯⲩⲣⲉ-ⲯⲩⲙ,
ϫⲉⲛⲑⲟⲕ ⲡⲁⲥ̀ⲥ ⲁⲕ†-ϫⲟⲙ ⲛⲁⲁⲛⲓⲏⲗ[2] ⲯⲁⲧⲉϥⲍⲱⲧⲉⲃ
ⲙⲡⲓⲇⲁⲣⲁⲕⲱⲛ ⲛⲧⲉⲛⲓⲣⲉⲙⲃⲁⲃⲩⲗⲱⲛ. ⲛⲑⲟⲕ ⲟⲛ, ⲡⲁ̀ⲥ̀ ⲡⲁ-
ⲛⲟⲩ†, ⲡⲉ ⲉⲧⲁⲕ†-ϫⲟⲙ ⲙⲡⲉⲕⲃⲱⲕ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲡⲓⲁⲛⲁ-
ⲧⲟⲗⲉⲟⲥ ⲯⲁⲧⲉϥⲍⲱⲧⲉⲃ ⲙⲡⲓⲇⲁⲣⲁⲕⲱⲛ ⲉⲧⲥⲁⲡⲉⲥⲏⲧ ⲛ̀ⲧⲙⲟⲩⲕⲓ,
ⲉⲣⲉⲛⲓⲁⲧⲧⲉⲗⲟⲥ ⲛⲛⲟⲩ ⲉⲡⲉⲥⲏⲧ ⲣⲱⲧⲉ. †ⲛⲟⲩ ϫⲉⲡⲁⲥ̀ⲥ̀
ⲓⲏ̀ⲥ̀ ⲡ̀ⲭ̀ⲥ̀, ⲉⲕⲉ†-ϫⲟⲙ ⲛⲛⲓ ⲣⲱ ⲙ̀ⲫⲟⲟⲩ, ⲁⲛⲟⲕ ⲡⲉⲕⲃⲱⲕ[3]
ⲑⲉⲟⲇⲟⲣⲟⲥ, ⲯⲁⲧⲁⲍⲱⲧⲉⲃ ⲙⲡⲁⲓⲱⲛⲓⲟⲛ ⲡⲣⲉϥⲧⲁⲕⲟ, ϫⲉ-
fol. 93. ⲡⲓⲱⲟⲩ | ⲫⲱⲕⲡⲉ ⲛⲉⲙⲡⲓⲁⲙⲁⲣⲓ ⲯⲁⲉⲛⲉⲣ, ⲁⲙⲏⲛ. ⲛⲁⲓ ⲇⲉ
ⲣⲕⲑ] ⲉⲧⲁⲩϫⲟⲧⲟⲩ ⲛ̀ϫⲉ ⲡⲓⲁⲧⲓⲟⲥ, ⲁϥⲧⲁϫⲏ, ⲁϥⲁⲗⲏⲗⲓ ⲉⲡⲉⲥⲉⲣⲑⲟ,

1) ⲁϥⲓ – ⲉⲣⲑⲟ added above the line by another hand.

2) ⲍⲁⲛⲓⲏⲗ is written over an erasure.

3) ⲡⲉⲕ added above the line by another hand.

ауі ⲉⲃⲟⲗ ⲍⲁϫⲱϥ ⲙⲡⲓⲇⲁⲕⲱⲛ, ⲉⲧⲁϥⲛⲁⲩ ⲉⲣⲟϥ, ⲉⲩⲛⲏⲟⲩ ⲍⲉⲛⲟⲩϫⲱⲛⲧ, ⲉⲩϯ-ⲍⲣⲱⲟⲩ. ⲡⲓⲁⲧⲓⲟⲥ ⲇⲉ ⲣⲱϥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲁⲩϯ ⲟⲩⲛⲓⲱϯ ⲛⲍⲣⲱⲟⲩ, ⲉⲩϫⲱ ⲙⲙⲟⲥ [1]) ϫⲉⲣⲉⲓ ⲙⲙⲟⲕ, ⲱ ⲫⲏ ⲉⲧⲥⲣⲟⲩⲟⲣϯ, ⲛⲉⲙⲡⲓⲕⲉⲡⲛⲁ ⲉⲑⲣⲱⲟⲩ [2]) ⲉⲧⲍⲁⲗⲏⲟⲩϯ ⲉⲣⲟⲕ. ⲱ ⲡⲣⲉϥⲧⲁⲕⲟ ⲛⲧⲉⲛⲓⲯⲩϫⲏ, ⲡⲭ̅ⲥ̅ ⲛⲁⲕⲁⲑⲁⲣⲧⲓⲛ ⲙⲙⲟⲕ ⲙⲫⲟⲟⲩ ⲉⲃⲟⲗ ⲣⲓⲧⲉⲛⲛⲉⲩⲃⲱⲕ ⲑⲉⲟⲇⲟⲣⲟⲥ. ⲧⲟⲧⲉ ⲡⲓⲇⲁⲕⲱⲛ ⲍⲉⲛⲡⲓϫⲓⲛⲟⲣⲉϥⲛⲁⲩ ⲉⲡⲓⲁⲧⲓⲟⲥ ⲉⲩⲛⲏⲟⲩ ⲉϫⲱϥ, ⲁⲩⲥⲓⲥⲓ ⲛⲧⲉϥⲁϥⲉ ⲉⲡⲱⲟⲩ ⲥⲁⲡⲱⲟⲩ ⲙⲛⲓⲉⲣⲉⲟ, ⲉⲛⲁⲣⲉϥⲛ ⲉⲃⲟⲗⲁⲃ ⲧⲁⲗⲏⲟⲩϯ ⲉⲣⲟϥ, ⲙ̅ⲛ̅ ⲙⲙⲁⲣⲓ, ⲁⲩⲟⲩⲱⲛ ⲛⲣⲱϥ ⲉⲩⲟⲩⲱϣ ⲉⲟⲙⲕϥ [3]) ⲛⲉⲙⲡⲓⲕⲉⲉⲣⲉⲟ ⲉⲩⲧⲁⲗⲏⲟⲩϯ ⲉⲣⲟϥ ⲛⲟⲩⲥⲟⲩⲛ ⲛⲟⲩⲱⲧ. ⲡⲓⲉⲣⲉⲟ ⲇⲉ ⲛⲧⲉⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲧⲁϥⲛⲁⲩ ⲉⲡⲓⲇⲁⲕⲱⲛ | ⲙⲡⲁⲓⲣⲏϯ, ⲁⲩⲉⲣ-ⲣⲟϯ, ⲁⲩⲫⲱⲧ ⲉⲫⲁⲣⲟⲩ. ⲫⲏ ⲉⲃⲟⲗⲁⲃ ⲇⲉ ⲑⲉⲟⲇⲟⲣⲟⲥ ⲁⲩⲥⲉⲕ ⲡⲭⲁⲗⲓⲛⲟⲩⲥ ⲛⲧⲉⲡⲓⲉⲣⲉⲟ ⲍⲉⲛⲧⲉϥϫⲟⲙ ⲧⲏⲣⲥ̅, ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲣⲉⲛⲫⲣⲁⲛ ⲙⲡⲁⲥ̅ⲥ̅ ⲓⲏⲥ̅ ⲡⲭ̅ⲥ̅, ⲛⲛⲉⲕⲥⲉⲛ ⲡⲉⲕⲙⲱⲓⲧ ⲉⲃⲟⲗ, ⲁⲗⲗⲁ ⲉⲕⲉⲣⲓⲟⲩⲓ ⲛⲛⲉⲕⲍⲁⲗⲁⲧⲍ ⲣⲓⲧⲣⲏ ⲙⲡⲓⲇⲁⲕⲱⲛ ⲱⲁⲧⲉⲡⲭ̅ⲥ̅ ⲟⲩⲱⲛϩ ⲛⲧⲉϥϫⲟⲙ ⲉⲃⲟⲗ. ⲍⲉⲛⲧⲟⲩⲛⲟⲩ ⲁⲡⲓⲉⲣⲉⲟ ϯ ⲙⲡⲉϥ-ⲟⲩⲟⲓ, ⲁⲩⲙⲓⲱⲓ ⲉⲍⲟⲩⲛ ⲉⲡⲓⲇⲁⲕⲱⲛ, ⲁⲩⲥⲁⲣⲱϥ ⲉⲍⲣⲏⲓ ⲛⲍⲉ ⲡⲓⲉⲣⲉⲟ ⲣⲱⲥ ⲉⲣⲣⲓⲟⲩⲓ ⲍⲉⲛⲡⲓⲧⲟⲗⲉⲙⲟⲥ, ⲉⲩⲟⲣⲓ ⲉⲣⲁⲧϥ ⲉϫⲉⲛⲛⲉⲩϫⲁⲧ, ⲉⲣⲣⲓⲟⲩⲓ ⲍⲉⲛⲛⲉⲩϫⲓⲍ. ⲟⲩⲟϩ ⲛⲁⲣⲉⲡⲓⲁⲧⲓⲟⲥ ⲣⲱϥ ⲣⲓⲟⲩⲓ ⲍⲉⲛⲡⲉϥⲙⲉⲣⲉϥ [4]), ⲁⲩⲉⲣ ⲟⲩⲛⲓⲱϯ ⲛⲛⲁⲩ ⲉⲧⲙⲓⲱⲓ ⲛⲉⲙⲛⲟⲩⲉⲣⲛⲟⲩ, ⲡⲓⲇⲁⲕⲱⲛ ⲛⲉⲙⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲟⲣⲟⲥ. ⲧⲟⲧⲉ ⲡⲓⲇⲁⲕⲱⲛ ⲁⲩⲟⲩⲱⲛ ⲛⲣⲱϥ ⲉⲩⲟⲩⲱϣ ⲉⲱⲙⲕ ⲙⲡⲓⲉⲣⲉⲟ ⲛⲉⲙⲡⲓⲁⲧⲓⲟⲥ ⲛⲟⲩⲥⲟⲩⲛ ⲛⲟⲩⲱⲧ. ⲫⲏ ⲉⲃⲟⲗⲁⲃ ⲇⲉ ⲉⲧⲁϥⲛⲁⲩ ⲉⲑⲙⲉⲧⲧⲣⲁⲛⲟⲥ ⲙⲡⲓⲇⲁⲕⲱⲛ ⲁⲩ|ⲉⲣ-ⲣⲏⲧⲥ ⲛⲉⲣ- fol. 94.
ⲣⲟϯ, ⲁⲩⲭⲁⲓ ⲛⲛⲉⲩⲃⲁⲗ ⲉⲡⲱⲟⲩ ⲉⲧⲫⲉ, ⲡⲉϫⲁϥ ϫⲉⲡⲁⲥ̅ⲥ̅

1) ϫⲱⲙⲙⲙⲟⲥ Ms. 2) ⲉⲑⲱⲟⲩ first hand. Read ⲉⲧⲣⲱⲟⲩ.
3) ϥ appears to be written over ⲩ by another hand. 4) Read ⲙⲉⲣⲉϥ?

ⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅, ⲁ̀ⲣⲓ-ⲃⲟⲏ̀ⲑⲓⲛ ⲉ̀ⲣⲟⲓ. ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲉ̀ⲧⲓ ⲉ̀ⲣⲉⲡⲓ-
ⲥⲁϫⲓ ⲭⲏ ϧⲉⲛⲣⲱϥ, ⲁϥϫⲟⲩϣⲧ, ⲁϥⲛⲁⲩ ⲉ̀ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉ-
ⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ, ⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛⲧⲫⲉ, ⲁϥϭⲱⲣⲉⲙ
ⲉ̀ⲣⲟϥ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲙ̀ⲡⲉⲣⲉⲣ-ϩⲟϯ;
ⲁⲗⲗⲁ ϩⲓⲟⲩⲓ̀ ⲙ̀ⲡⲉⲕⲕⲟⲛⲧⲁⲣⲓⲟⲛ ⲛ̀ⲥⲱϥ. ⲁ̀ⲛⲟⲕ ϯⲛⲁϩⲓ-ⲧⲟⲧ
ⲛⲉⲙⲁⲕ ϣⲁⲧⲉⲕϧⲱⲧⲉⲃ ⲙ̀ⲙⲟϥ ϧⲉⲛⲧⲉⲕϫⲓϫ. ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ
ⲁϥⲉⲣ-ⲥⲫⲣⲁⲅⲓⲍⲓⲛ ⲙⲡⲉϥⲕⲟⲛⲧⲁⲣⲓⲟⲛ, ⲁϥⲛⲟϫϥ ⲛ̀ⲥⲱϥ. ⲥⲁ-
ⲧⲟⲧϥ ⲁ̀ⲙⲏⲭⲁⲏⲗ ⲁⲙⲟⲛⲓ ⲙ̀ⲙⲟϥ, ⲁϥⲗⲟⲕⲥϥ ϧⲉⲛⲧⲉϥⲁ̀ⲫⲉ,
ⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲙⲟϥ ⲉ̀ⲍⲁⲡⲓⲛⲁ. ⲡⲉϫⲉ ⲙⲏⲭⲁⲏⲗ ⲛⲁϥ ϫⲉⲁ̀-
ⲙⲟⲛⲓ ⲙ̀ⲡⲉⲕⲙⲉⲣⲉϩ. ⲙ̀ⲡⲉⲣⲉⲣ-ϩⲟϯ, ϯϣⲟⲡ ⲛⲉⲙⲁⲕ. ⲡⲓⲁ̀-
ⲅⲓⲟⲥ ⲇⲉ ⲁϥⲁ̀ⲙⲟⲛⲓ ⲙ̀ⲡⲙⲉⲣⲉϩ ϧⲉⲛⲧϫⲓϫ ⲙ̀ⲡⲓⲁⲅⲅⲉⲗⲟⲥ.
ⲁϥϩⲟⲙϩⲉⲙ ϧⲉⲛⲧⲁⲫⲉ ⲙ̀ⲡⲓⲇⲣⲁⲕⲱⲛ ϣⲁⲧⲉⲟⲩⲙⲁϩⲓ ⲛ̀ⲧⲉⲡⲓ-
ⲕⲟⲛⲧⲁⲣⲓⲟⲛ ϩⲱⲗ ⲉ̀ⲡⲉⲥⲏⲧ ϧⲉⲛⲡⲓⲕⲁϩⲓ. ⲛⲁⲣⲉⲡⲓⲁ̀ⲅⲓⲟⲥ
ⲣ̅ⲗ̅ⲃ̅] ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲁ̀ⲙⲁϩⲓ ⲉ̀|ϫⲱϥⲡⲉ[1]) ⲛ̀ⲧⲉϥϫⲟⲙ ⲧⲏⲣⲥ. ⲡⲓⲇⲣⲁⲕⲱⲛ
ⲇⲉ ⲉ̀ⲧⲁϥⲛⲁⲩ ϫⲉⲁ̀ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ϫⲉⲙϫⲟⲙ ⲉ̀ⲣⲟϥ,
ⲁϥⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ, ⲁϥϯ ⲛⲟⲩⲓ̀ⲁ̀ⲣⲟ ⲙ̀ⲙⲱⲟⲩ ⲉⲡϣⲱⲓ, ϩⲱⲥⲇⲉ
ⲛ̀ⲧⲉⲟⲩⲛⲓϣϯ ⲛ̀ⲓ̀ⲁ̀ⲣⲟ ⲙ̀ⲙⲱⲟⲩ ϣⲱⲡⲓ ϩⲓϫⲉⲛⲡⲓⲧⲱⲟⲩ. ⲧⲟⲧⲉ
ⲡⲓⲁⲣⲭⲏⲁⲅⲅⲉⲗⲟⲥ ⲙⲏⲭⲁⲏⲗ ⲁϥⲑⲣⲉⲡⲕⲁϩⲓ ⲟⲩⲱⲛ ⲛ̀ⲣⲱϥ,
ⲛ̀ⲧⲉϥⲱⲙⲕ ⲙ̀ⲡⲓⲙⲱⲟⲩ. ⲡⲓⲇⲣⲁⲕⲱⲛ ⲇⲉ ⲁϥϣⲱⲡⲓ ⲙ̀ⲫⲣⲏϯ
ⲛⲟⲩⲭⲣⲱⲙ ϩⲱⲥⲇⲉ ⲛ̀ⲧⲉⲡⲉϥϣⲁϩ ⲙⲟϩ ⲙ̀ⲡⲓⲧⲱⲟⲩ ⲧⲏⲣϥ.
ⲡⲓⲁⲅⲓⲟⲥ ⲇⲉ ⲁ̀ⲡⲁⲟⲩⲁⲛ ⲙ̀ⲡⲉϥϩⲟ ϣⲓⲃϯ, ⲁϥϣⲱⲡⲓ ϧⲉⲛⲟⲩ-
ⲥⲑⲟⲣⲧⲉⲣ ⲉⲑⲃⲉⲡⲓⲭⲣⲱⲙ ⲉⲧⲕⲱϯ ⲉⲡⲓⲇⲣⲁⲕⲱⲛ. ⲡⲓⲁⲣⲭⲏ-
ⲁⲅⲅⲉⲗⲟⲥ ⲇⲉ ⲁϥⲱ̀ⲗⲓ ⲛ̀ϯϩⲟϯ ⲉ̀ⲃⲟⲗ ϩⲁⲣⲟϥ, ⲡⲉϫⲁϥ ⲛⲁϥ
ϫⲉϫⲉⲙ-ⲛⲟⲙϯ, ϯϣⲟⲡ ⲛⲉⲙⲁⲕ, ⲁ̀ⲙⲁϩⲓ ⲉ̀ϫⲱϥ ϧⲉⲛⲟⲩⲛⲓϣϯ
ⲙ̀ⲙⲉⲧϫⲱⲣⲓ. ⲡⲓⲇⲣⲁⲕⲱⲛ ⲇⲉ ⲁϥⲉⲣ ⲟⲩⲛⲟⲩ ⲃ̅ ⲉ̀ⲣⲉⲡⲓⲕⲟⲛⲧⲁ-
ⲣⲓⲟⲛ ϩⲟⲙⲓ ϧⲉⲛⲧⲉϥⲁ̀ⲫⲉ, ⲉϥⲕⲱϯ ⲙ̀ⲡⲉϥⲥⲁⲧ ⲉ̀ⲡⲓⲕⲟⲛⲧⲁⲣⲓⲟⲛ
fol. 95. ⲉⲧ|ⲗⲟⲍ ϧⲉⲛⲧⲉϥⲁ̀ⲫⲉ, ⲉ̀ⲣⲉⲡⲓⲁ̀ⲅⲓⲟⲥ ⲧⲁϫⲣⲏⲟⲩⲧ ⲉ̀ϫⲱϥ. ⲁⲡⲓ-

1) ⲉ̀ⲉ̀ϫⲱϥⲡⲉ Ms.

ⲁⲣⲁⲕⲱⲛ ϧⲁ-ⲧⲟⲧⲟⲩ ⲉⲃⲟⲗ, ⲁⲩⲙⲟⲩ. ⲉⲧⲁⲡⲓⲁⲧⲓⲟⲥ ⲇⲉ ⲉⲙⲓ ⲛⲉⲁⲡⲓⲁⲣⲁⲕⲱⲛ ⲕⲓⲛ ⲉⲩⲕⲱⲧ ⲉⲡⲓⲙⲉⲣⲉⲣ ⲟⲩⲟⲣ ⲁⲩⲕⲓⲛ ⲉⲩϫⲣⲱⲟⲩ, ⲁⲩⲭⲉⲙⲭⲱⲙⲩ, ⲁⲩⲉⲙⲓ ⲛⲉⲁⲙⲟⲩ. ⲡⲁⲗⲓⲛ ⲟⲛ, ⲁⲩⲉⲣ ⲕⲉⲟⲩⲛⲟⲩ ⲉⲩⲙⲱⲟⲩⲧ, ⲙⲡⲁⲛⲧⲉⲧⲣⲟϥ ϧⲁⲩ ⲉⲩⲉⲭ ⲡⲓⲙⲉⲣⲉⲣ ⲉⲡⲓⲱⲱⲓ ⲍⲉⲛⲧⲉⲩⲁⲫⲉ. ⲡⲓⲇⲉⲙⲱⲛ ⲇⲉ ⲫⲏ ⲉⲧⲃⲁⲗ-ⲛⲟⲩⲧ ⲉⲡⲓⲁⲣⲁⲕⲱⲛ, ⲉⲩⲟⲓ ⲛⲟⲣⲧⲁⲛⲟⲛ ⲛⲁⲩ, ⲉⲧⲁⲩⲛⲁⲩ[1]) ⲉⲡⲓⲁⲣⲁⲕⲱⲛ ⲛⲉⲁⲩⲙⲟⲩ, ⲁⲩⲟⲩⲱⲛϩ ⲉⲃⲟⲗ ⲉⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙⲡⲥⲙⲟⲩ[2]) ⲛⲟⲩⲉⲑⲱⲱⲩ, ⲉⲩⲟⲓ ⲛϫⲁⲓⲉ. ⲁⲩⲱⲣⲓ ⲉⲣⲁⲧⲩ ⲣⲓϫⲉⲛⲧⲁⲫⲉ ⲙⲡⲓⲧⲱⲟⲩ ⲍⲉⲛⲟⲩⲛⲓϣϥ ⲙⲙⲉⲧⲁⲧⲱⲙⲓ, ⲡⲉϫⲁⲩ ⲙⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ, ⲭⲉⲱ ⲑⲉⲟⲇⲱⲣⲟⲥ, ⲕⲥⲱⲟⲩⲛ ⲙⲙⲟⲓ ⲛⲉⲁⲛⲟⲕ ⲛⲓⲙ, ⲉⲕⲍⲱⲧⲉⲃ ⲙⲡⲁϣϥⲛⲣ ⲛⲁⲣⲁⲕⲱⲛ. ⲓⲥ $\overline{\text{ⲡ}}$ ⲛⲥⲟⲡ ⲁⲕⲥⲣⲟ ⲉⲣⲟⲓ. ⲡⲓϣⲟⲣⲡ ⲛⲥⲟⲡ ⲁⲕⲛⲟϫⲧ ⲉⲃⲟⲗ ⲍⲉⲛⲡⲓⲁⲱ- |ⲣⲗⲁ
ⲗⲟⲛ | ⲛⲧⲉⲧⲉⲕⲙⲁⲩ, ⲡⲓⲙⲁⲣⲃ̄ ⲛⲥⲟⲡ ⲉⲃⲟⲗ ⲍⲉⲛⲡⲓⲟⲛⲟⲕⲉⲛⲧⲁⲩⲣⲟⲥ, ⲁⲓϥⲱⲧ ⲉⲃⲟⲗ ⲍⲁⲧⲉⲕⲣⲛ. ⲡⲓⲙⲁⲣⲧ̄ ⲛⲥⲟⲡⲡⲉ ϥⲁⲓ. ⲓⲥ ⲡⲁⲛⲟϫ ⲛϣϥⲛⲣ ⲁⲕⲍⲱⲧⲉⲃ[3]) ⲙⲙⲟⲩ. ⲕⲟⲓ ⲛⲁⲧ-ⲥⲱⲟⲩⲛ ⲁⲛ, ⲱ ⲑⲉⲟⲇⲱⲣⲟⲥ, ⲭⲉⲉⲧⲁⲟⲩ ϣⲱⲡⲓ ⲙⲡⲉⲕϣϥⲛⲣ ⲛⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲉⲃⲉⲡϣⲉⲛⲙⲉⲣⲉⲣ ⲉⲧⲁⲩⲧⲛⲟⲩ ⲙⲡⲓⲛⲟϫ ⲇⲉ-ⲙⲱⲛⲓⲁⲕⲟⲥ ⲍⲁⲣⲁⲧⲉ ⲛⲧⲙⲟⲩⲕⲓ. ⲕⲉⲡⲉⲣ ⲟⲩⲥⲟⲡ ⲛⲟⲩⲱⲧⲡⲉ ⲉⲧⲁⲩⲙⲓϣⲓ ⲛⲉⲙⲁⲩ ϣⲁⲧⲉⲭⲧⲟⲩⲛⲟⲥ ⲛⲓⲟⲩⲣⲱⲟⲩ ⲉϩⲣⲏⲓ ⲉϧⲱⲕ ⲛⲧⲁϫⲏ, ⲣⲱⲥⲇⲉ ⲛⲥⲉⲧⲟⲥ ⲡⲉⲩⲥⲱⲙⲁ ⲧⲏⲣⲩ ⲛⲓⲛⲧ ⲉⲍⲟⲩⲛ ⲉⲡⲓϣⲉ ⲓⲥϫⲉⲛⲧⲉⲩⲁⲫⲉ ϣⲁⲛⲓⲟⲩⲃⲉ ⲛⲧⲉⲣⲁⲧⲩ, ϣⲁⲧⲉⲙⲟⲩ. ϯⲛⲟⲩ ϫⲉⲣⲱⲕ, ⲁⲣⲓ-ⲉⲙⲓ ⲛⲁⲕ ⲉϥⲁⲓ, ϫⲉⲙϥⲣⲏϯ ⲉⲧⲁⲕⲍⲱⲧⲉⲃ ⲙⲡⲁϣϥⲛⲣ ⲍⲉⲛⲡⲉⲕⲙⲉⲣⲉⲣ ⲣⲓϫⲉⲛⲡⲁⲓⲧⲱⲟⲩ, ϯⲛⲁ-ⲑⲣⲟⲩⲧⲁⲛⲍⲟ ⲛⲓⲃⲁⲥⲁⲛⲟⲥ ⲉⲍⲏⲣⲏ ⲉϧⲱⲕ, ⲉⲡⲍⲁⲓⲉ ⲇⲉ ⲛⲥⲉⲱⲗⲓ ⲛⲧⲉⲕⲁⲫⲉ. ⲡⲓⲁ|ⲥⲓⲟⲥ ⲇⲉ ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ⲉⲛⲁⲓ ⲛⲧⲟⲧⲟⲩ ⲙⲡⲓ- fol. 96.
ⲇⲉⲙⲱⲛ, ⲁⲩⲭⲱⲥⲓ ⲙⲡⲙⲉⲣⲉⲣ ⲉⲃⲟⲗ ⲍⲉⲛⲡⲓⲁⲣⲁⲕⲱⲛ, ⲁⲩⲥⲟⲥⲓ

1) Read ⲉⲧⲁⲩⲛⲁⲩ. 2) ⲥⲙⲟⲛⲧ first hand.

3) ⲁⲓⲍⲱⲧⲉⲃ first hand.

ⲛ̀ⲥⲱϥ. ⲡⲓⲇⲉⲙⲱⲛ ⲇⲉ ⲁϥⲱϣ ⲉ̀ⲃⲟⲗ ⲉϥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉⲧⲁϩⲟⲓ, ⲱ̀ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ⲉ̀ⲫⲙⲁ ⲙ̀ⲡⲟⲩⲣⲟ, ϫⲉϯϩⲟⲗ ϣⲁⲣⲟϥ ⲛ̀ⲧⲁⲑⲣⲉϥⲓ̀ⲣⲓ ⲛⲁⲕ ⲕⲁⲧⲁⲛⲏ ⲉⲧϧⲉⲛⲡⲁϩⲏⲧ̀.

ⲡⲓⲁ̀ⲅⲓⲟⲥ ⲇⲉ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲉ̀ⲧⲁϥⲛⲁⲩ ϫⲉⲁ̀ⲡⲓⲇⲉⲙⲱⲛ ⲉⲣⲭⲣⲱⲙ, ⲁϥϣⲉ ⲛⲁϥ, ⲁϥⲧⲁⲥⲑⲟϥ ϩⲁϯⲭⲏⲣⲁ ⲛⲥϩⲓⲙⲓ, ⲡⲉϫⲁϥ ⲛⲁⲥ, ϫⲉϩⲱⲗ, ϭⲓ ⲛ̀ⲛⲉϣⲏⲣⲓ, ⲙⲁϣⲉ ⲛⲉ ϧⲉⲛⲟⲩϩⲓⲣⲏⲛⲏ. ⲛ̀ⲑⲟⲥ ⲇⲉ ⲁⲥϣⲉ ⲛⲁⲥ ⲉ̀ⲫⲙⲁ ⲛ̀ⲛⲉⲥϣⲏⲣⲓ, ⲁⲥϧⲓⲥⲓ ⲙ̀ⲡⲉⲥϣⲃⲟⲗⲟⲩ[1]) ⲉ̀ⲃⲟⲗ. ⲁⲥⲧⲁⲥⲑⲟⲥ ϩⲁⲡⲓⲁ̀ⲅⲓⲟⲥ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ, ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉⲡⲁϭ̅ⲥ̅ ⲡⲓⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ, ⲙ̀ⲡⲓϣϫⲉⲙϫⲟⲙ ⲛ̀ⲃⲟⲗⲟⲩ ϫⲉⲟⲩⲏ̀ⲓ ⲛⲁⲩⲥⲟⲛϩ ϧⲉⲛϩⲁⲛϩⲁⲗⲩⲥⲓⲥ ⲛ̀ⲃⲉⲛⲓⲡⲓ,
ⲣ̅ⲗ̅ⲋ̅] ⲟⲩⲟϩ ⲉⲩⲧⲁϫⲣⲏⲟⲩⲧ ⲛ̀ⲕⲁⲧⲏⲛⲏ[2]). | ⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲇⲉ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲁϥⲓ̀ ϩⲁⲛⲓⲕⲟⲩϫⲓ ⲛⲁⲗⲱⲟⲩⲓ̀, ⲁϥϯ ⲛⲟⲩⲡⲣⲟⲥⲉⲩⲭⲏ ⲙ̀ⲡϭ̅ⲥ̅ ⲉ̀ϫⲱⲟⲩ[3]). ⲥⲁⲧⲟⲧⲟⲩ ⲁⲩⲥⲱⲗⲡ ⲛ̀ϫⲉ ⲛⲓϩⲁⲗⲩⲥⲓⲥ ⲛⲏ ⲉⲧⲙⲏⲣ ⲙ̀ⲙⲱⲟⲩ, ⲟⲩⲟϩ ⲁϥⲕⲱϣ[4]) ⲛ̀ⲛⲓⲕⲁⲧⲏⲛⲏ ϧⲉⲛⲧϫⲟⲙ ⲙ̀ⲡⲭ̅ⲥ̅. ⲡⲉϫⲉ ϯⲥϩⲓⲙⲓ ⲛ̀ⲭⲏⲣⲁ ⲙ̀ⲫⲏ ⲉⲑⲟⲩⲁⲃ ϫⲉⲡⲁϭ̅ⲥ̅, ϩⲁⲛⲉ̀ⲃⲓⲁⲓⲕ ⲛ̀ⲧⲁⲕⲛⲉ ⲛⲁⲓ ⲓⲥϫⲉⲛⲡⲁⲓⲛⲁⲩ, ⲛ̀ⲑⲱⲟⲩ ⲛⲉⲙⲧⲟⲩⲕⲉⲙⲁⲩ ϫⲉⲉⲧⲁⲡⲓⲟⲩϫⲁⲓ ϣⲱⲡⲓ ⲛⲱⲟⲩ ⲉ̀ⲃⲟⲗ ϩⲓⲧⲟⲧⲕ. ⲡⲉϫⲉ ⲫⲏ ⲉ̀ⲑⲟⲩⲁⲃ ⲛⲁⲥ ϫⲉⲱ̀ ϯⲥϩⲓⲙⲓ, ⲁ̀ⲛⲟⲛ ⲧⲏⲣⲟⲩ ⲁ̀ⲛⲟⲛ ϩⲁⲛⲉ̀ⲃⲓⲁⲓⲕ ⲛ̀ⲧⲉⲓⲏ̅ⲥ̅ ⲡⲭ̅ⲥ̅. ϯⲛⲟⲩ ϫⲉⲧⲱⲛⲓ ⲛⲉⲙⲛⲉϣⲏⲣⲓ ⲙⲁϣⲉ ⲛⲉ ⲉ̀ϯⲡⲟⲗⲓⲥ ϯⲁ̀ⲛⲁⲧⲟⲗⲏ[5]) ϧⲉⲛⲡⲁⲧⲙⲁⲛ ⲛ̀ϧⲓⲣ, ϣⲓⲛⲓ ⲛ̀ⲥⲁⲧⲁⲙⲁⲩ[6]) ϫⲉⲥⲧⲣⲁⲧⲓⲕⲓⲁ̀, ⲑⲏ ⲉ̀ⲧⲟⲩⲙⲟⲩϯ ⲉ̀ⲣⲟⲥ ϫⲉⲉⲩⲥⲉⲃⲓⲁ̀. ⲁ̀ϫⲟⲥ ⲛⲁⲥ ϫⲉⲡⲉϫⲉ ⲑⲉⲟ̀ⲇⲟⲣⲟⲥ ⲡⲉϣⲏⲣⲓ ϫⲉⲭⲁⲧ ⲛ̀ⲧⲁⲟ̀ϩⲓ ϧⲁⲧⲟϯ ⲛⲉⲙⲛⲁϣⲏⲣⲓ ϣⲁⲧⲁⲓ̀ ϩⲁⲣⲟ. ⲛⲁⲓ
fol. 97. ⲇⲉ ⲉϥϫⲱ ⲙ̀ⲙⲱⲟⲩ ⲁⲩⲑⲱⲟⲩ | ϯ ϩⲁⲣⲟϥ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲙ̀ⲙⲏϣ ⲉⲩⲛⲁⲩ ⲉ̀ϯϫⲟⲙ ⲉ̀ⲧⲁϥⲁⲓⲥ, ⲉ̀ⲁϥϧⲱⲧⲉⲃ ⲙ̀ⲡⲓⲛⲓϣϯ ⲛ̀ⲇⲣⲁⲕⲱⲛ

1) ⲙ̀ⲡⲉⲥⲃⲟⲗⲟⲩ first hand.
2) ⲛ̀ⲕⲁⲧⲏ first hand.
3) ⲉϫⲱⲟⲩⲟⲩ Ms.
4) Read. ⲁⲩⲕⲱϣ?
5) Read ⲛ̀ⲧⲉϯⲁⲛⲁⲧⲟⲗⲡ.
6) ⲛⲥⲁⲧⲁⲓⲥϩⲓⲙⲓ first hand.

ϥcнϯ ϩβολ ϩmωοϋτ. ονορ ναρεπιμηω τηρϥ ωω ϩβολπε ετϧω ммος ϫεccмамат нϫε ϯοτνοτ ϩτακι ϩϫοτν ϩτεηπολις, ω κυρι στρατηλατηc, ϫεακνορεм ммον ϩπτακο мπαιδρακων. ονορ ατωι πιδρακων, ατϫεмϥ ϩϥιρι нк̄ ммαρι ηωιν немοναι ϩχος ммαρι ηονοcθεν. ατι нϫε νιριομι ντεϯπολις, ατζωκ мπερϣαρ[1]), ατcολκϥ ϩνιτλλη ντεϯπολις ετмнιν нометϫωρι мφν ϩβοταβ ϣαϩνερ. ονορ νιηωϯ ντεϯπολις ατcζαι ϩρατϥ мποτρο ϩβωτϥ немφν ϩτ-ϧϣωπι мπιδρακω[2]) ϩτερ-ϫιοιν ммοϥ ϩολϥ ϩϫοτν ϩτπολις ν̄τметοτρο[3]) ζϩνοτνιϣϯ нταιο.

φν ϩβοταβ δε ϑϩοδορος ϧρϣλ ϩϫοτν ϩπιερφει, ϧ|ναϩ ϩπινοϯ ϩτοτϣεмϣι ммοϥ, φν ϩτοτмοϯ ⌈ρλ̄η
ϩροϥ ϫϩονοκεντατρος. ϧϣωοκϥ ζϩνπεϥмερε, ϧϣϩνϥ ϩπεcνϯ, τοτοτcια τηρc ϧυτακος. νιοτνβ δε ντεπιερφει ατφωζ ννοτερβως, ατcωλπ нсανιϣι ντετοτмορϯ. ατϣε ϩφма мποτρο, ατερ-κατηκορων[4]) ϩροϥ. ϧϥοτωρπ нсωϥ, πεχαϥ нαϥ ϫεϑϩοδορος ατταмοι ϫεακζωτεβ мπιδρακων. ανεмι ϫεανινοϯ мενρϊτκ, ατϯ нακ мπιcρο. ονορ мπαντεωcκ ϣωπι ιcχεν ϩταϯταмοι ϫεακερ ϱανερβνοτ ζενεϥχντος ζενφραν нιν̄c πιναζωρεος. ϯνοτ ϫεмπερϣωπι нϫαcϱρϩτ мφρϩτ мπεκϣφηρ ϑϩοδορος πιανατολεος. φν ϩταϣερ-ϫαχι ϩνινοϯ, αιζωτεβ ммοϥ нκακως. | πεχε fol. 98.
πιαγιος ϑϩοδορος нαϥ ϫεηϣορπ мεν ανοκ ατβωκ

1) Read мπεϣϣαρ. 2) Read ϫρακων.
3) метοτρο is added above by another hand.
4) катнрин first hand.

ⲛⲧⲉⲡⲁⲥ̅ⲥ̅ ⲓⲏⲥ̅ ⲡⲭ̅ⲥ̅ ⲡⲙⲏⲣⲓ ⲙ̅ⲫ̅ⲧ̅ ⲉⲧⲟⲛϩ, ⲫⲁⲓ ⲉⲧⲁⲩⲧ-
ϫⲟⲙ ⲛⲏⲓ ⲙⲁⲧϩⲱⲧⲉⲃ ⲙⲡⲁⲣⲁⲕⲱⲛ ⲛⲧⲁⲧⲁⲕⲟ ⲛⲛⲉⲕⲛⲟⲩⲧ̅.
ⲛⲑⲟⲕ, ⲱ ⲡⲟⲩⲣⲟ, ⲛⲉⲕⲛⲟⲩⲧ̅ ⲣⲱⲟⲩ ⲉⲣⲟⲧⲉ ⲁⲣⲁⲕⲱⲛ ⲛⲓⲃⲉⲛ,
ⲛⲉⲙⲣⲟⲩ ⲛⲥⲓⲧ ⲛⲓⲃⲉⲛ ϫⲉⲛⲓⲁⲉⲙⲱⲛ ⲉⲧⲉⲣ-ⲉⲛⲉⲣⲅⲓⲛ ⲛϩⲛⲧⲟⲩ.
ⲡⲟⲩⲣⲟ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲙⲛ ⲙⲡⲥⲱⲧⲉⲙ ϫⲉⲁⲧⲉⲕⲙⲁⲧ ⲉⲣ-
ⲁⲓⲱⲕⲓⲛ ⲛⲥⲁⲣⲉⲕⲓⲱⲧ ϫⲉⲁⲩⲕⲁⲧⲁⲫⲣⲟⲛⲓⲛ ⲛⲛⲓⲛⲟⲩⲧ̅. ϯⲛⲟⲩ
ϫⲉⲙⲡⲉⲣⲯⲱⲡⲓ ⲙ̅ⲫ̅ⲣⲛ̅ⲧ̅ ⲙⲡⲉⲕⲓⲱⲧ ⲛⲫⲧⲕⲁⲥⲉⲛ[1]), ⲛⲧⲉⲕⲙⲟⲩ
ⲛⲕⲁⲕⲱⲥ. ⲫⲛ ⲉⲃⲟⲩⲁⲃ ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲕⲟⲓ ⲛⲁⲧⲥⲱⲟⲩⲛ
ⲁⲛ ⲙⲡⲁⲓⲱⲧ ⲛⲉⲙⲡⲉⲩⲕⲁⲣⲓ, ⲉⲧⲁⲩⲧ-ⲟⲩⲱⲙⲟⲕ[2]) ϫⲉⲛⲧⲉⲕⲙⲉⲧ-
ⲟⲣⲫⲁⲛⲟⲥ ⲉⲕⲁⲙⲟⲛⲓ ⲛⲛⲓⲃⲁⲉⲙⲡⲓ ⲛⲧⲉⲡⲉⲩⲣⲱⲧ. ⲁⲓⲉⲙⲓ ⲉ-
ⲡⲉⲕⲃⲓⲟⲥ, ⲱ ⲡⲟⲩⲣⲟ. ϫⲉⲓⲥϫⲉⲛ ⲉⲕϫⲉⲛⲡⲟⲟⲩ ⲡⲥⲟⲓ ⲉⲕⲁⲙⲟⲛⲓ
ⲣⲙ̅] ⲛⲛⲓⲃⲁⲉⲙⲡⲓ ⲛⲧⲉⲫⲣⲱⲧ ⲙⲡⲁⲓⲱⲧ | ϫⲁⲧⲣⲏ ⲙⲡⲁⲛⲧⲉⲩⲥⲓ-
ⲥⲣⲓⲙⲓ ϫⲉⲛⲡⲕⲁⲣⲓ ⲛⲩⲱⲧ. ϯⲛⲟⲩ ϫⲉⲡⲉⲙⲡⲩⲁ ⲛⲛⲉⲩⲩⲛⲣⲓ
ⲡⲉ ⲫⲁⲓ, ⲁⲕⲓⲣⲓ ⲛⲱⲟⲩ ⲕⲁⲧⲁⲛⲓⲡⲉⲧⲛⲁⲛⲉⲩ ⲉⲧⲁⲩⲁⲓⲧⲟⲩ ⲛⲁⲕ.
ⲛⲁⲓ ⲇⲉ ⲉⲧⲁⲩϫⲟⲧⲟⲩ ⲙⲡⲟⲩⲣⲟ ⲁⲩϫⲱⲛⲧ ⲉⲙⲁⲩⲱ, ⲁⲩⲧⲁϫⲣⲟ
ⲙⲡⲉⲩⲙⲃⲱⲛ ⲉϫⲣⲏ ⲉϫⲱⲩ ⲙ̅ⲫ̅ⲣⲛ̅ⲧ̅ ⲛⲟⲩⲙⲟⲩⲓ ⲛⲉⲙⲟⲩⲁⲣⲁ-
ⲕⲱⲛ. ⲡⲉϫⲁⲩ ⲛⲁⲩ, ϫⲉⲁⲓⲉⲙⲓ ⲙⲫⲟⲟⲩ, ⲱ ⲑⲉⲟⲇⲟⲣⲟⲥ, ϫⲉ-
ⲁⲕⲙⲟⲩⲓ ϫⲉⲛⲫⲗⲏⲃⲓ ⲙⲡⲉⲕⲓⲱⲧ. ⲁⲗⲗⲁ ⲱⲉⲡⲟⲩϫⲁⲓ ⲙⲡⲓ-
ⲁⲡⲟⲗⲗⲱⲛ ⲡⲓⲛⲓⲱⲧ̅ ⲛⲛⲟⲩⲧ̅, ϫⲉⲉⲱⲱⲛ ⲛⲧⲉⲕⲟⲩⲉⲣⲉⲙ ⲕⲉⲥⲁϫⲓ
ⲛⲟⲩⲱⲧ ⲉϫⲟⲩⲛ ⲉϫⲱⲓ ⲛⲕⲉⲥⲟⲡ, ⲫⲙⲟⲩ ⲙⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ
ϯⲛⲁⲉⲛⲉ ⲉϫⲱⲕ. ⲕⲉ ⲅⲁⲣ ⲫⲛ ⲉⲧⲉⲙⲙⲁⲩ ⲙⲡⲉⲩⲉⲣ-ⲫⲗⲓⲁⲣⲟⲥ
ⲣⲱ ⲙⲡⲉⲕⲣⲛ̅ⲧ̅. ⲁⲗⲗⲁ ϯⲉⲙⲓ ϫⲉⲁⲕϫⲉ ⲛⲁⲓ ⲛⲛⲓ ϫⲁⲣⲓ ϫⲁ-
ⲣⲟⲓ ⲛⲉⲙⲁⲕ ⲉⲃⲉⲛⲉⲛⲙⲉⲧⲕⲟⲩϫⲓⲛϩⲛⲧ̅. ⲡⲉϫⲉ ⲡⲓⲁⲧⲓⲟⲥ
ⲑⲉⲟⲇⲟⲣⲟⲥ ⲛⲁⲩ ϫⲉⲛⲛ ⲉⲧϫⲱ ⲙⲙⲱⲟⲩ ⲛⲁⲕ ⲣⲁⲛⲙⲉⲑⲛⲛⲓ
ⲛⲉ ϫⲉⲛⲑⲟⲕ ⲟⲩⲙⲁⲛⲃⲁⲉⲙⲡⲓ ⲛⲧⲉⲫⲣⲱⲧ ⲙⲡⲁⲓⲱⲧ. ⲡⲟⲩⲣⲟ
ⲇⲉ ⲉⲧⲁⲩⲛⲁⲩ ϫⲉⲙⲡⲉⲩ...

1) ⲛⲫⲧⲕⲁⲥ first hand.

2) Read ϯ-ⲟⲩⲱⲙ ⲛⲁⲕ? Zoega ϯⲟⲩⲓ ⲙⲙⲟⲕ.

Theodore the General and Theodore the Eastern.

An encomium (ἐγκώμιον) which the holy confessor (ὁμολογίτης) of Christ who longed (ἐπιθυμεῖν) for the glory of martyrdom (— μάρτυς), the holy Abba Theodore, the archbishop (ἀρχιεπίσκοπος) of Antioch delivered. He delivered it in honour of the martyrs (μάρτυς) of Christ and the brave victors, St. (ἅγιος) Theodore the Eastern (ἀνατόλιος) and St. (ἅγιος) Theodore the General (στρατηλάτης) [1]), the son of John the Egyptian, who slew the great dragon (δράκων) and saved the little son of the widow (χήρα) of the city (πόλις) Euchetos, and the name of Christ was exalted. And (δὲ) when he delivered this encomium (ἐγκώμιον) according to (κατά) their dignity in the sanctuary (τόπος) of St. Theodore the Oriental there was a vast concourse of people (λαός) assembled in the church (ἐκκλησία) celebrating the festival of Theodore the General on the day of his honourable commemoration, that is the 20th of Epiphi. This was the day too of the consecration (ἁγιασμός) of the sanctuary (τόπος) of St. Theodore the Eastern: since they had not yet built the oratory (εὐκτήριον) of St. Theodore the General, but celebrated his holy festival in the sanctuary (τόπος) of the hero, the Eastern. In the peace of God, amen (ἀμήν). fol 30.

Glorious indeed (ἀληθῶς)is the noble (ἐλεύθερος) mother who cherishes (θάλπειν) two sons of the kingdom at one time, my

1) Henceforward I omit to mention ἅγιος, ἀνατόλιος and στρατηλάτης in the title of these saints.

beloved: and the more so (μᾶλλον δέ) if those two children are of royal race (γένος), For this reason their nurse is rightly (καλῶς) honoured, because she brought them up and cherished (θάλπειν) them well (καλῶς). And most of all (μάλιστα δέ) if they show (σημαίνειν) their boldness (παρρησία) and valour to the king, and, when they grow up, walk before the king rightly (καλῶς) and slay all his enemies; then (τότε) thereon the nurse glories in the children she has cherished (θάλπειν) well (καλῶς) till they are valiant warriors for the kingdom. And when (ὅταν δέ) they have grown a little, the king will honour them because they show (σημάινειν) him their boldness
fol. 31. (παρρησία) and are warriors in the battle (πόλεμος) [1]). Then (τότε) the king too gives them rank (τάξις) and honour, that the court (— παλλάτιον) may exalt them the higher. And when (ὅταν δέ) after a time they go to war and do some (ὅλως) little valiance in proportion to (κατά) their strength, the king rejoices in them, because they are sons of the kingdom: and he writes their name in the register (ταβιρίον) [2]) of the kingdom. And so he appoints them generals (στρατηλάτης) of the whole army (στράτευμα); and men honour them and glory in them, saying: "If these do such great valiance in their childhood, how much the more (μᾶλλον), when they grow up, will they be mighty men and generals (πολέμαρχος)." Then (τότε) the king and his great men honour those little children because of their bravery, and cherish (θάλπειν) them well (καλῶς) in the pleasure of the palace (παλλάτιον) and the feast (ἄριστον), that their strength grow.

On this wise then (οὖν), my beloved, these two heroes from their childhood were heroes, and generals (πολέμαρχος) in their demeanour, — I mean Theodore the general, whose feast we are celebrating today in the sanctuary (τόπος) of

1) πόλεμος seems to have the meanings 'battle' and 'army' as well as 'war' in this text. 2) = ταβλίον.

his comrade the Eastern. My beloved, they were two valiant lions from their childhood in all things: they were mighty (δυνατός) in their babyhood: they were warlike generals (πολέμαρχος) and warriors (— πόλεμος). So they then (οὖν) are like (— τύπος) the two sons of Moüses the prophet fol. 32.
(προφήτης), Jesou the son of Naue, and Chaleb the son of Jephone, who won the battles (πόλεμος) before Moüses. And (δέ) these two heroes, whose feast we celebrate together today, St. Theodore the Eastern and St. Theodore the General, have names worthy of glory abiding for ever. They are the mighty ones (δυνατός) who fight for Antioch and scatter the wars (πόλεμος) that rise against her like Jerusalem, whose mighty men (δυνατός), Abenner the son of Ner and Symei the son of Cirara fought for her and watched over her gates (πύλη) day and night that no stranger might rise up against her.

Even so these two heroes fought for the city (πόλις) Antioch that the Persians might not master her.

Behold then (οὖν), my beloved, the valour of these saints (ἅγιος), who are equal with one another: the Eastern slew the dragon (δράκων) which was beneath the ladder, which troubled (λυπεῖν) the angels (ἄγγελος) coming down from heaven and adjured them in the name of the Exalted. For this reason when St. Theodore the Eastern trampled (πατεῖσθαι) upon him, the angels (ἄγγελος) rejoiced in coming down upon the earth, because there was none to hinder (κωλύειν) them again. For this reason the archangel (ἀρχάγγελος) Michael prayed for him while he did this valiance that (ἵνα) his throne might be placed before his own in the skies. This very saint it was, who trampled on the great dragon (δράκων) that fought fol. 33.
with the angels (ἄγγελος). Again (πάλιν) this saint too whose festival we are celebrating to day, St. Theodore the General, slew the raging dragon (δράκων), consoled the orphans (ὀρφανός), removed the grief (λύπη?) of the widows (χήρα), set

free those in bonds, abolished unrighteous (ἄνομος) sacrifices (θυσία), although (καίπερ) none of his troop (ἀριθμός) of soldiers fought with him, but (ἀλλά) he alone in the strength of Christ slaughtered this so great dragon. For this reason, when he saved the little child of the widow (χήρα) and slew the dragon (δράκων), his sacrifice (θυσία) pleased the Lord, and he gave (χαρίζεσθαι) him this great valour. And he gave him power to crush every dragon (δράκων) upon the earth and those beneath the earth and those in hell: that, if they even (ὅλως) hear of him, they tremble. For he it is who slew their father first; and therefore do his sons tremble before him. Again (πάλιν) this true (ἀληθῶς) hero and mighty (δυνατός) champion was not content with these favours. God gave (χαρίζεσθαι) his soul (ψυχή) in honour to the holy Archangel (ἀρχάγγελος) Michael to take to the place of his fellow-martyr (μάρτυς) and saint, Theodore the Eastern, that (ἵνα) their comradeship might abide for ever in the heavens.

I tell ye, ye godfearing people (λαός), that even to the
fol. 34. dragons (δράκων) which are in the roads causing fear to sinners and stinging them, these too (δὲ οὖν) even so, when they hear the name of St. Theodore the Eastern and St. Theodore the General, know their valour and that they are the foes (ἀπαντήτης?) of the dragons (δράκων) [1]). Straightway they hide themselves before them: when they hear their name, they vanish. I tell you, my beloved, if a soul (ψυχή) is in the hands of a dragon (δράκων) that is stinging it for its sins, if one of these generals (στρατηλάτης) is passing by (παράγειν) the place, when the dragon (δράκων) recognises the footfall of his horse, he leaves that soul (ψυχή) and tortures (βασανίζειν) it not for fear of the holy martyrs (μάρτυς). Especially (καὶ μάλιστα) if it be a soul (ψυχή) who makes memorial of these saints upon the

1) Or if ΑΠΑΤΗC is connected with ἀπατάω "for they are deceitful dragons".

earth in any way, be it a book of memorial, be it (κἄν) an offering (προσφορά), be it (κἄν) any good thing (ἀγαθόν), then none of the tribe (γένος) of dragons (δράκων) can approach that soul (ψυχή) to do it any harm whatever.

Truly (ἀληθῶς), my beloved, my joy is double today: I rejoice over two martyrs (μάρτυς), Theodore the Eastern and Theodore the General; though (καίπερ) they were both generals (στρατ.) and their names were equal with one another in honour. For (γὰρ) the beginning (ἀρχή) of the name of both is in one letter (στυχος sic!). For (γάρ) Theta is the beginning (ἄρχειν) of their names. The interpretation of Theta is Theos[1]): Theos again is God, who gave strength to them that they might become martyrs (μάρτυς) and their name endure. And when (ὅταν δέ) the name of God is reckoned with them, they are three in one letter (στύχμα fol. 35. sic!), and the Trinity (τριάς) is complete and inseparable, that is to say the Father, Son, and Holy Ghost. If (κἄν) I connect their names with the Trinity (τρίάς), this is true: but (ἀλλά) not in honour nor (οὐδέ) in power nor (οὐδέ) in might, nor (οὐδέ) in godhead, nor (οὐδέ) in majesty; but (ἀλλά) as it were (ὡς) the sons of God, and heirs (κληρονόμος) of his Christ. When I look at the majesty of their conduct

1) These interpretations of letters were a favourite trick among the monks. Cf. the elaborate treatise on the 'Mysteries of the letters' published by Hebbelynck. For three Thetas compare also a sentence from Cambridge Ms. add. 18865, which I take from a copy lent me by my friend M. S. de Ricci, ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ⲑⲟϥ ⲁϥⲃⲱⲗ ⲉ̄ⲣⲟⲛ ⲙ̄ⲡⲓ̄ⲧ̄ ⲛ̄ⲑⲏⲧⲁ. ⲣⲟⲩⲓ̄ϯ ⲛ̄ⲑⲏⲧⲁⲡⲉ ⲑⲉⲟⲥ ⲛ̄ⲁⲓⲁⲑⲟⲥ, ϯⲙⲁⲣ ⲃϯ ⲛ̄ⲑⲏⲧⲁⲡⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ, ϯⲙⲁⲣ ⲧ̄ ⲛ̄ⲑⲏⲧⲁⲡⲉ ⲑⲉⲟ-ⲫⲓⲗⲟⲥ; and the Vat. Ms. 69, fol. 85 which according to Quatremère's Recherches p. 131 contains a "Morceau composé par S. Cyrille d'Alexandrie, qui contient l'histoire de la découverte que le patriarche Théophile fit d'un grand trésor, en expliquant les trois Θ gravés sur le seuil de la porte d'un temple d'idoles à Alexandrie".

(ἀναστροφή), and their faces filled with joy and grace (χάρις), I count them the sons of God, even as a bunch hanging from the vine, whose branch (κλάδος) covers the vineyard, which rejoices in its shade and drinks of its water. Even so these two heroes, Theodore the Eastern and Theodore the General, live from the glory of the Trinity (τριάς), since they are servants and jointheirs (κληρονόμος) of Christ. And (δέ) I too, the humble (ἐλάχιστος) Theodore, feel a longing (ἐπιθυμία) towards these two mighty and valiant (δυνατός) lions and warriors (— πόλεμος), my lord Theodore the Eastern and my lord Theodore the General, the fame of whose might has filled the whole world (οἰκουμένη).

My lord Theodore the Eastern then (οὖν) resembled (— τύπος) Abenner, against whom none ever prevailed in any war (πόλ.) he
fol. 36. entered, either to take him on the point (?) [1]) of his lance (λόγχη) or to endure the weight of his chariot (ἅρμα). Against Abener none ever prevailed save the man of wiles Joab. And none ever prevailed against this mighty man, the Eastern, in war (πόλεμος): but (ἀλλά) they who were in the battle (πόλεμος) would ask one another saying: "Cometh not (ἆρα) Theodore the Oriental to the battle (πόλεμος) this time?" And when they knew the side of the battle (πόλεμος) where he was, they would flee to the other side. If again the Oriental saw the battle (πόλεμος) afoot, he would ride into [2]) their midst, and cry aloud saying: "I am Theodore the Oriental." Straightway when they heard his voice, they were afraid and trembled and fell down from their horses, and were crushed. And (δέ) none could sustain this great hero's chariot (ἅρμα) nor (οὐδέ) his lance [3]) by reason of

1) ⲧⲱⲣⲓⲛ is not in Peyron: but cf. ⲧⲁⲣ = cuspis, ⲧⲱⲣⲓ = securis, antenna (Peyron sub voce ⲧⲁⲣ: ÄZ. 75, 130: 88, 54).

2) Or "forth from".

3) ⲙⲉⲣⲣⲉ apparently = ⲙⲉⲣⲉϩ (Sah. ⲙⲉⲣⲉϥ, ⲙⲉⲣϥ).

their weight except (εἰ μήτι) himself; and in all these valiant deeds none took him except (εἰ μήτι) the abominable unrighteous (ἄνομος) sinner (παραβάτης) Diocletian. Again (πάλιν) I see my lord Theodore the General himself inclining to listen to the halting words of my humble self, the insignificant (ἐλάχιστος) Theodore, and rejoicing to hear his praise from my mouth as I speak in his honour. And (δέ) this other too, my lord Theodore the General, resembles Simei the son of Cyrara, who had no fear before king David, but (ἀλλά) reviled him in the midst of his people (λάος) on the day when he met (ἀπαντᾶν) him in the way. He reviled him because of the death of Ourias the Hittite and said to him in the midst of the whole people (λαός) that he was an unrighteous king.

. . . . . .

. . like thy father the Egyptian, who strove against the fol. 37. god of thy mother and was banished (ἐξορίζειν) by her to the land (χώρα) of Egypt. Now grieve me not from this time forth, lest (μήποτε) I be wroth with thee and send thee to the barbarian (βαρβαρικός) land (χώρα) of Egypt, like thy father the Egyptian." St. Theodore answered and said to Diocletian: "It is not just (δίκαιον) for you, Diocletian, to abuse the land (χώρα) of Egypt in which you grew up in your orphanhood (— ὄρφανος). No shame is it to me, sinner (παράνομος), that you call my father an Egyptian, because that was the land of his fathers.

But (ἀλλά) great shame is it that a goatherd should sit upon the throne as king and drink men's blood like a ravening (— σάρξ) beast (θηρίον). In truth (ἀληθῶς), sinner (παραβάτης), it were well for thee to be tending sheep in the fields as in days gone by [1]) rather than to be king.

1) cf. Amélineau, Actes des martyrs de l'Egl. Copte. p. 164.

Know Diocletian, thy sceptre [1]) is a ... [2]) of the darkness of the air (ἀήρ), thy crown is a crown of ... [3]), thy beaker (φιάλη) a sword of double edge, thy wine blood of deceit, thy table (τράπεζα) destructive war (πόλεμος), the pledge of death thy feast (ἄριστον), thy throne (θρόνος) a grave (τάφος) and sepulchre, accursed one."

Ye see now, godfearing people (λαός), the valour of this mighty man (δυνατός), this general, (στρατηλάτης) this victorious champion, this athlete, this martyr, this general (ἀγωνοθέτης, ἀθλητής, μάρτυς, στρατηλάτης) this hero, this good (καλός) warrior in the lists (στάδιον) of his lord, my lord St. Theodore the general, how he spake these words to the face of the king with-
fol. 38. out fear. Now he is worthy to be exalted according to (κατά) the desert of his valour, which he revealed in the city (πόλις) of Antioch, whose children (σπέρμα) are dwellers in heaven and in Sion.

And (δέ) I will tell you too, my beloved, what this city (πόλις) Antioch resembles in its honour. It is like a spring (πήγη) of sweet water springing forth from beneath trees laden with fruit (καρπός) of sweet scent, the fame of whose scent fills the whole world (οἰκουμένη). Even so then (οὖν) is it, my beloved. A wicked tyrant (τύραννος) came walking and found its water sweet, and the trees covered [4]) with fruit (καρπός). He abode by it in pride and drank of its water and ate of its fruit (καρπός). But in his pride he cut down the trees that men could not find them and live from their fruit (καρπός); and he destroyed the water of the spring

1) ⲥⲣⲏⲡⲓ may also mean a 'diadem'.

2) ϫⲟⲗⲟ is a word that I cannot find elsewhere, or interpret. Neither ϫⲟⲗ = 'foramen, fissura, specus', nor ϫⲁⲗⲁ = 'arx' appear to give the required sense here.

3) ⲁⲣⲃⲱⲛ again is unknown to me ⲣⲃⲱⲛ = famine is not likely.

4) ⲣⲟⲡⲧ = ⲟⲡⲧ.

(πήγη). Accordingly (ὥστε) that tyrant (τύραννος) sinned against God and warred against man. But (λοιπόν) when God saw that he cut down the trees, and began to cover the spring (πήγη), he deceived [1]) (? ἀπατᾶν) him swiftly in his wicked pride. And (δέ) the spring (πήγη) appeared again and bubbled up, the roots of the trees which he had cut down, flourished exceedingly, and grew greater and worked cures healing the sick in many ways at one time. That spring (πήγη) is this city (πόλις) of Antioch abiding in the faith (πίστις) of our Lord Jesus Christ. Those trees, which it caused to spring up, are the warlike generals (στρατ), St. Theodore the Eastern fol. 39. and Claudius and Apater and Apa Victor and *Kyrios* Justus and Eusebius and Basilides and Susinius and Stephen and Apa Polius and Theodore the General and many more. The tyrant (τύραννος) who came upon them is Diocletian, who slew them in the name of Christ. The spring (πήγη) which he hid and got dominion (ἀρχηγεῖν) over, is the glorious faith of our Lord Jesus Christ, which he despised (καταφρονεῖν). And these are the trees which grew up a second time after the tyrant (τύραννος) whom God smote and he died an evil death. The spring (πήγη) which bubbled up again is the holy faith which is boldly (— παρρησία) revealed: the trees which were cut down and whose roots grew up again are the bodies (σῶμα) of those saints which appeared upon the earth and performed signs and wonders, and cured the sick. Verily (ὄντως) the riddle (αἴνιγμα) of the Prophet (προφήτης) is accomplished, which he spake about Jerusalem; it fits with Antioch, when he says: "Their blood was shed round about Jerusalem, and there was none to bury their bodies Ps. 79, 3. (σῶμα)". Who are they who were slain round about Jerusalem,

1) Perhaps ΑΠΑΤΗC is here again connected with ἀπαντᾶν (= opposed) or even with πατεῖσθαι (= crushed).

prophet (προφήτης) David, whose bodies (σῶμα) were not buried?

The prophets' (προφήτης) bodies (σῶμα) were buried; the Apostles (ἀπόστολος) were covered (σκεπάζειν). Now, my father the prophet (προφήτης), tell me of those who were slain in the neighbourhood of thy city (πόλις) save (εἰ μήτι) the little children whom Herod slew among his people (δῆμος), for (γὰρ) their bodies (σῶμα) were many; the soldiers took
fol. 40. half of their bodies (σῶμα) from their mothers who would not give them up. The soldiers clave them in the middle and cast them on the dungheaps (κοπρία): while the other half remained in the hands of their mothers who wept over them. And (δέ) on my city (πόλις) Antioch, fell this violence from the unrighteous (ἄνομος) king Diocletian, who strove with God and laid hands on every one who believed on Christ, and slew them, so that (ὥστε) the streets (πλατεῖα) of the town ran with blood, like a stream of water, shed in the name of Christ: and the soldiers persecuted (διώκειν) every one who buried their bodies (σῶμα), except (εἰ μήτι) those who gave them money (χρῆμα) and gifts and took them in secret.

Now my city (πόλις) Antioch is glorious even as Jerusalem for the number of the martyrs (μάρτυς) slain in it. The little children of Jerusalem were slain against their own wish and that of their parents: but (δέ) the martyrs (μάρτυς) of my city of their own will gave their heads to the sword, leaving their parents and their servants and their goods (ὑπάρχοντα); and gave their bodies (σῶμα) as a sacrifice (θυσία) to God. The wonder of my city (πόλις) Antioch surpasses that of Jerusalem, for her great and mighty (δυνατός) warriors and her rich men who left what was theirs and followed after their conqueror, our Lord Jesus Christ, and were slain in his holy name. For this reason my city (πόλις) glories

even as Jerusalem. The martyrs (μάρτυς) of my city (πόλις) Antioch vowed great gifts to the kingdom of heaven before they were slaughtered; the martyrs (μάρτυς) of my city had abundance of wealth and honours, and the things fol. 41. which people desire (ἐπιθυμεῖν) to see and see them not. The litte children of Jerusalem were not granted the request (αἴτημα) of the kingdom of heaven according to the word of Revelations (ἀποκάλυψις): "Rest ye till your brethren, who Rev. VI, 11. are killed as ye, be fulfilled". Wherefore they stand waiting before them.

Again (πάλιν) I hear of the first martyr (μάρτυς) of the city (πόλις) of Jerusalem, Stephen the archdeacon (ἀρχιδιάκονος), who confessed (ὁμολογεῖν) Christ in the Synhedrim (συνέδριον) of the Jews, and was slain by them. The chief commander (ἀρχιστρατηλάτης) and martyr (μάρτυς) too of my city (πόλις) was Stephen son of Nicomion, the brother of Basilides. He too was the firstfruit (ἀπαρχή) of the confessors (ὁμολογίτης) of Antioch; he too was the first who set his hope (ἐλπίς) on Christ, for lo, when the king wrote the abominable decree (διάταγμα), he stood and was troubled in his soul (ψυχή) and said: "What is this new violence, king, which you have revealed in this town? What is this written anathema (ἀνάθεμα) of Apollo? for my lord Jesus Christ destroys every one who believes on him. Then Stephen got great strength, he leaped upon the soldier in whose hand the decree (πρόσταγμα) was, tore [1]) it from his hands and rent it in pieces (μέρος), the king and all his great men looking on (θεωρεῖν). And the king said to him: "Stephen, what is this thou hast done? Thou hast done this to thy destruction and thy slaughter." Straightway the king unsheathed his sword with his own hand, and clave him in twain in the middle. And (δέ) the head of

1) cf. Ä. Z. '76, 62, which only quotes this passage for the wood ϱορτ.

St. Stephen abode a great while before the king speaking to his
fol. 42. destruction. It cried aloud abundantly making mention of all the saints (ἅγιος) of my city (πόλις) Antioch. And so (δὲ οὖν) the fame of the head of St. Stephen spread abroad in Antioch, so that (ὥστε) great crowds assembled to see (θεωρεῖν) the head speaking to the destruction of the king. And (δέ) the king, when he saw the head of the saint (ἅγιος) speaking to his destruction in the presence of the crowd, was greatly ashamed and bade them bury it, while still speaking. And (δέ) it came to pass when it was buried in the ground, it spake again abundantly; for three days after its burial every one heard it speaking and cursing the king like John the Baptist abusing Herod. Then (τότε) when Diocletian saw that the head of St. Stephen did not keep silent, he had it cast into a vessel (σκεῦος) of lead with its mouth sealed, and thrown into the sea at night. So did St. Stephen fulfill his martyrdom (μαρτυρία) on the 13th of the month Phamenoth; and his holy body (σῶμα) was given to his mother.

After this let us return to the memorial of St. Theodore the General whose feast we are celebrating today in the chapel (μαρτύριον) of his comrade Theodore the Eastern, since their honoured festivals meet (καταντᾶν) on one day, the 20th of Epiphi. This is the day of the dedication (ἁγιασμός) of the shrine (τόπος) of Theodore the Eastern. His mother then (οὖν) called him the Eastern after (κατά) the name of her father who was dead. And (δέ) his mother called her firstborn the Eastern and he died. Again (πάλιν) she bore our lord Theodore the Eastern; and his father Zotericus called him after the name of his father Theodore: and like-
fol. 43. wise (ὁμοίως δέ) again his mother for the love she bore her firstborn called him too the Eastern after (κατά) the name of his elder brother who was dead and her father, the Eastern (Ἀνατόλεος).

So the kindred (γένος) of his father called him by this name, the Eastern. These two names were connected with one another and were sweet in the mouth of every one like honey. The name of his father prevailed and had precedence, and he was called Theodore. Likewise (ὁμοίως) the name of his mother followed and he was called the Eastern (Ἀνατόλεος).

Now I call upon (παρακαλεῖν) you, martyrs (μάρτυς) of my lord Jesus Christ, that ye aid me in my feebleness, because I have taken courage (τολμᾶν) and come into your midst at the will (γνώμη) of the godfearing king Constantine and his officers (ἄρχων) and councillors (σύγκλητος). Ye asked (αἰτεῖν) me about the body (σῶμα) of St. Theodore the General, why his body (σῶμα) was not placed with the body (σῶμα) of his comrade the Eastern, but abode in the land (χώρα) of Egypt, — and our city (πόλις) of Antioch lacks it — since he walked at all times with Theodore the Oriental. And (δέ) it is right that I should tell you why they took his body (σῶμα) to Egypt; though (καίπερ) it was no foreign land, but (ἀλλά) the land of his fathers.

Now (δέ) it happened, my beloved, that when the father of Claudius was king at Antioch, and St. *Kyrios* Claudius was a little child with his sisters *Kyria* Theognosta and Thouasia, great wars (πόλεμος) arose: and he grew sick through fear at the wars (πόλεμος) and died. And the court (παλλάτιον) saw that St. *Kyrius* Claudius was a child and so small that he could not manage (διοικεῖν) the affairs of fol. 44. the realm, as the barbarians (βάρβαρος) were more than the Romans. They took the brother of Ptolemy, the father of St. Claudius, whose name was Numerianus and seated him upon the throne (θρόνος) of the Romans. So the barbarians (βάρβαρος) were not content in heart (θυμός) because the son of the king had been taken captive (αἰχμάλωτος) and their

cities (πόλις) spoiled. But (λοιπόν) when they heard that king Ptolemy, the father of St. Claudius, was dead, they rejoiced thinking there would be no king seated on the throne (θρόνος). They bribed seven nations (ἔθνος) to join them in the war (πόλεμος), saying: "In as much as (ἐφ'ὅσον) they slew the son of the king and laid waste our cities (πόλις), we too will not spare them, till we have slain Claudius the son of the king in retribution, and ravage their lands (χώρα). But (λοιπόν) behold merchants came from the Persians and told Numerianus their crafty trick: and they told him: "They have bribed 7 nations (ἔθνος) to join with them". And (δέ) when Numerianus heard this, he trembled greatly, and turned to flee in secret and leave his realm because of the danger (κίνδυνος) from the various barbarians (βάρβαρος). But (λοιπόν) they warned the king that he should enrol recruits (τήρων) of Egypt for the war (πόλεμος). And (δέ) straightway he called a general (στρατ.), Anastasius, and gave him a guard (βοήθεια) of soldiers to go to the south of all Egypt, saying to him: "Come, raise thy hand above my head, and swear that of all the recruits (τήρων) thou findest in the land of Egypt, thou wilt let none off, till we send them to the war (πόλεμος)." And (δέ) Anastasius went to the south of Egypt, and ceased not
fol. 45. to sail on the river until he landed at a port (μονή) called Paphor of Pshot, which was the land of the father of St. Theodore the General, whose festival we are celebrating today. When the general visited that place, the governor (ἔπαρχος) of it, whose name was Cyrus, came out to meet him, and held a great banquet for him and his soldiers. And (δέ) the blessed (μακάριος) John, the father of St. Theodore the General, was the brother of the governor's (ἔπαρχος) wife: and (δέ) he too came to meet the general (στρατ.). Now (δέ) this John was comely in person (σῶμα), freshfaced, and a distinguished officer (πολέμαρχος), and mighty to look upon.

When the general (στρατ.) saw him, he rejoiced greatly thinking to make him a recruit (τήρων); and he set him before himself. And (δέ) John was in distress and mourning; but the general (στρατηλάτης) gave him a bag (πάννιον) [1]) of gold and a royal robe and a fine horse and soldiers under him. And (δέ) when the blessed (μακάριος) John saw the honour [2]) which the general (στρατ.) gave him, he was very downcast and wept, saying: "My lord, it is not meet (δίκαιον) that thy servant take anything from thee: but (ἀλλά) it is right for us to give thee honours" [3]). And (δέ) when the general (στρατηλάτης) saw that he wept, he was afraid that he would flee and took him to a port and confined him.

The governor (ἔπαρχος), who was the husband of John's fol. 46. sister, heard that he was confined and weeping in sorrow, and besought (παρακαλεῖν) the general (στρατ.) for him: but (δέ) the general (στρατ.) would not let him off because of his love for him. And (δέ) it came to pass that while the blessed (μακάριος) John was confined, his sister Amphylia, the wife of the governor (ἔπαρχος), was told that John her brother was taken and that they were carrying him to the war (πόλεμος): and she arose and went to John her brother in the place where he was confined. She tore the hair of her head and they wept together, John because he would be taken to a foreign land, and (δέ) his sister because she would be deprived of her brother. However (πλήν) there was much weeping and groaning, and a great crowd gathered round them. Then (τότε) the general (στρατ.) heard the voice of the crowd, and enquired what was happening. They told him that it was the sister of John weeping for him. Straightway he bade them bring John forth from the midst of

1) for ⲡⲁⲛⲛⲓⲛ cf. Crum. Cat. of Coptic Mss. in Brit. Mus. 482 ⲉⲩⲟⲛⲧⲡⲁⲛⲛⲓⲛ ⲉⲩϫⲉⲛⲧⲟⲟⲧ. Sophocles gives πάννιον = cloth, piece of cloth. 2) Or "gift". 3) Or "gifts".

them, for he feared that they would take him away. And (δέ) when they brought him to the general (στρατ.), his sister came forth from the midst of the crowd before the general (στρατ.), her head uncovered; she took half of the hair of her head and cast it on her brother weeping. And (δέ) Anastasius the general (στρατ.) hid his face for her sake and said to her: "My sister, spare your nobility (— ἐλεύθερος).
fol. 47. By the health of the king, he shall get no harm." But (δέ) Amphylia, the sister of the blessed (μακάριος) John, said: "My lord, my honour and glory and my nobility (— ἐλεύθερος) are my brother. My lord, if you separate me from my brother, my honour and my nobility (— ἐλεύθερος) will fall below every one. I beg (παρακαλεῖν) you, my lord general, by the health of the king, if you desire money (χρῆμα), my goods (οὐσία), my gold, my silver, my beasts, my gardens (κωμάριον), my man servants, my maid servants and any thing that is mine, they are my brother's. Take them, and leave me my brother. If you desire men, here are my two sons, whom I have nourished at my breast, take them and leave me my brother. Do not cause my heart this great grief."

For all that the general (στρατ.) did not leave him; but (ἀλλά) bound his hands till the morrow. And (δέ) it happened in the night as the blessed (μακάριος) John was confined in chains and weeping for sorrow, behold a light appeared to him, and he heard a voice saying: "John, John, cease from weeping." John answered saying: "My lord, I weep because they entreat me evilly and take me to a foreign land, and wish to rob me of the land of my fathers." The voice said to him: "Weep not for the land of your fathers: your seed (σπέρμα) shall inhabit it for ever. The place in which you are confined shall be an abiding place for his body (σῶμα) for ever. He will guide the ships that sail; he will chase (διώκειν) the demons (δαίμων) and dragons (δράκων) that are

upon the earth. The place in which you are confined he fol. 48.
will make a wine-press and a lake shall be dug in its midst for the treading out of the vintage and the blood of Christ. Now, John, weep not for the land of your fathers; nor (οὐδέ) have fear for the war (πόλεμος). Thy sword will not shed blood, nor (οὐδέ) will a wound touch thy body (σῶμα)." The blessed (μακάριος) John's heart came to him; he ceased from weeping; but (ἀλλά) he marvelled how "my seed (σπέρμα) shall inhabit my land. I have not taken wife, nor (οὐδέ) begotten child. But (ἀλλά) let the will of the Lord come to pass for me".

After this those of his city and district made warlike (πολεμικόν) preparations (σκεῦος); and brought the barbarians (βάρβαρος) who dwelt in their district to (ἵνα) slay the general (στρατ.), and take John from his hands. But (λοιπὸν δέ) John was told of this plan, while he was confined, and was grieved at heart greatly. He sent to Cyrus the governor (ἔπαρχος), the husband of his sister, and to Amphylia his sister, saying: "What is this thing ye wish to do? Do ye wish to slay the general (στρατ.)? Nay, my brethren, do not this violent deed in the presence of God, lest the king be wroth and send and destroy our city (πόλις). But give place to God: we trust he will not desert us ever." He told them what he had heard in the prison.

But (δέ) on the morrow they brought the blessed (μακάριος) John out of the prison to go with him. A number of those of his district, male and female, small and great, widow (χήρα) and orphan (ὄρφανος), all went with him weeping and saying: "We salute thee, our beloved brother John. All the good things thou hast done to us God pay back to thee. The fol. 49.
fleece of thy sheep is our clothing; the growth of thy fields our food (τροφή); thy wine and thy oil comfort (εὐφραίνειν) us". Then (εἶτα) his sister Amphylia threw herself upon his

neck, weeping and saying: "I salute thee, my beloved John, the light of my eyes: I salute thee, my brother who art pleasant to me, because they part me from thy sight. I salute thee and the foreign land to which they take thee. I am a woman, a weak vessel (σκεῦος). I have not strength to go thither. I salute thee, my beloved brother: I know not what land will be thine. I gave my two children and all my wealth (χρῆμα) for thee; and they did not free thee for me. Now take the hair of my head, that (ἵνα) when thou beholdest it, thou mayst remember me in the land to which thou goest. And may he that gave grace (χάρις) to Joseph in the presence of Pharao king of Egypt aforetime, give grace (χάρις) to thee my brother. May Jesus guide thee and his angels (ἄγγελος) protect thee in every place to which thou goest." So spake Amphylia the sister of John weeping: and the general (στρατ.) himself wept at that hour. Then (εἶτα) she turned to Anastasius the general (στρατ.) and said to him: "I adjure thee, thou who takest my brother from me by violence, that (ἵνα) thou show merey to my brother in the hour of his sorrow. O Anastasius the general (στρατ.), thou art like death the spoiler of souls (ψυχή). Alack! I gave thee money (χρῆμα) for my brother, and thou wouldst not let him free. Remember thou hast separated brother from orphan (ὄρφανος) sister. I adjure thee by the health of the king,
fol. 50. general (στρατ.), vex no more my brother in the road. I adjure thee, general (στρατ.), send not my brother to the war (πόλεμος): for I have watched over him always". So spake his sister and embraced (ἀσπάζεσθαι) him and kissed him, weeping.

But (δέ) the general (στρατ.) took him to the capital (πόλις —): and the good (ἀγαθός) God gave him great grace (χάρις) in the presence of the king and his great men, and they sent him not to the war (πόλεμος). But (δέ) the general (στρατ.) took

him into his house and loved him greatly, seeing the great grace (χάρις) in his face. He asked (αἰτεῖν) the king to command him to give his daughter in marriage to him: and (δέ) the king bade him give her. And (δέ) one day the wife of John gave birth to this great light (φωστήρ) St. Theodore the general, on the 11th of the month Choiak. And (δέ) his mother Straticia said to his father: "I will call my son Theodore, that he may receive the honour and the might of Theodore the Eastern, the son of Sotericus, and that all the great men of the court (παλλάτιον) do him like honour. And (δέ) the blessed (μακάριος) John said: "This is the command of God. We will call him by this name Theodore".

Since (ἐπειδή) the mother of the saint was an idolatress (— εἴδωλον) like her father, they had an idol (εἴδωλον) called Chronos [1]), which the general and his daughter worshipped. Many a time then (οὖν) did the general (στρατ.) wheedle (κολακεύειν) the blessed (μακάριος) John, if haply they might pervert his heart (νοῦς), and pray to the idol (εἴδωλον): but he was not persuaded. Since [2]) the king worshipped Christ at that time, for this reason they feared to constrain (ἀναγκάζειν) fol. 51. him, lest (μήπως) he should accuse (κατηγορεῖν) them to the king. But (λοιπόν) the matter was delayed, the blessed (μακάριος) John being in tribulation (πειρασμός) with his wife. She said to him one day. "Come worship the god of my fathers, since he has given (χαρίζεσθαι) us this child beautiful beyond all the recruits (τήρων) of Egypt. Since the god of my fathers had pity in his heart to gave me to thee as wife, that I might bear you this fair son who is so full of grace (χάρις)." But (δέ) the blessed (μακάριος) John said to her: "I have told thee many times, your god is no god: wherefore I will

1) Chronides is the name of the accuser of Theodore in some of the Greek martyrdoms (cf. Delehaye, *Légendes gr. des saints militaires* p. 20).

2) Or "persuaded, since", and a full stop after "time".

not worship him. But (ἀλλά) if my lord Jesus grant (χαρίζεσθαι) me that my child grow up I will take him to my land (χώρα) and cause him to believe on my Lord Jesus Christ, lest they make him a heathen (ἕλλην) líke thee. When she heard this: "I will take him to my land and cause him to believe on my Lord Jesus in it", she was in great perturbation. She was like a raging bear, reviling and repudiating him, saying to him: "This is the honour and glory of my father, you Egyptian (αἰγυπτίος), that you despise his gods and his worship. But (ἀλλά) the Egyptians are all thankless; for my father took you as (ὡς) servant: he saved you from the war (πόλεμος) and did not send you to it: he gave me to you as wife in my nobility (— ἐλεύθερος) contrary to (παρά) the law (νόμος) of my fathers: I abode with you in sobriety (θρησκεία) which the god of fathers hates. And till now I abide with you against (παρά)
fol. 52. the will of my god, but (ἀλλά) by the honour of my god thou hast no power (ἐξουσία) over me from this hour, nor (οὐδέ) over my son Theodore, if thou dost not worship my god. But (ἀλλά) while I am grieved in spirit (πνεῦμα), I will send thee to the war (πόλεμος) with all the recruits (τήρων) of Egypt, that thou mayst be killed." And (δέ) when the blessed (μακάριος) John heard this, he was greatly grieved in heart and said: "Verily (ἀληθῶς) no war (πόλεμος) is so hard as war (πόλεμος) of woman. Thou hast power to fulfil all evil things, but (ἀλλά) Christ is the stronghold of all that trust (— ἐλπίς) in him." But (λοιπόν) the blessed (μακάριος) John spent the whole day weeping for his son Theodore in sorrow on one side and another saying: "I know not what to do: I fear to stay in this city (πόλις) because I will not worship her god, nor (οὐδέ) will she repent (μελεῖν) of sending me to the wars (πόλεμος) that I be slain. Again I fear that if I go to my land (χώρα) they will make my son a pagan (ἕλλην) like

them. But (πλήν) the will of God be done". And (δέ) when he spake thus, he rested in that night weeping; and behold a man of light stood by him and said to him. "John, why dost thou weep for Theodore, thy son?" The blessed (μακάριος) John said to him: "Who art thou, my lord, who art in so great glory?" Said the man of light to him: "I am he that appeared to thee in the winepress, and told thee what has happened to thee. Now be not afraid, I am with thee in all thy tribulations." The blessed (μακάριος) John said to him: "I am afraid lest his accursed (ἀκάθαρτος) mother make him a heathen (Ἕλλην) like herself, and I, a Christian (χριστιανός), should be grieved thereat, that my offspring (σπέρμα) worship a strange god". Then (εἶτα) said the man of light to him: fol. 53. "Save thine own soul (ψυχή) from destruction: and (δέ) when (ὅσον) she sets thee free, retire (ἀναχωρεῖν) to thy land for the disposition of thy body (σῶμα) and the winepress in whose midst they shall dig the lake".

And (δέ) the blessed (μακάριος) John arose in that same night and retired (ἀναχωρεῖν), and no one knew whither he went.

But (δέ) the little child Theodore was small in those days, when his mother persecuted (διώκειν) his father; and whenever the idol (εἴδωλον) saw the grace (χάρις) of God which was in the face of the little child Theodore, he would cry aloud, saying: "Straticia, my strength and my hope (ἐλπίς) has gone forth from your house, since you gave birth to this little child." Many times when Straticia stripped the little child to bathe him, if the idol (εἴδωλον) saw him, it would fall upon its face; and Straticia would say about the idol (εἴδωλον): "This Egyptian (αἰγύπτιος) wrought magic (μαγία) with my god, before he departed." In a word (ἅπαξ ἁπλῶς) the saint accomplished sixteen years in his mother's house, an orphan (ὄρφανος): and was loved of those of the east (ἀνατολή), for he was like an angel (ἄγγελος) to look upon,

tall of stature, and large of person (σῶμα). There was great grace (χάρις) of God in his face; and his words were wise, since he was in the school: so that (ὥστε) all who saw him said that they had never seen any like him in all the land (χώρα) of the east (ἀνατολή). He was like his father John.

But it came to pass one day he came in to his mother
fol. 54. weeping and would not eat nor (οὐδέ) drink. And (δέ) his mother, when she saw him weeping, said to him: "My beloved Theodore, what has happened to thee that thou weepest?" The little child Theodore said to her: "I weep because thou hast made me an orphan (ὄρφανος) in my childhood and let me not satisfy myself with the sight of my father. Behold I see the fathers of all them of my age that go to school with me, come to them and comfort them with kisses. But (δέ) for me, thou hast made me fatherless. This other great sorrow too they put upon me (saying): 'Thy father was an Egyptian and thy mother cast him forth'. Now, my mother, tell me where my father is, that (ἵνα) I may go to him and see him before I die." But (δέ) when she heard this, she tore her robes and threw earth upon her head, and cried aloud, weeping and saying: "Woe is me! Woe is me! Who hath caused this great sorrow to my beloved child?" Then (εἶτα) she said: "My beloved son Theodore, hearken while I tell thee about thy father." She was afraid to tell him that he fled to the land (χώρα) of Egypt, but (ἀλλά) she swore to him saying: "They sent him to the war (πόλεμος). Now, my beloved son, in the hour that I gave birth to thee, thy father did not reverence my god. In the hour that he despised (καταφρονεῖν) my god's worship, he was slain in the war (πόλεμος). Now, my beloved, incline not thy ear to any of them that hate thee." But (δέ) he said to her: "They tell me my father's name was John, an Egyptian from the region of Shotp. Now if you know that my

father lives, arise, go to his land and rest from the power (ἐξουσία) of this impious (ἄνομος) king. This night I saw in fol. 55.
a dream one who said to me: "Theodore, I am John your father, the Egyptian, whom your accursed (ἀκάθαρτος) mother cast out for her idol's (εἰδώλου) sake. Now, my son, keep from the worship of idols (εἰδώλου) till you come to the land of your fathers. Now, my mother, arise let us go to the land of my father, that I may see him."

And (δέ) when she heard this from him, she lifted up her voice and wept exclaiming and saying: "Woe is me, my son Theodore! What is the madness of thy father that has gotten hold of thee today, wishing to make me childless? Now thy father died in the wars (πόλεμος) while thou wert small." Said St. Theodore to her: "Where is the god of my father, that he may teach me whether my father lives or not?" His mother said to him: "They pierced (λογχίζειν) the God of thy father in his right side and he died. The God of thy father was the son of a carpenter, and his own race (— γένος) slew him for his deeds". Said St. Theodore to his mother: "Thou hast well (καλῶς) said that my father's God was the son of a carpenter. Certainly (πάντως), my mother, he it was who made Noah's ark (κιβωτός) by his art of carpentry, till he made the form (τύπος) of the cross (σταυρός) and ascended upon it and saved the world (κόσμος). Thou hast well (καλῶς) said, my mother, that my god is a carpenter. Perchance he plied his carpentry till he made a tomb for the bodies (σῶμα) of his sainted (ἅγιος) martyrs (μάρτυς), who shed their blood in his holy name." And (δέ) when St. Theodore spake thus to his mother, she raised her hands above her head, and cried aloud weeping and saying: "Woe is me, my beloved son! Why did I send thee to school or fol. 56.
teach thee to write till thou hast found the mad love of the Egyptians for their God? May my father's soul (ψυχή)

never find rest, for he it was who married me to thy father the Egyptian. Lo, the madness of that Egyptian (αἰγύπτιος) has come upon thee." And (δέ) when she spake thus, he was very wroth and rushing towards his mother's idol (εἴδωλον) he broke it into pieces (μέρος). Then (τότε) the spirit (πνεῦμα) that dwelt in it cast forth smoke upon him and came out from it and went to the desert (ἔρημος), saying: "Theodore, even as thou hast cast me forth from the house, where thy mother Straticia worshipped me, I will exert my strength against thee for evil and stir up Diocletian against thee." But (δέ) the saint (ἅγιος) said to him: "I knew already the craft thou spreadest abroad against the servants of Christ. But (ἀλλά) thou hast suffered shame the first time at the hands of the angels (ἄγγελος), when they cast thee out from their midst, and now again thou must suffer much shame at the hands of the martyrs (μάρτυς) who persecute (διώκειν) thee, thou whose is the shame for ever, amen. O thou whose shame is great beyond all shames, no shame is it to thee that thou goest forth from the house of my mother, till God do with thee according to (κατά) his will. If thou art afraid before me, when I have not received the seal (σφραγίς) of Christ, how much more wilt thou tremble, when I have received it?"

Then (εἶτα) St. Theodore went to a priest (πρεσβύτερος) whose name was Eulogius, and was baptized in the name of the Father and of the Son and of the Holy Ghost (πνεῦμα) And on that day St. Theodore was sixteen years old, and the grace (χάρις) of God filled all his limbs (μέλος). The saying of Paul was fulfilled in him: "For the grace of God our Saviour (Σωτήρ) hath appeared to all men, instructing us in order that (ἵνα) we may deny ungodliness (— ἀσεβής) and wordly (κοσμικός) lusts (ἐπιθυμία)".

Titus 2. 12.

And it happened after this that the fame of St. Theodore

filled the whole east (ἀνατολή), that he was mighty in strength and like Theodore the Eastern in his warfare.

And (δέ) on a sudden (ἐξάπινα) the king took him and made him general (στρατ.), setting him over 500 soldiers. And he was enrolled (συντάσσειν) and appointed to the wards at the foot of the mountain. And (δέ) it came to pass one day St. Theodore was upon the mountains with his army (στράτευμα) of soldiers: and behold, the devil (δαίμων), who was cast out from his mother's idol (εἴδωλον), saw St. Theodore standing upon the mountain, and plotted against him to lead him astray, and bring him to distant paths, and give him into the hands of the barbarians (βάρβαρος) that they might slay him. But (λειπόν) he took the form of a herd (ἀγέλη) of camels with young, whose young were in the desert (ἔρημος), wishing to deceive the Saint. And (δέ) St. Theodore saw the herd (ἀγέλη) of camels and hastened after them with his soldiers, and did not catch them but (ἀλλά) approached them. Then (τότε) his band (ἀριθμός) of soldiers and their beasts were parched with thirst and neither they nor (οὐδέ) their horses could move. Then (εἶτα) after this he stood upon the mountain looking for them, and behold, a voice fol. 58. came to him from heaven, saying: "Theodore, son of John the Egyptian, cease from advancing in this desert (ἐρημία) with thy soldiers, for the tempter (— πειράζειν) is temping (πειράζειν) thee." And (δέ) the Saint hearing this was astonished, especially (μᾶλλον) at hearing the name of his father, and he said: "Who is it who called the name of my father?" Straightway, lo, a stag (ζᾶον —) appeared to him like the orb of the sun when it rises on its basis (βάσις). And (δέ) when St. Theodore saw the young stag in this form he was astonished, and again (πάλιν) he looked at the shining car (ἅρμα) that was above the horns of the stag. Straightway the lamb that was in the midst of the car (ἅρμα) spake to

cf. John I. 29. him, saying: "Theodore, I am the lamb of God who taketh the sin of the whole world (κόσμος). I am Adonai, the lord Sabaoth, the God of John thy father."

When St. Theodore heard this he turned his horse and went back in fear to his band (ἀριθμός) of soldiers. He found them and their beasts lying like the dead through their thirst. And (δέ) St. Theodore got down from his horse and offered a prayer (προσευχή) saying: "Lord God, who raised up those that fell on the way to Babylon, and gave thy people (λαός) strength in the desert (ἔρημος) forty [1]) years without suffering, raise up for me these who have fallen through my undertaking (ἀφορμή). Thine is the glory for ever, amen."

fol. 59. Straightway, behold, a cloud of light shed dew over them, so that (ὥστε) their hearts were strengthened like men who have drunk their fill of water cool and sweet; and not one of them or (οὐδέ) their beasts died. And (δέ) they prostrated themselves and worshipped St. Theodore and kissed his head saying: "Blessed be the hour when you took us, our lord Theodore." And (δέ) he said to them: "My brethren, it is the gift (δωρεά) of God, that has raised you. Now come and see this beast (ζῶον), which I saw on the top of the mountain. I never saw one like it: most wonderful was the young stag which I saw." Straightway he went with them and took them and shewed them the stag he had seen. And (δέ) they marvelled saying: "We have never seen one like unto this in its graceful form (μορφή)." Nor (οὐδέ) did St. Theodore know the meaning of the lamb which spake with him. Then (εἶτα) he said to

1) The suggested emendation ⲛⲉϥⲙⲉ for ⲛⲉϥⲙ̄ hardly seems necessary, since in Codex Tischendorfianus (Leipzig Univ.-Bibl.) XXVI, fol. 2ᵛ I find a parallel form, ⲁⲩⲙⲟⲩⲓ ⲥⲉⲛⲟⲩⲙⲱⲟⲩⲧ ⲛⲟⲩⲱⲧ ⲛⲉⲙⲱⲟⲩ ⲛϥⲙ̄ ⲛⲉϥⲟⲟⲩ ⲙⲙⲟⲩⲓ. Is it a combination of ⲙ̄ and ϥⲙⲉ? If so, it is worth comparing the strange Greek form ⲧⲉⲙ̄ which occurs several times in the Vatican Ms. of Cosmas Indicopleustes, (Vat. Gr. 699).

his band (ἀριθμός) of soldiers: "Let half of us get behind this beast (ζῶον) and guard it that it escape not: and look ye, strike it not with warlike (πολεμικός) weapons (σκεῦος)". Then (τότε) the army (στράτευμα) formed two companies (τάγμα) and left the stag in their midst, if haply they might catch it. And the saint raised his eyes aloft to the sky and prayed to the Lord for the young stag. Straightway he saw the Lord Christ in the form in which he had seen him above the stag: he took the form (τύπος) of the lamb. And (δέ) St. Theodore marvelled at the wonder he saw in the sky and that which he saw above the young stag, because the form (μορφή) was the same. Again (πάλιν) he heard a voice in heaven saying: "Theodore, Theodore, my beloved, thou wilt not take me, but (ἀλλά) I shall take thee in the nets of my godhead. Now look at this sign in the heaven and this above the horns of the stag. I am he that is above this stag, I am he that is in the sky, I am the lamb of God, I am he that taketh the sin of the world (κόσμος), I am he that was baptized of John. Behold I have taught thee the glory of my form (τύπος), Look at the stag: look too at my incarnation (— σάρξ) in the womb of the holy Virgin (παρθένος) Mary and the way in which they crucified (σταυρωνεῖν) me on the cross (σταυρός), and thou wilt know that I am Jesus Christ, the son of the living God, the God of thy father John. For (γάρ) thou must see the face of John, thy father, before thou fulfillest thy martyrdom (μαρτυρία). I am he who saved thee when thou wert following after the herd (ἀγέλη) of camels which were devils (δαίμων) that wished to take thee to the barbarians (βάρβαρος), that they might kill thee. I am the stag which thou sawest upon the top of the rock (πέτρα). Now be thou valiant and suffer martyrdom (— μάρτυς) for my holy name, and behold I will grant (χαρίζεσθαι) thee and thy comrade the Eastern the grace of my great Archangel (ἀρχάγγελος) Michael that your

fol. 60.

cf. John I. 29.

souls (ψύχη) shall be on his right hand in heaven: and every war (πόλεμος) into which ye enter to fight, I will send the Archangel (ἀρχάγγελος) Michael to crush and scatter the armies (πόλεμος) before ye, till your name is famous over the face of the whole earth to all generations (γενεά) [1]). Because thou hast believed in me, I will save thee; thou hast called unto me and I will hear thee. Now, my chosen Theodore, be-
fol. 61. hold the beauty of this stag and what like he is in his form." And (δέ) St. Theodore looked towards the stag and saw the fiery car (ἅρμα) above its horns, in the form (τύπος) of a cross (σταυρός). And St. Theodore answered and said: "Lord my God, thine is the form I see in the sky and thine too is the form that is above the horns of this stag. Now I beg (παρακαλεῖν) thee let thy gift (δωρεά) be with thy servant." The Lord said to him: "Theodore, I have chosen thee like a rose flourishing among the thorns of thy mother. And now I have given (χαρίζεσθαι) thee a name of fame in heaven and upon the earth. My strength shall be with thee. Return to thy band (ἀριθμός) of soldiers and tell them to cease from pursuing after this stag." So he went to his army (στράτευμα) and said to them: "My brethren, trouble yourselves no more in pursuing after this stag: for we shall not take it, but (ἀλλά) it will take us in the nets of its goodness (— ἀγαθός)." And he told them all that he had seen and heard from the Lord. And (δέ) St. Theodore came down from the mountain with his soldiers and let the stag go.

But he did not neglect (— ἀμελές) the word that Christ said to him: "For (γάρ) thou must see the face of thy father, before thou diest." And (δέ) he hastened swiftly (— τάχη) to his house and took a great purse (πανν(ον) of gold, telling neither (οὐδέ) his mother nor (οὐδέ) anyone of the mystery (μυστήριον) of his father, that he wished to go and seek him,

1) Possibly γενεά is intended as the plural of γένος (= races).

lest they should stop (κωλύειν) him. And he called a great mighty (δυνατός) man of his company (ἀριθμός) whose name was Epiphamon and another Dioscorus, men of Antioch, fol. 62. and laid the matter before them, saying: "I go to see my father in Egypt." His comrades said to him: "Lord (κύριος) general (στρατ), do not (μή) the men of this city (πόλις) say that thy father died in the wars (πόλεμος), while thou wast yet young." And the saint (ἅγιος) said to them: "It is a man trusty (πιστός) beyond (παρά) the whole world (κόσμος) that told me. Now my brethren, be ye leaders of my band (ἀριθμός) of soldiers. Come . . .[1]) God, tell not my mother of this mystery (μυστήριον), nor (οὐδέ) any in the palace (παλάτιον), nor (οὐδέ) any of the soldiers under me: but (ἀλλά) be ye their leaders until I return in the will of the Lord. "Then (τότε) the two mighty men (δυνατός) Epiphamon and Dioscorus said: "Our Lord general (στρατ), how can we sit in this place and thou go to a foreign land (χώρα) alone. But (ἀλλά) we will go with thee too on the way to which thou goest." And (δέ) he said to them: "Not so my brethren: come not both together with me, lest (μήποτε) my troop (ἀριθμός) of soldiers be scattered; but (ἀλλά) let one of you stay in this place and the other come with me." Hardly (μόγις) after much exhortation did he leave Dioscorus, making him head over all his troop (ἀριθμός) of soldiers; and Epiphamon went with him.

And (δέ) on the morrow he called his troop (ἀριθμός) of soldiers and gave them into the hand of Dioscorus, to be head of them all. So he took his leave (ἀσπάζεσθαι) of them saying: "Remember me, pray for me, my brethren, for I go on a mission (ἀπόκρισις) of the king and come again. Then fol. 63. (λοιπόν) St. Theodore chose a ship on which he and his

1) The word ⲧⲥⲉⲃⲧⲉ is strange. It ought to be a causative form of ⲥⲉⲃⲧⲉ (= prepare), but that seems senseless here.

comrade Epiphamon embarked with a number of soldiers. So they went to Alexandria: and at every city and town through which he passed, he enquired after the land of his father. And (δέ) this was another of the favours the Lord granted to Theodore, that at every city (πόλις) and town at which the ship put in they built a shrine (μαρτύριον), from Antioch to his father's city (πόλις). And (δέ) furthermore (λοιπόν) it happened that he ceased not to go south till he came to the city (πόλις) Exerechou [1]), which is the city Pemje. And (δέ) when the great men of the city (πόλις) heard that a general (στρατ) of the king had come, they went out to meet him, and gave him great honours. And he liked not such things ever, but (ἀλλά) asked them: "Where is the land of Pshot [2])?" And he told no one that he was going to see his father's face, but (ἀλλά) he said to every one "the king has sent me on a matter of necessity (ἀναγκαῖον)." And (δέ) by the forethought (πρόνοια) of God he met (ἀπαντᾶν) a ship of purple-dyers of the city (πόλις) Anzenon: and the saint said to them: "Whence come ye? Do ye know the land of Pshot?" They answered and said to him: "Lord (κύριος) soldier (σπάθαρος), the land thou seekest is on the way to our city (πόλις). If thou wishest to go thither, thine is the ship and the sailors. Come, embark with thy soldiers." So he embarked upon it with his soldiers, leaving his comrade Epiphamon
fol. 64. in his. So they sailed south on the river all rejoicing with him [3]).

Said the Saint to the captain (ναύκληρος): "Trouble your-

1) = Oxyrhynchus.

2) cf. Amélineau, Géogr. de l'Egypte p. 323, ⲡⲱϣⲱⲧ is an error for ⲡⲱϣⲱⲧⲡ; p. 423 ⲱϣⲱⲧⲡ is mentioned as the home of the father of Theodore the Eastern (!). On a list of bishoprics occurs the equation ⲧⲣⲓⲗⲓⲥ = ⲧⲃⲁⲕⲓ ⲱϣⲟⲧⲡ = شطب مدينة. The Arabic Synaxarium (5th Athyr and 20th Epiphi) calls it "Shatab". Amélineau says it is south of Siūt on the east side of the river. The same error occurs later.

3) There appears to be a gap here.

selves no more: put in your ship here, till God disperses [1])(?) this mist (γνόφος). We will go in the will of God. So they did according to (κατά) his word. Then (λοιπόν) they abode two days in harbour, the south wind blowing against them. God gave (χαρίζεσθαι) that place to St. Theodore as a gift, and afterwards they built him a great chapel (εὐκτήριον) there and called it by his name because his ship put in there. After this the wind dropped, the air (ἀήρ) was clear and a good wind blew, and they sailed south till they came to the land of his fathers on the east of the river. And the captain (ναύκληρος) said to him: "Lord (κύριος) soldier (σπάθαρος), behold the land thou seekest: this station (μονή) is Paphor [2])."

St. Theodore arose and went down from the ship with all those with him. Then (τότε) the townsfolk on seeing the general (στρατ.) with many soldiers were greatly afraid and hasted (τάχη sic!) and shut the doors of their houses and ascended to their roofs and said to one another: "Woe to us! Behold, this is a general sent by the king to take our sons to the war (πόλεμος)." And there was a great tumult in that place, each one fleeing with his sons for fear of the general (στρατηλάτης). And when the saint saw the crowd fleeing, he said to them: "My brethren, be not afraid. As fol. 65. God liveth, no ill shall come to you." Straightway he retired (ἀναχωρεῖν) to the church (ἐκκλησία) and those with him, weeping before the Lord: "I beseech thee, Lord my God, before whose name the sky and the earth tremble, and the word (λόγος) of whose lips is worshipped. I beg thee, Lord, desert not me, thy servant Theodore, that my labour be not in vain; for thou art my Lord, who hast sent me for this purpose that I may see the face of my father, John, who begat me

1) ⲥⲉⲙⲛⲓ should mean 'establish':

2) Cf. Amélineau, Géogr. p. 304. It is unknown except for this passage. Quatremère, Rel. de l'Eg., p. 361 identifies it with Vansleb's Bosra.

after (κατά) the flesh (σάρξ): thou art he who saved Joseph, till he saw the face of Jacob his father and his brothers again. Thine is the power and the glory for ever, amen." And (δέ) when he had said this, he abode a few days till the crowd settled [1]). Then (εἶτα) the saint rose and went forth from the gate of the church (ἐκκλησία) and sat down for a little. He saw an old man sitting, begging alms: and called to him and gave him a coin, and said to him: "Old man, dost thou know this man John of this place?" And the old man said to him: "What John is it thou seekest? John the recruit (τήρων) or another?" Said the saint to him: "He it is. Is he alive at this day?" The old man said to him: "He is alive, but (ἀλλά) this day he is very sick: he is lying ill in the wine press." Said the saint to him: "Where is he that I may see him?" Said the old man
fol. 66. to him: "Where didst thou know him?" Said the saint to him: "I know him not: but (ἀλλά) the king sent me after him." The old man said to him: "What is the king's business with him again? Scarcely (μόγις) with pain can he eat his daily bread (— τροφή): much less [2]) (καὶ μάλιστα) go to the war." And (δέ) St. Theodore wept bitterly when he heard that he was very sick. Then (εἶτα) he said to the old man: "Take me to him before he dies, that I may give him a little consolation (εὐλογία) and he live for it, before he dies. Then (τότε) the general Theodore and those that were with him went with the old man; and (δέ) while they were still (ἔτι) going, the Lord awakened a thought in the heart of the old man. He looked on the face of the saint and said to him: "Lord (κύριος) general (στρατ), art thou of the capital (πόλις —) or not?" The general answered and said: "I am

1) Or "dispersed" as above p. 103, note 1.

2) This sense seems to be required; though it is difficult for any one but a Coptic monk to get it from καὶ μάλιστα.

of the city (πόλις) Antioch. I was born in the east (ἀνατολή)." Said the old man to him: "As God liveth, thy form (μορφή) has become like the form of John the Orator (ῥήτωρ): since thou talkest with me, thou takest a likeness (χαρακτήρ) of him, and I see the face of John the recruit (τήρων). Because thou art not a general and in this array (τάξις), else art thou like him in every thing [1]). For many a time is he wont to groan and weep: and (δέ) we say to him: "Why weepest thou?" And he says to us: "Why should I not weep? My only son I begat in the distant land (χώρα), and I am separated from his face that is full of joy." And (δέ) when the general (στρατ) heard this he knew that it was his father. And (δέ) fol. 67. when they came to the place where his father was, they went in and said to him: „Behold a general (στρατ.) of the king is without, who has come to thee." While they spake, the old man said to him: "John, open thy eyes and speak with the general (στρατ.) who has come to thee." And John lifted up his eyes end saw Theodore, his son, and said to him with tears: "Who art thou, my lord?" Said St. Theodore to him: "I am a general (στρατ.) of the king of the Romans who sent me after thee. The blessed (μακάριος) John said to him: "Lord (κύριος) general (στρατ.), what is the king's business with me or mine with the king. Behold the bars (μοχλός) of death have gotten hold of my body (σῶμα): behold the cloud of darkness covers my eyes; behold my tongue is bound in my mouth, my sinews are loosened, and the heralds of death stand round me. It is but a little while till I go the way of all men. But (ἀλλά), my lord general (στρατ.), since I have looked upon thy face, and heard thy voice, thy pleasant words have made my heart (ψυχή) fat and strength has come to me. Perchance, my lord, since thou art of the capital (πόλις —), thou knowest this woman

1) The sense of this sentence I fail to perceive, unless one deletes the "not."

Eusebia, who was called Straticia, the daughter of Anastasius the general (στρατ.) of the East (ἀνατολή)." The Saint said to him: "Yes. I know her, an idolatress (— εἴδωλον) and abandoned wretch (ἀκάθαρτος)." John answered and said to him: "Does her son yet live? Or has she taken a second
fol. 68. husband?" And when St. Theodore heard this from his father, he could not bear it, but (ἀλλά) wept without ceasing and said unto him: "Where didst thou know her and her son, after whom thou askest?" He answered and said: "At the time when they took me as a recruit (τήρων), I knew her and she bore a son from me: and I called him Theodore. I long (ἐπιθυμεῖν), my lord (κύριος) general (στρατ.), to look upon his sweet face before I die." And (δέ) when St. Theodore heard this from his father, his soul (ψυχή) was troubled and his eyes gushed forth with tears until they ran down to the ground like water, and he could not endure not to reveal himself to his father. He approached him, took his hand, raised him up, and kissed (ἀσπάζεσθαι) him weeping and saying: "I am Theodore the son of Straticia, who is Eusebia the daughter of Anastasius the general (στρατ.) of the east (ἀνατολή). I am Theodore, thy son. I am the beginning (ἀρχή) of thy seed (σπέρμα). I am Theodore whose mother cast thee forth because of her mad love for her idol (εἴδωλον). I am Theodore who was baptized (— βάπτισμα) in the name of Christ. I am Theodore thy son, to whom it was revealed (σημαίνειν) of God that thou wert alive. I have come to see thee, before thou diest." And (δέ) when St. Theodore spake thus, his father forgot his sickness and said: "Thou art Theodore my son, the light of my eyes. In very truth (ἀληθῶς) thou art Theodore my son and I am thy father. Verily (ἀληθῶς) my soul (ψυχή) is well this day: for (γάρ)
fol. 69. today, my beloved son, my old age has grown young again: today my beloved son, all sickness has left me, and all

joy has come to me. Now God has heard my prayer, and turned my tears to joy: he has rent my sackcloth, and girt me with joy. My right hand blesses him. Verily (ἀληθῶς) I have gained strength today. Since I heard thy voice today, Theodore my son, great consolation is mine. I am lightened in my sickness to day, my son Theodore, like a runner (δρομαῖος), because of the joy of seeing thy face. By thy health, my beloved son Theodore, the light of my eyes, I saw thee this night in a dream, as though (ὡς) I were eating with thee at the same table (τράπεζα). When I rose this morning, joy for thee was in my heart, because I saw thee in a dream: and behold my joy was fulfilled this day for the joy of thy face. Thou art like Joseph today, Theodore my son, in the hour when his father Jacob saw him. Theodore, the light of my eyes, great is my rejoicing today because I have seen thy face." And as the blessed John spake thus with tears, Theodore his son embraced him weeping. Straightway the report of St. Theodore spread abroad in that whole land, that "the general (στρατ.) who came hither and we were afraid of him, is Theodore the son of John, whom he begat in the land (χώρα) of the east (ἀνατολή)." Straightway crowds gathered together to the place where he was, and saw St. Theodore embracing his father and weeping. And fol. 70.
(δέ) on beholding his face full of grace (χάρις), they prostrated themselves before him and gave honour to him, saying: "Blessed is thy coming to us, lord Theodore, that we are thought worthy to behold thee; for (γάρ) we are all thy servants."

Then (τότε), when the two brothers, the sons of his father's sister Amphylia, heard that Theodore, the son of their mother's brother, was come, they hasted and went to the general (στρατ.) and embraced him, knowing that they were his brethren. So he treated them exceedingly well and commanded that none should do them hurt in any way (ὅλως).

And on the fifth day after his coming to his father, he stretched out his hand and died, his son Theodore's hand closing his eyes. And (δέ) he buried his body (σῶμα) near the body (σῶμα) of Theodore his father and Amphylia his sister. So he set a sign on that way, that, when he died, they might place his body (σῶμα) by his father till God disposes of the body (σῶμα) of the saints. And (δέ) when the crowd heard what the Saint said, they answered with tears, saying: "What is this thou sayest, lord (κύριος) general (στρατ.)? It were better that we and our sons die rather than thee."

In short (ἁπλῶς) he spent three years in that place Shot, and set in order (διοικεῖν) all things there. And (δέ) all the great men who were there, gave him great honours, and his name was inscribed on many walls aud gardens (κωμάριον) and woods: "These are the possession of Theodore the
fol. 71. General." And he was still (ἔτι) in Egypt, and his mother knew not where he was; but (ἀλλά) they told her 'he is in the war (πόλεμος)'. And (δέ) it came to pass in those days the Persians arose to fight (πολεμεῖν) with the Romans, and Diocletian gathered together all his host to go to the war (πόλεμος). So he enquired after St. Theodore and was told that he was in Egypt. Straightway Dioscorus his comrade took paper (χάρτης) and wrote to St. Theodore the General saying: "Dioscorus, thy servant, writes to his lord Theodore the General, the son of Eusebia. He to whom the Lord revealed himself in the form (τύπος) of a stag and showed (σημαίνειν) him the presence (παρησία)[1]) of his father in Egypt: and beyond (παρά) my desert thou gavest thy band (ἀριθμός) of soldiers into my hands. I Dioscorus write to my lord Theodore the General, to (ἐπειδή) tell my lord that a great nation (ἔθνος) has risen up to fight against Diocletian. Wherefore he has enquired after all his mighty men and

1) Apparently for παρουσία not παῤῥησία.

his commanders (πολέμαρχος). So, when they reviewed the generals (στρατ.), they did not find thee and the king quickly (— σπουδή) enquired for thee. Now my brother and comrade, thou knowest that the warfare (πόλεμος) of the Persians is better than the crafty warfare (πόλεμος) of Diocletian. Now in the very hour that my letter arrives haste thee with all speed (τάχη τάχη) like a cloud, for the word of the king was strict, and he enquired after thee straitly (— ἀναγκαῖον)." And (δέ) when he read this letter (ἐπιστολή), he was greatly perturbed. O how great was the sorrow then for him in that fol. 72. whole district[1])! Then (τότε) he called the two brethren, the sons of Amphylia his father's[2]) sister, and made them governors (ἔπαρχος) in place of his father, setting them over that whole district[3]). And he left his servant in Egypt to make sure (προκαρτερεῖν) of the arrival[4]) of his body (σῶμα) after his death, knowing that Christ had promised that he should suffer martyrdom (— μάρτυς) and that his body (ϛῶμα) should abide with the body (σῶμα) of his father. And (δέ) the people of that province erected a pillar (στήλη) to him on the banks of the river, and carved on it the figure (εἰκών) of St. Theodore the General, that (ἵνα) all might know that this was the land of the general (στρατ.) and pay[5]) honour to his country (πάτρις) even as the kinsfolk (— γένος) of Joseph in time past, because on his account they found favour before Pharao and grace (χάρις). For it is written about Joseph: "After his death his people (λαός) and his race (γένος) were oppressed by another king who knew not Joseph[5])."

1) Here begins the Sahidic fragment with the words "to the war (πόλεμος). Then he called etc."

2) his father's] "of Apa Johannes" Sah.

3) setting-district] "and over everything that was hîs" Sah.

4) arrival] "arrival at that place" Sah., omitting "after his death."

5) and pay — Joseph] Sah. omits.

And (δέ) the death of this saint (ἅγιος), my lord Theodore the General, whose festival we are celebrating today, received more honour than his life. Every one prostrated himself before his pillar (στήλη) in the land of his fathers and prayed (προσκυνεῖν) to him. And so God gave (χαρίζεσθαι) him that land, which was the land of his fathers, for ever [1]).

And (δέ) after this St. Theodore gathered together all the great ones of his city (πόλις), and appointed the two sons of his father's sister over them and the whole land [2]): and bade them give alms (ἀγάπη) to all those in want and those that sojourned among them. So he laid every thing in
fol. 73. their hands and went from them hurrying after his beasts and went to Antioch [3]).

And (δέ) it came to pass that St. Theodore found his army (στράτευμα) waiting for him: and the king rejoiced greatly when he saw him: he rose and went to him and kissed (ἀσπάζεσθαι) him in joy. And he sent him to the war (πόλεμος) to fight with the Persians [4]); and St. Theodore the Oriental was there too with all his whole band [5]). But (λοιπόν) when the two lions [6]) St. Theodore the Oriental and St. Theodore the General met (ἀπαντᾶν) one another, they ate with one another at the same table (τράπεζα), and [7]) did nothing whatever wlthout the command of God [7]).

But (λοιπόν) when the barbarians (βάρβαρος), who were

1) And (l. 1) — ever] "his death received more honour than his life" Sah.

2) and the whole land] Sah. omits this and "those in want and."

3) So he — Antioch] "and he gave them the remainder of the purse (παννίον) of gold and bade farewell (ἀσπάζεσθαι) to them and returned to Antioch to the general, his comrade Dioscorus" Sah.

4) that St. — Persians] "that, when St. Theodore took his army (στράτευμα) to Antioch, the king sent him to the war (πόλεμος) of the barbarians (βάρβαρος) to fight with them." Sah.

5) "with a very large band" Sah.

6) "But (λοιπόν) when they met one another in the war (πόλ.), namely the generals (στρατ.), and mighty warriors (δυνατός)" Sah.

7) Sah. omits, but it adds "namely the two mighty champions (δύνατος)".

as numerous as the sand of the sea, surrounded them, the saints arose and offered [1]) up a sacrifice (θυσία) to God before their army (στράτευμα) according to their wont (συνήθεια). If God bade them fight, they saw the Archangel (ἀρχάγγελος) Michael, his sword unsheathed in his hand, strengthening them to fight with their foes [2]). But if the Lord wished them not to fight [3]), he did not reveal to them this sign: but (πλήν) they never fought In battle (πόλεμος) without the Lord's command [4]).

But (λοιπόν) when the barbarians (βάρβαρος) encompassed them to fight with them, the saints [5]) knew by the sign which they saw that they would conquer the barbarians (βάρβαρος) [6]). Straightway [7]) Diocletian the king cried to them: "Fight, my chosen [8]) champions, and I will give you great honours" [9]). Theodore the Eastern answered and said to Theodore the General: "My beloved, shall (ἄρα) we conquer in fol. 74. this war (πόλεμος)? And (δέ) he said: "The victory is not ours but God's." And (δέ) Diocletian said to them: "Brave generals, why do ye speak with one another?" Then he said to Theodore the General: "Haste (— σπουδή) thee and encompass the chariot (ἅρμα) of the king of the Persians. Perchance thou mayst take him by thy might without slaying him. Do him no hurt till thou bringest him to me."

1) who were-offered] "pressed (θλίβειν) on them, they offered" Sah.

2) "fighting in the air (ἀήρ), and he used to give them a sign with his rod (ῥάβδος) to fight" Sah. 3) "did not allow (συγχωρεῖν) them" Sah.

4) "sign of war (πολ.): they would abide without fighting" Sah.

5) the saints] "they" Sah.

6) "that the war (πολ.) was upon them (?), that they might conquer in the war (πόλ.), for they were barbarian (βάρ.) nations (ἔθνος)" Sah.

7) "so" Sah. 8) "mighty (δύν.)" Sah.

9) The Sah. continues "St. Theodore the Eastern said to the king: "The victory is not thine, but (ἀλλά) that of the great true king, Jesus Christ." And (δὲ.) Diocletian said: "Lord (κύριος) general (στρατ.), I spake to thee not as (ὡς) king, but (ἀλλά) as (ὡς) thy comrade." This he said to flatter (κολακεύειν) him, for": and there the fragment ends.

While the king yet (ἔτι) spake these words, the host was drawn up and the battle (πόλ.) set afoot. The two lions, whose feast we celebrate today. Saint Theodore the General and Sāint Theodore the Eastern, had the same idea. Straightway Theodore the Eastern charged into the midst of the host of the Persians and cried in a loud voice with all his might saying: "I am Theodore the Eastern. I come upon you." The good (ἀγαθός) God gave victory to his voice, so that (ὥστε) through his mighty voice the host fell over one another beneath his horse, knowing his great strength that he it was who routed the armies (πόλεμος). If, when the armies (πόλεμος) were fighting, one of the Romans cried aloud in their midst saying, "Behold, Theodore the Eastern cometh," they would all flee in shame, for none of them had strength to stand before him. So he encompassed them on the one side and Theodore the General on the other side. They encompassed the king of the Persians who was riding upon his chariot (ἅρμα), sixteen cars (καρούκιον) [1]) with his concu-
fol. 75. bines (παλλακή) preceding him. But (δέ) when the cars (καρούκιον) saw the uproar and the flutes and cymbals and the number of the swords smiting, they were afraid and left the chariot (ἅρμα); and the king fell from his chariot (ἅρμα). Theodore the Eastern turned his horse to Nicomedes the son of the king of the Persians: he seized him by the hair of his head: he suspended him behind his horse in his right hand. He hasted with him like a sparrow in the hand of a little child: and gave him to Theodore the General. Aud (δέ) Theodore took him from the hand of his comrade the Eastern, set him upon his horse before him, and bore him forth from the host of the Persians. He did not hide

1) On καρούκιον or καρούχιον = Lat. carruca, cf. Von Lemm., Kleine Kopt. Stud. XXXVIII (Bull. de l'Acad. Imp. des Sc. de St. Petersburg XXI n° 3 Oct. 1904).

them from (?) him like grains of dust (??) [1]). Through the might of his sword they (fell?) before him like a flock (ἀγέλη) of sheep. So he came out from the midst of the host, the son of the king of the Persians riding before him upon his horse. But (δέ) the Eastern routed the barbarians (βάρβαρος) even unto their territory. And (δέ) when the Eastern saw that he had sufficiently pursued (διώκειν) them, he turned him back for the son of the king of the Persians, lest they should slay him. Straightway he found him in the hand of his comrade Theodore the General well and without hurt. So they together took him to Diocletian. And (δέ) when the king saw him, he rejoiced greatly and exalted these two champions. They were honoured by him for the valiant deed they had done, and were called by the courtiers (— παλλάτιον) the Warrior Generals (πολέμαρχος); and their name became famous in those lands (χώρα). And they called Theodore the Eastern the General (πολέμαρχος) who pursued (διώκειν) fol. 76. the Persians, and Theodore the General, whose feast we are celebrating today, was called the Mighty (δυνατός) Conqueror. So they were honoured and were great in the kingdom of the Romans. For all that they were not uplifted of heart a single day, nor (οὐδέ) did they receive any honour from the king. But (λοιπόν) on their entry into the capital (πόλις —), the fame of their bravery was spread abroad; their names were written on the door-posts of the city (πόλις); and their pay (ἄννωνα) was . . .[3]) and they were exalted above all the champions of the king.

1) The meaning of this sentence is a hidden mystery to me.

2) A verb seems to be wanting; possibly ⲫⲓ "fall" is omitted through the ⲫⲓ which follows.

3) ⲕⲟⲡⲟⲩ is mysterions. ⲕⲱⲡ generally means to "hide"; but that meaning is quite inadmissible here, where the sense requires some such word as "increased". Possibly we should read ϫⲟⲡⲟⲩ "received". But something stronger seems to be required.

But (λοιπόν) when the king of the Persians heard that his son was in bonds and entrusted to the archbishop (ἀρχιεπίσκοπος), he called two champions of the Persians, Panicyrus and Leontius the Arab, and sent them to the land of the Romans with much money and precious stones in plenty, to St. Theodore the Eastern, that his son might be freed. This was the first time that the friendship of the Eastern was formed with the champions of the Persians, and they made covenant (λόγος) not to slight (καταφρονεῖν) one another in any war (πόλεμος) in which they should meet. And (δέ) St. Theodore rose straightway, and took the mighty men of the Persians, who had come to him, saying to them: "Arise, follow me." He took them to the Archbishop (ἀρχιεπίσκοπος), and they saw the son of the king of the Persians. So they spent a week (ἑβδομάς) dwelling in the house of Theodore the Eastern in Antioch, and he ministered (διακονεῖν) to them. And they went to the house of
fol. 77. the Archbishop (ἀρχιεπίσκοπος) daily, and exhorted (παρακαλεῖν) him to take the weight of the child in gold, beside (χωρίς) great and innumerable gifts which they sent to him, and set him free. The first time he was not persuaded to set the child free, and said to the mighty men of the Persians: "Arise, let us go to the palace (παλάτιον) and tell the king of these words." But (δέ) the mighty men of the Persians were afraid to go to the king because they came in secret for the son of the king of the Persians. And (δέ) when Theodore the Eastern knew that they were afraid, he sent and brought Theodore the General, and told him all the things which the king of Persia had sent for his son. But (πλήν) they rose together, the valiant Generals (πολέμαρχος), Theodore the Eastern and Theodore the General: they went to the Palace (παλλάτιον) to king Diocletian. And (δέ) when he saw them, he trembled, thinking "News has come from

the war (πόλεμος)." They said to him: "Fear not, it is peace (εἰρήνη)." He said to them: "It is well (καλῶς) that ye have come, victors of the empire. It is well (καλῶς) that ye have come, chief commanders (ἀρχιστρατηγός) of the forces of the Romans. The whole palace (παλλάτιον) rejoices together with you, and it is right that we give great honours to the two generals (στρατηλάτης) who have come to us today." Straightway the king rose from his throne (θρόνος): and brought the Saints (ἅγιος) one by one to seat them on the throne (θρόνος). The king did this, as (ὡς) he was afraid before their mighty strength. But (δέ) the Saints did not covet (ἐπιθυμεῖν) the vain honour of this world (κόσμος), but (ἀλλά) said to the king: "It is not right (δίκαιον) that we sit upon fol. 78. a throne (θρόνος), while war (πόλεμος) is upon us." But (δέ) the great ones of the palace (παλλάτιον) marvelled at what the king did to his champions.

The Saints said to the king: "We have come to thee for a matter of the state that you may grant (χαρίζεσθαι) it us." Diocletian said to them: "My exalted ones, yours is the kingdom even to my throne (θρόνος). There is none to withstand (ἀντιλογεῖν) your might,": for (ἐπειδή) Diocletian was a Christian at that time. Then (εἶτα) said the Saints to him: "His father has written to us about Nicomedes the son of the king of the Persians for us to set him free, and swears not to fight against us for ever. And we shall take his weight of gold from him for thee because we have already slain another son who was in the war another time." We say peace (εἰρήνη) is better than bloodshed: for you know, king, no little is the blood we have shed before we took him: for (γάρ) men are not (οὐδέ) beasts to be slain [1]) by

1) This sense of ϫωнс is not mentioned in the dictionaries: but cf. Sah. кωнс.

us every moment, king. Now let us send him to him in peace (εἰρήνη)." The king said to the Saints (ἅγιος): "It is not right for me to speak to you while I am seated and ye stand: for ye two and your comrade Claudius are the glory of my kingdom." Said the Saints (ἅγιος) to him: "Thus it is right for all servants to stand until they receive their answer (ἀπόκρισις)." Said Diocletian to them: "I have just said to you, 'Yours is the kingdom even to my throne
fol 79. (θρόνος)': but (ἀλλά) I have a word to say to my exalted champions (δυνατός)." The Saints (ἅγιος) said to him: "Say what thou wilt, king." And (δέ) he said to them: "Ye know my soul (ψυχή) desires (ἐπιθυμεῖν) to fulfil for you this thing about which ye have come: but (ἀλλά) let us write to his father a word (λόγος) that (ἵνα) he come to us and we make peace (εἰρήνη) with him, and fight (πολεμεῖν) not with one another for ever, and give him his son in honour. Else, if we give him up his son without his coming to us and without deed (ἀντίγραφον) of writing to give account (λόγος) for it, he will say, 'The Romans were afraid and gave me up my son'. Lo, what I know, I have told you." And (δέ) when the king said this, they said to him: "Good is thy word." And (δέ) the Saints went and told the great ones of the Persians, Panicyrus and Leontius the Arab, every thing which happened in the palace (παλλάτιον). They rose up straightway and went to the Archbishop (ἀρχιεπίσκοπος), and gave him much money (χρῆμα) to treat Nicomedes well. So they went to his father and told him everything that had happened. Straightway he took paper and ink (μέλαν), and wrote to the Archbishop (ἀρχιεπ.) of Antioch thus: "I am Barboi, the king of the Persians, writing to the great Archbishop (ἀρχιεπ.) of Antioch. When (ἐπειδή) they told me my son was with thee, I rejoiced greatly as though (ὡς) he were in the bosom of Abraham, consoled by him. But (ἀλλά)

thou knowest, the tree whose branches (κλάδος) are cut off, withers and puts forth thorns. Now my soul (ψυχή) thirsteth for Nicomedes, thy servant and my son, who is placed in thy hands, to see him. Now, holy father, it pleased me to write to thee rather than to write to the heartless king: and it is just (δίκαιος) for me to give thee the money (χρῆμα) for my son, that thou use (διοικεῖν) it as thou wishest, rather than an Egyptian (αἰγύπτιος) goatherd, who says 'I am a king'. Now, my father, take the money for him again, for this is the interest of the first that I sent thee, and set my son free. If the king ask for him from thee, say to him that he is dead. Thus I have written to thee. Farewell to thy reverence." And (δέ) this letter (ἐπιστολή) with the money (χρῆμα) he sent to the Archbishop (ἀρχιεπ.), who set free his son Nicomedes.

Then (εἶτα) after six months the news came to Antioch from the king of the Persians: "Prepare yourselves for war (πόλεμος): we are coming upon you like fire blazing in brushwood, to slay your strong men and your generals (πολέμαρχος) and take captive (αἰχμαλωτεύειν) your land (χώρα)." But (δέ) when the news came to Antioch, the whole city (πόλις) trembled, and especially (καὶ μάλιστα) the king and his nobles. And Diocletian sent and fetched the two mighty men, Theodore the Eastern and Theodore the General, and those who pertained to the kingdom, and took counsel with them about the war (πόλεμος). And (δέ) the counsel prevailed among them to begin the war (πόλεμος) on the morrow morning. And (δέ) when the morning came, the king caused the herald (κήρυξ) to cry aloud: "Let all the strong men assemble for the war (πόλεμος) swiftly." Then the host of the army (*numerus*) hearing it assembled, five hundred thousand souls (ψυχή), and armed themselves for the war (πόλεμος). And fol. 81.
the two generals (πολέμαρχος). Theodore the Eastern and

Theodore the General went before the host of the Romans, until they came to the place where the Persian host was.

But (δέ) when the battle (πόλεμος) was set on foot in their midst, they looked and saw the chariot (ἅρμα) of Nicomedes the son of the king of the Persians; and so they knew him. Said the Saints to one another: "Is not (μή) this Nicomedes the son of the king of the Persians, whom we took aforetime and gave to the Archbishop (ἀρχιεπ.)?" Some of them said: "It is not he, but (ἀλλά) it is like him." Said Theodore the General to Theodore the Eastern: "What shall we do, that we take him?" Said Theodore the Eastern to him: "My comrade, he is Nicomedes, the son of the king of the Persians, in very truth. But (ἀλλά) it is right that we enquire after him of the Archbishop (ἀρχιεπ.). If he set him free, it is between them: we will spare him and not take him, lest the king be angry with the Archbishop (ἀρχιεπ.). But if he fled from him secretly, then we will take him in the might of the Lord. Straightway they left the army drawn up, and hurried and went to the Archbishop (ἀρχιεπ.). They received his blessing and told him of Nicomedes: "We are told he is in the battle (πόλεμος), and we have come to seek the truth of you. If he fled secretly, we will take him in the might of the Lord: but if you set him free, then we will spare him and not take him". But (δέ) the Archbishop (ἀρχιεπ.) began (— ἀρχή) to swear saying: "He whom ye entrusted to me, died: and behold I have his body (σῶμα):
fol. 82. I keep it till the king enquire after him from me". But when the General and the Eastern heard that he was dead, they did not question him any further, but (ἀλλά) received a blessing from him and went to the palace (παλλάτιον), and told the king every thing. The king said to them: "I am told that the brother of Nicomedes has come forth to fight with you in the war (πόλεμος)." But (δέ) they said to him:

"It is not the brother of Nicomedes, but (ἀλλά) in very truth Nicomedes himself, whom we have taken another time." Said the king to them: "Let us to the battle (πόλεμος), that we may know the truth."

Straightway Diocletian rose and armed his force (στράτευμα) with his two mighty men. They went forth and so the battle (πόλεμος) was set afoot and they fought. And (δέ) the Lord gave Nicomedes into the hands of the two mighty champions (δυνατός). When they went forth to fight, they looked upon him and knew him. They charged into the midst of the host of the Persians and seized Nicomedes, and brought him to Diocletian. The king said to him: "Art thou not (μή) Nicomedes, the son of the king of the Persians, who was entrusted to the Archbishop (ἀρχιεπ.) aforetime[1])? I am told that thou didst flee from him against his will." Said Nicomedes to the king: "The word of the king is true. I am the son of the king of the Persians, who was entrusted to the Archbishop. The word of the Archbishop, that I fled from him in secret, is false. By the might (κράτος) of kings, thy servant, my father, sent him my weight in gold and costly precious stones and raiment of Persian silk (ὁλοσηρικόν) and he set me free." The king said to him: "What you have said to me here, say before the Archbishop (ἀρχιεπ.), and I will set you free." And (δέ) the king on taking Nicomedes brought him in to Antioch, leaving Theodore the Eastern and Theodore the General before the battle (πόλεμος). And (δέ) the king sent to the Archbishop (ἀρχιεπ.) and said to him: „Bring me the man who was entrusted to thee, the son of the king of the Persians, that I may send him to his father, for he has made peace (εἰρήνη) with me." And (δέ) the Archbishop (ἀρχιεπ.) said to the king: "My lord the king, he whom you entrusted to me died; a serpent (κεράστης) fol. 83.

1) cf. Hyvernat. Actes des Mart. Coptes p. 193.

stung him in the breast (στῆθος), and after three (days?) he died. Lo, I have his body (σῶμα)." The king said to him: "If it is so, I would that you offer up the sacred offering (ἀναφορά) that I may receive the mystery (μυστήριον) with my whole army today." And (δέ) the Archbishop (ἀρχιεπ.) and the king and his whole council (σύγκλητος) went to the church (ἐκκλησία). The Archbishop (ἀρχιεπ.) offered up the great offering (ἀναφορά), and when he came to the time of the blessing, the king said to him: "I would that you swear to me that Nicomedes the son of the king of the Persians, who was entrusted to you, died, that (ἵνα) I too may swear to his father from your mouth that his son is dead, and escape his blame." But (δέ) Satan (Σατανᾶς) hardened the Archbishop's (ἀρχιεπ.) heart and he knew not that God was in the heaven nor (οὐδέ) angels (ἄγγελος) around him. He swore saying: "By this body (σῶμα) and blood and the four corners of the altar and the holy hand of Christ, which he placed on the head of Peter, the great apostle (ἀπόστολος), Nicomedes, the son of the king of the Persians, died." But (δέ) when king Diocletian heard this oath, he marvelled, for a great while he uttered threats and looked aloft to the
fol. 84. sky thinking 'perchance fire will come from the sky and burn him before us all or the earth will open its mouth and swallow him'. But (δέ) he saw no ill happen to him, because the Lord is long-suffering. And (δέ) the king sent and fetched Nicomedes and set him up an the presence of the crowd. And the lad rebuked the Archbishop (ἀρχιεπ.): "You took my weight in gold from my father beside (χωρίς) many other gifts, and let me go." Then (τότε) Diocletian was filled with wrath and snorted like a mountain pig. And he said: "Shall we say henceforth that there is a God in the heavens?" And straightway the devil (διάβολος) appeared to him and said: "Agrippita, let the Persian king's son go

free; for his father does not [1]) wish to fight with thee. Beside (λοιπόν) thou shalt cause every one to worship the gods I will tell thee, for these are the gods of old times (ἀρχαῖος), since this name of Jesus has spread abroad and filled the whole world (κόσμος), Jesus whose chief priest (ἀρχιερεύς) Peter denied him and swore falsely; and he did not do him any hurt. Now the law (νόμος) bids (κελεύειν) slay him." And Diocletian did as the devil (διάβολος) told him; he let the Persian king's son go, and slew the Archbishop (ἀρχιεπ.) by an evil death and torture (τιμωρία).

Again (πάλιν) the devil (διάβολος) appeared to Diocletian and said to him: "My son, Agrippita, I know 70 gods of old times (ἀρχαῖος), whom men have deserted. Furthermore (λοιπόν) make them a golden shrine [2]) and set them before fol. 85. thee, that I may cause the gods to enter into them and inhabit them, and make them give thee the victory in the war (πόλεμος)." And (δέ) straightway king Diocletian fulfilled everything that the devil (διάβολος) told him. He made 70 idols (εἴδωλον), and the devils (δαίμων) came and inhabited them. Then (τότε) Diocletian began (— ἀρχή) to persecute (διώκειν) the Christians (χριστιανός) all over the world (οἰκουμένη).

But (πλήν) they took the news to Theodore the Eastern. And (δέ) all the great generals on hearing this sorrowful news were in great confusion and grief. And (δέ) Theodore the Eastern saw a great and mysterious (— μυστήριον) revelation that night as it were (ὥστε) Christ speaking with him and saying: "My beloved Theodore, bid thy two comrades Panicyros and Leontius the Arab be baptized (— βάπτισμα)." And so it came to pass.

And (δέ) it came to pass at this time that the king sent

1) Possibly the present is here used for the future, which would give better sense, "that his father may not."

2) So Peyron sub. voce ϘΗΠΙ; but it might mean "make their number in gold" i. e. make 70 statues of them.

for St. Theodore the Eastern to make him offer sacrifice (θυσία) to Apollo, and he was not persuaded to do this thing. And (δέ) the king was wroth and commanded him to be crucified (σταυρωνεῖν sic!) on a tree: and he made them bring 153 long nails (περόνιον)[1]). The body (σῶμα) of the saint (ἅγιος) was fixed to the tree from head to foot, he was fastened by nails, so that (ὥστε) no form of his body (σῶμα) was visible through the number of the nails which pierced his body (σῶμα).

And while (ἔτι οὖν) he was still hanging on the tree, behold, Christ sent his angel (ἄγγελος) to St. Theodore the
fol. 86. General, saying: "Arise and go to the capital (πόλις —) and see the contest (ἀγών) of thy comrade the Eastern and thyself emulate his holy contest (ἀγών)". Then (τότε) the General mounted upon his horse and hasted and went to Antioch and entered into the palace (παλλάτιον) and saw a great crowd collected by the tree on which hung the Eastern, weeping for him. And (δέ) straightway he leapt down from his horse, tore his clothes and threw dust upon his head. And while he was still (ἔτι) gazing upward weeping and marvelling at the number of the nails which pierced his body (σῶμα), behold, he saw the Saviour (σωτήρ) and Michael with the soul (ψυχή) of the Eastern in his hands, and he fell upon his face. The Saviour (σωτήρ) commanded Michael the Archangel (ἀρχάγγελος) who took him and set him upon his feet: and the Saviour (σωτήρ) said to him: "My chosen Theodore, there is a wonderful contest (ἀγών) awaiting thee in the city Euchetus for thee to perform before thou sufferest martyrdom (— μάρτυς) like thy comrade the Eastern. Now rejoice, for thy soul (ψυχή) will be taken to the place whither the soul (ψυχή) of the Eastern is taken after thy death. Thou must be sent by the unrighteous (ἄνομος) king

1) περόνιον really means a pin, especially a kind of safety pin.

to Euchetus; and, when thou comest thither, thou shalt save the orphans (ὄρφανος) from the dragon (δράκων) and trample (πατεῖσθαι) upon him and become like thy comrade the Eastern, who slew the dragon (δράκων) beneath the ladder." So spake the Saviour (σωτήρ) to the general (στρατ.), and he caused Michael to take him and raise him up: and they took the soul (ψυχή) of the Eastern to the heavens. And the king bade (κελεύειν) them take down his body (σῶμα) from the tree: they extracted the nails from his fol. 87. body (σῶμα) and buried him in a shroud of royal silk (ὁλοσηρικόν). So St. Theodore the Eastern accomplished his martyrdom (μαρτυρία) on the twelfth of the month Tobi in the peace (εἰρήνη) of God, amen.

And (δέ) in those days the governor (ἔπαρχος) of the city (πόλις) Euchetus died: and they voted (ψήφισμα) for St. Theodore the General before the king that he might appoint him to it, because there was none like him save *Kyrios* Claudius. So the saint took his troop (ἀριθμός) of soldiers and went to the city (πόλις) Euchetus. For (γάρ) since (ἐπειδή) it was the custom (συνήθεια) of that city (πόλις), there was a great dragon (δράκων) came to the city (πόλις) and they gave him little children which he ate. But (λοιπόν) in those days the devil (δαίμων) which St. Theodore cast out of his mother's idol (εἴδωλον), when he saw that he could not prevail against him in the herd (ἀγέλη) of camels, went and dwelt in the dragon (δράκων) which went to Euchetus, and joined himself to the spirit (πνεῦμα) that inhabited it.

But (λοιπὸν δέ) there was a widow (χήρα) woman sojourning in the city (πόλις) Euchetus with her two orphan (ὄρφανος) children; and the inhabitants (— πόλις) rose up against her and took them from her together. They cast them out upon a high hill and bound them to a tree that grew on the hill. And (δέ) when their mother heard that the General

(στρατηλάτης) was come to the city (πόλις), she hasted (τάχη sic!) and went towards him with her loins girt and her robes rent, and her breasts bared, and she tore the hair of her head, crying out and weeping for her sons. When she came before the General (στρατηλάτης) and saw the great fear (Φόβος) that surrounded him, she was afraid
fol. 88. and said to herself: "Who am I, that I should speak to him?" And tho poor and infirm widow (χήρα) drew herself up in the path. And when St. Theodore saw her, he knew she was afraid; but (ἀλλά) he remembered the words that Christ spake to him: "Thou shalt save the orphans (ὄρφανος) from that dragon (δράκων)." And (δέ) straightway St. Theodore pulled the bridle (χαλινός) of his horse and went to her and said to her: "Woman, why grievest thou so. Perchance a wrong has been done thee in this city: if so, tell me and I will do justice, for I see that thou art a poor widow (χήρα). But (δέ) the woman was afraid for (πρός) the time to speak with him. Again (πάλιν) the saint said to her: "Woman, I conjure thee by the name of Christ, what god dost thou worship?" And (δέ) when the woman heard the name of Christ, she rejoiced greatly and said to him: "Thy servant is a Christian (χριστιανός) widow (χήρα), and worships Christ." Said the Saint to her: «What has happened to thee?" And (δέ) she said to him weeping: "My lord general (στρατ.), behold, the grace (χάρις) of thy face reveals thee: they have already made known (σημαίνειν) to thee my wrong before thou camest to this place". Said St. Theodore to her: "How knowest thou they have already made it known (σημαίνειν) to me?" And (δέ) she said to him: "My lord, when I saw thy great honour and glory (ἀξίωμα) and the array (τάξις) that is about thee, and thy generalship (— πολέμαρχος), I was afraid. But (δέ) when I saw thee, my lord, — thou didst draw rein (χαλινός) and listen to my words, — I took heart.

When I heard concerning thee that thou wast coming to this city (πόλις), I arose and went forth to meet thee, that thou mightest hear my wrong. And yet more (καὶ μάλιστα), when I saw thee, — thou didst draw rein (χαλινός) because of my tears, and didst turn back thy host, — I marvelled: "Who am I, that thou shouldest listen to me at all (ὅλως)?" Especially (? μάλιστα) thy might [1]). Thou didst allow me to speak with thee with my impure lips. I besought (προσκυνεῖν) thee and thou didst not threaten nor (οὐδέ) despise me because I am a widow. Therefore, my lord general (στρατ.), give heed to my humility, for I am thy servant." And (δέ) the saint (ἅγιος) marvelled at the prudence of the woman, and said to the great men who were about him: " . . .[2]) is this woman. The Lord will do her justice". Again (πάλιν) he said to the woman: "Tell me thy wrong, woman." She answered and said to him, weeping: "My lord, I am a Christian (χριστιανός) from Berenice, the wife of an infidel (ἕλλην) soldier who worshipped idols. God saw my humility and slew him in war (πόλεμος), and I was left with my two sons that I had borne. I arose and took my two sons secretly without letting any of my race (γένος) know it: but (ἀλλά) I walked with them from town to town and city (πόλις) to city (πόλις), that (ἵνα) I might make them Christians (χριστιανός) like myself. Then this is the third day, my lord, since I dwell in this city (πόλις) Euchetos with my little orphan sons. On the first day that I dwelt in this city, I took my little sons out for alms (ἀγάπη) and we met (ἀπαντᾶν) an ungodly rabbi (ῥάββει). They said to me: "It is well (καλῶς) that thou hast come, woman, with thy sons." And (δέ) I thought they said this to me in the love (ἀγάπη) of God, and I did not know fol. 89.

1) These words do not seem to construe.

2) ΑΜΕCΙΜΩΝ looks like a corruption of a Greek word: but I cannot identify it, unless it can stand for ἀμεσίτευτος.

their crafty thoughts. They took my sons one by one as they walked with me, and said to one another: "The gods have brought us the offering (δαπάνη) of the dragon (δράκων)." And (δέ) I, when I heard this, my lord, my strength froze within me. I laboured walking behind them, weeping and
fol. 90. crying aloud. I begged them that perchance they would take pity on me and let my son go free. But those godless men turned back and beat me and took the other son that I carried, and a double grief was added to me at one time. So they took them to the temple to a creature called Onocentauros, which they called a god. They bound them in his presence, wishing to offer them up as a sacrifice (θυσία): but it did not please the priest. But (ἀλλα) they gave (χαρίζεσθαι) them to the dragon (δράκων) to eat. So they did even as the priests said and took my two sons upon a hill and bound them together to a tree, that (ἵνα), when the dragon (δράκων) comes, he may eat them. For (γάρ) this is the third day, my lord general (στρατ.), that I am in this trouble (ἀνάγκη) for my sons. Behold the trembling of my body, lord general (στρατ.), and the burning of my soul (ψυχή); for every time that I see the tree stirred by the wind, fire devours my bowels (σπλάγχνον) and my soul (ψυχή) trembles wishing to come forth from me; and I think this is the dragon (δράκων) that comes to eat my little children. By thy health, lord general (στρατ.), there is no merciful man in this city (πόλις), but (ἀλλά) they are all unrighteous (ἀσεβής). None of them has brought me a drop of water to cool my tongue from the suflering of the flame of fire of my soul (ψυχή). These three days I have neither eaten nor drunk: and I spend the night stretched upon my sons who are bound with fetters (πέδη)
fol. 91. of iron and chains (*catenae*) insoluble to the tree. And (δέ) I cherish (θάλπειν) them like a bird: and I spend the night looking to one side and another for the dragon (δράκων),

Today I heard thou wast coming, lord (κύριος) general (στρατ.), I hastened and came to thee, that (ἵνα) thou mightest take pity on my tears and aid (βοηθεῖν) me and my sons. By thy health, lord (κύριος) general (στρατ.), I heard a voice from heaven today at daybreak saying: "Be not afraid, woman, nor (οὐδὲ) weep. Behold, God, has sent thee the salvation of thy sons. Theodore the general shall save them from the bondage (αἰχμαλωσία) of the dragon (δράκων). And (δέ) when I heard this, I thy servant arose and went forth to meet thee, my lord (κύριος) general (στρατ.)."

And (δέ) when St. Theodore heard this, he marvelled and said to her: "Where are thy sons now?" And (δέ) she said: "They are on a hill on the east of the city (πόλις)." And (δέ) St. Theodore marched with his whole troop to enter into the city (πόλις). Behold, the dragon (δράκων) came down from over the hill like a lion, uttering cries through the demons (δαίμων) that abode in him. A cloud of dust rose high as he flew aloft in the air (ἀήρ), so that (ὥστε) the dust hid the light of the sun by day through its creeping motion. And (δέ) when the crowd saw what was happening, they retired to the city (πόλις) in fear. They mounted upon the walls and besought the general (στρατ.) to hasten (τάχη sic!) fol. 92. and come into the city (πόλις), that they might close the doors (πύλη). And (δέ) St. Theodore did not so, but looked at the widow (χήρα) who was weeping and lamenting. And (δέ) the crowd of the city (πόλις) took stones upon the roof and cast them at the widow (χήρα) woman, saying: "She has accused (κατηγορεῖν) us to the general (στρατ.). Come let us bind her together with her sons and give her to the dragon and be quit of her." So spake they to the christian (χριστιανός) widow (χήρα) abusing her: and the General rebuked (ἐπιτιμᾶν) them, and they held their peace.

And (δέ) when the dragon (δράκων) began (— ἀρχή) to show

himself a little, how great was the weeping and crying aloud of the christian woman and the inhabitants of the city (πόλις)! For they were afraid before it. Then (τότε) St. Theodore the General, the hero whose festival we are celebrating today, spurred his horse towards the dragon with great valour and bravery. And when he approached him, he dismounted and bent his knee and prayed, saying: "I beseech thee, my king Christ, give strength to thy servant Theodore, to slay this dragon (δράκων), the destroyer of little children; for thou art the Lord who gave streugth to Daniel to slay the dragon (δράκων) of the men of Babylon. Thou too it was, Lord my God, who gave strength to thy servant Theodore the Eastern to slay the dragon (δράκων) that was beneath the ladder, by which the angels (ἄγγελος) descend. Now my Lord Jesus Christ, mayst thou give strength to me too doday, that I, thy servant Theodore, may slay this ravening beast (θήριον). Thine is the power and the glory for ever, amen." So spake the saint (ἅγιος) and hasted (τάχη sic!) and mounted his horse and went to meet the dragon (δράκων). When it saw him, it came with wrath uttering cries. And (δέ) St. Theodore too uttered a great cry, saying: "Be thou quiet, accursed one, thou and the other evil spirit (πνεῦμα) that abides in thee. Thou destroyer of souls (ψυχή), Christ will destroy (καθαιρεῖν) thee today through his servant Theodore". Then (τότε) the dragon (δράκων) on seeing the Saint coming towards him lifted up its head ten cubit above the horse on which the saint rode, and opened its mouth, wishing to devour him and the horse he rode together. And (δέ) when the horse of St. Theodore saw the dragon on this wise, it was afraid and fled back. And (δέ) St. Theodore pulled the reius (χαλινός) of his horse with all his might and said to it: "In the name of my Lord Jesus Christ, leave not thy path, but (ἀλλά) smite with thy feet

before the dragon (δράκων) till Christ reveal his strength". Straightway the horse advanced and fought with the dragon (δράκων): it reared as though (ὡς) it were smiting in war (πόλ.), and standing upon its hind legs smote with its forefeet. And the saint (ἅγ.) too smote with his lance. For a great while they fought with one another, the dragon (δράκων) and St. Theodore. Then (τότε) the dragon (δράκων) opened its mouth wishing to swallow the horse and the saint (ἅγιος) together. And (δέ) when the saint saw the masterfulness (— τύραννος) of the dragon (δράκων), he began to be afraid: he raised his fol. 94. eyes to heaven and said: "My Lord, Jesus Christ, aid (βοηθεῖν) me." Straightway, while the word was yet (ἔτι) in his mouth, he looked and saw the Archangel (ἀρχάγγελος) Michael coming down from heaven and hastening to him saying: "Theodore, Theodore, be not afraid; but (ἀλλά) smite it with thy lance (κοντάριον). I will aid thee to slay it with thy hand." And (δέ) the saint (ἅγιος) made the sign of the cross (σφραγίζειν) over his lance (κοντάριον) and cast it: and immediately Michael took it and pierced the dragon in its head and slew it at once (ἐξάπινα). Said Michael to him: "Take thy lance. Be not afraid. I am with thee." And (δέ) the saint took the lance from the hand of the angel (ἄγγ.) and ran [1]) it into the head of the dragon till a cubit of the lance (κοντάριον) went down into the ground. St. Theodore held it with his whole strength. And (δέ) when the dragon (δράκων) saw that St. Theodore prevailed over it, it opened its mouth and gave forth a stream of water aloft, so that (ὥστε) there was a great stream of water over the hill. Then (τότε) the archangel (ἀρχάγγελος) Michael caused the earth to open its mouth and swallow the water. And (δέ) the dragon (δράκων)

1) ⲭⲟⲙⲭⲉⲙ is presumably formed from the same root as ⲭⲱⲙ, ⲭⲉⲙⲭⲱⲙ = conculcare.

was like a fire, so that (ὥστε) the flame filled the whole hill. And (δέ) the colour of the saint's (ἅγιος) face changed and he was amazed because of the fire that encircled the dragon (δράκων). But (δέ) the archangel (ἀρχάγγελος) removed his fear from him and said to him: "Take heart. I am with thee. Take hold of it with great valour." And (δέ) for two hours the lance (κοντάριον) was pressed in the dragon's (δράκων) head: it turned round its tail to the lance (κοντάριον)
fol. 95. that pierced its head, the saint (ἅγιος) holding it firm: and the dragon (δράκων) gave way and died. When the saint (ἅγιος) knew that the dragon ceased to turn to the spear and ceased to utter cries, he found strength and knew that it was dead; and again (πάλιν) for another hour after its death fear prevented him from drawing forth the spear from its head.

And (δέ) the devil (δαίμων) that dwelt in the dragon (δράκων) which was his tool (ὄργανον), when he saw that the dragon (δράκων) was dead, appeared to St. Theodore in the form of an Ethiopian of the desert. He stood upon the top of the hill in great shamelessness and said to St. Theodore: "Theodore, thou knowest who I am, thou that hast slain my comrade the dragon (δράκων). Three times hast thou conquered me. The first time thou didst cast me forth from thy mother's idol: the second time forth from the Onocentaur: I have fled before thee this third time. Behold thou hast slain my great comrade. Thou knowest well, Theodore, what happened to thy comrade the Eastern for the blow of his lance that he gave the great demon (δαιμονικός) beneath the ladder, though (καίπερ) it was but once that he strove with him before he roused the kings against him quickly (τάχη sic!), so that (ὥστε) they fastened his whole body (σῶμα) with nails to the tree from his head to the heels till he died. Now do thou too know this: even as thou hast slain my comrade with thy lance upon this

hill, I will cause them to prolong thy tortures (βάσανος), and (δέ) at the last behead thee. And (δέ) when the saint (ἅγιος) heard this from the devil (δαίμων), he drew the spear forth from the dragon (δράκων) and pursued him. And (δέ) the devil (δαίμων) cried aloud saying: "Find me by the king, Theodore; for I go to him to make him do with thee according to (κατά) what is in my heart." fol. 96.

And (δέ) when St. Theodore saw the devil becoming fire, he returned to the widow (χήρα) woman and said to her: "Go, take thy sons and go in peace (εἰρήνη)." And (δέ) she went to the place where her sons were, and laboured, but could not free them. She returned to St. Theodore and said to her: "My lord general (στρατηλάτης), I cannot free them for they are bound with bonds (ἄλυτις) of iron, and made fast with chains (*catenae*). And St. Theodore went to the little children and prayed (— προσευχή) to God for them. Straightway the bonds (ἄλυτις) that fastened them burst asunder, and he broke the chains[1]) (*catenae*) in the might of Christ. The widow (χήρα) woman said to the saint: "My lord, these are thy servants from this hour, they and their mother whose salvation comes from thee." And the saint said to her: "We are all servants of Jesus Christ. Now rise with thy children and go to the city (πόλις) of the east (ἀνατολή). In a certain[2]) street enquire for my mother Straticia, who is called Eusebia, and say to her: "Thy son Theodore bade thee allow me to abide with thee with my sons until he comes." So spake he and a great crowd fol. 97. assembled round him looking at the wonder he had done in slaying the great dragon (δράκων) that lay dead and extended. And the whole crowd cried aloud saying: "Bles-

1) or "the chains broke."

2) ⲡⲁⲧⲙⲁⲛ is presumably identical with ⲡⲁϥⲙⲁⲛ, cf. Aeg. Zeit. '75, p. 135.

sed be the hour that thou camest to our city (πόλις), lord (κύριος) general (στρατ.), for thou hast saved us from the destruction of this dragon (δράκων). And they measured the dragon (δράκων) and found that he measured twenty cubits in length and one and a half in breadth. The women of the city (πόλις) came and flayed [1]) off its skin and fastened it to the gates (πύλη) of the city (πόλις) for a sign of the valour of the saint for ever.

And the great men of the city (πόλις) wrote to the king about him and what happened to the dragon (δράκων), begging (ἀξιοῦν) him to bring him in to the capital (πόλις —) with great honour. And (δέ) St. Theodore went in to the temple and saw the god they worshipped, which was called Onocentaurus: he thrust his spear into him and brought him down and destroyed all their sacrifice. But (δέ) the priests of the temple tore their robes, plucked out the hair of their beards and went to the king, and accused (κατηγορεῖν) him. He sent for him and said to him: "Theodore, they tell me thou hast slain this dragon (δράκων). We know the gods loved thee and gave thee the victory. But lately they have told me thou hast done things in Euchetus in the name of Jesus of Nazareth. Now be not uplifted like thy comrade Theodore the Eastern, who strove against the gods and
fol. 98. perished evilly (κακῶς) at my hand." Said St. Theodore to him: "First of all I am a servant of my Lord Jesus Christ, the son of the living God, who gave strength to me to slay this dragon (δράκων) and destroy thy gods. Thy gods, king, are worse than any dragon (δράκων) and basilisk, for they are devils (δαίμων) that work (ἐνεργεῖν) in them." And (δέ) the king said to him: "Have not I heard that thy mother drove out (διώκειν) thy father because he despised (καταφρονεῖν) the gods? Now be

1) ⲍⲱⲕ corresponds to Sah. ⲭⲱⲱⲕⲉ.

not like thy father the exile (φύγας), and perish shamefully (κακῶς)." And (δέ) the saint said: "Thou art not ignorant of my father and his land, which gave thee refuge [1] (?) in thy orphanhood: thou didst tend his father's sheep. I know thy life, king, from the time when thou didst tend my grandfather's sheep in the land Psoi [2]), before he was married in the land Shot. Now it is his sons desert that thou do to them in accordance with (κατά) the good they did to thee."

And (δέ) when he said this to the king, he was very wroth and confirmed his anger against him like a lion and a dragon (δράκων). He said to him: "I know today, Theodore, thou walkest in the madness of thy father. But (ἀλλά), by the health of Apollo the great god, if thou repeatest again but one word against me, I will bring the death of the Eastern upon thee. For (καί γάρ) he was not so insolent (φλύαρος) as thou. But (ἀλλά) I know thou hast said this to me alone with thee because of our faint-heartedness". Said St. Theodore to him: "What I have said to thee is the truth. Thou wast my grandfather's goatherd." And (δέ) when the king saw that he did not. . . . . .

1) v. Peyron sub voce ⲟⲩⲓ. Or 'food', reading ⲟⲩⲱⲙ.

2) Psoi (ابصاى or العنشاه) formerly called Ptolemais and earlier Thinis, is in the district of Girgeh, and province of Sohag, and is still called El-Munshieh according to Amélineau *Géogr.* p. 381.

Miscellaneous fragments on the Theodores.

Paris, Bibl. nat., ms. copte 129[15] fol. 26.

ⲕⲁ| ⲧⲁⲕⲧⲁⲁϥ ⲉⲡⲁϩⲏⲧ ⲙⲡⲟⲟⲩ. ϫⲉⲣⲱⲕϩ ⲙⲡⲉⲥⲧⲁⲩⲣⲟⲥ ⲙⲡⲉⲛⲟⲩϫⲁⲓ. ⲉⲓⲧⲁ ⲙⲛⲛⲥⲁⲛⲁⲓ̈ ⲛⲉⲣⲉⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲁϩⲉⲣⲁⲧϥ ϩⲙⲡⲏⲓ ⲛⲧⲉⲭⲁⲣⲓⲥ ⲧⲥⲱⲛⲉ ⲙⲡⲇⲓⲕⲁⲓⲟⲥ, ⲉϥⲟⲩⲱϣ ⲉϣⲧⲣⲧⲱⲣⲥ ϩⲛⲛⲉϥϣⲁϫⲉ ⲛⲕⲣⲟϥ. ⲁⲥⲧⲱⲟⲩⲛ ⲛⲧⲉⲩⲛⲟⲩ ⲛϭⲓ ⲧⲉⲭⲁⲣⲓⲥ, ⲁⲥϯ ϩⲓⲱⲱⲥ ⲛⲟⲩⲥⲙⲟⲧ ⲙⲙⲛⲧϩⲏⲕⲉ, ⲁⲥⲉⲓ ⲉⲣⲙⲡⲡⲁⲗⲗⲁⲧⲓⲟⲛ, ⲙⲡⲉⲗⲁⲁⲩ ⲛⲣⲱⲙⲉ ⲥⲟⲩⲱⲛⲥ. ⲛⲧⲉⲣⲉⲥⲡⲱϩ ⲇⲉ ⲉⲡⲙⲁ ⲙⲡⲉϣⲟⲩⲉ, ⲁⲥϥⲓ ⲛⲛⲉⲥⲃⲁⲗ ⲉϩⲣⲁⲓ̈, ⲁⲥⲛⲁⲩ ⲉⲡⲉⲥⲥⲟⲛ ⲉϥⲥⲟⲙⲛⲧ ⲛⲉⲓⲃⲧ, ⲁⲥϣⲧⲟⲣⲧⲣ ⲉⲙⲁⲧⲉ, ⲁⲩⲱ ⲁⲥⲣϩⲃⲁ, ⲁⲥⲣⲓ̈ⲙⲉ ϩⲛⲟⲩⲥⲓϣⲉ ⲙⲛⲟⲩⲛⲟϭ ⲛⲙⲕⲁϩ ⲛϩⲏⲧ ⲙⲛⲟⲩⲁϣ-ⲁϩⲟⲙ. ⲉⲓⲧⲁ ⲡⲉϫⲁⲥ ⲙⲡⲉⲥⲥⲟⲛ ϫⲉϯⲣⲏⲛⲏ ⲛⲁⲕ,|ⲱ ⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ ⲑⲉⲟⲇⲱⲣⲟⲥ. ⲉⲓ̈ⲥ ϩⲏⲏⲧⲉ ⲁⲕⲣ-ϩⲟⲩⲟ-ⲇⲩⲛⲁⲧⲟⲥ ⲙⲡⲟⲟⲩ. ⲛⲁⲓ̈ⲁⲧⲕ, ⲱ ⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ, ϫⲉⲁⲕϣⲡ-ϩⲓⲥⲉ ⲉϫⲙⲡⲣⲁⲛ ⲙⲡⲉⲛⲧⲁϥϣⲡ-ϩⲓⲥⲉ ϩⲁⲣⲟⲛ ⲧⲏⲣⲛ ⲡⲉⲭⲥ, ϫⲉⲛⲧⲁⲩⲥⲧⲁⲩⲣⲟⲩ ⲙⲙⲟⲕ ⲛⲧⲉϥϩⲉ. ⲛⲉϩⲃⲏⲩⲉ ⲅⲁⲣ ⲉⲧⲟⲩⲉⲓ̈ⲣⲉ ⲙⲙⲟⲟⲩ ⲛⲁⲕ ⲛⲁⲛⲇⲩⲛⲁⲧⲟⲥⲛⲉ. ϫⲣⲟ ⲙⲙⲟⲕ, ⲙⲡⲣⲙⲕⲁϩ ⲛϩⲏⲧ, ⲱ ⲡⲁⲙⲉⲣⲓⲧ ⲛⲥⲟⲛ, ⲙⲡⲣⲣ-ϭⲁⲃ-ϩⲏⲧ ϫⲉⲕϩⲟⲥⲉ ⲧⲉⲛⲟⲩ ϩⲓⲧⲛⲛⲉⲓⲃⲧ ⲉⲧⲙⲟⲕϩ ⲛϥⲓ ϩⲁⲣⲟⲟⲩ. ϥⲥⲏϩ ⲅⲁⲣ ϫⲉⲛϩⲓⲥⲉ ⲙⲡⲉⲓⲟⲩⲟⲉⲓϣ ⲧⲉⲛⲟⲩ ⲙⲡϣⲁ ⲁⲛ ⲙⲡⲉⲟⲟⲩ ⲉⲧⲛⲁϭⲱⲗⲡ ⲉⲣⲟⲛ, ⲁⲩⲱ ⲟⲛ ϫⲉⲉϣϫⲉⲧⲛϣⲡ-ϩⲓⲥⲉ ⲛⲙⲙⲁϥ, ⲧⲛⲛⲁϫⲓⲉⲟⲟⲩ ⲟⲛ ⲛⲙⲙⲁϥ. ⲁⲗⲗⲁ ⲣⲁϣⲉ ⲛⲅⲧⲉⲗⲏⲗ ϫⲉⲉⲓⲥ ⲡⲣⲉϥϯ-

ⲃⲉⲕⲉ ⲙ̀ⲙⲉ ⲁϥⲉⲓ̈ ϣⲁⲣⲟⲕ, | ⲓ̅ⲥ̅, ⲉϯ ⲛ̅ⲁⲕ ⲙ̀ⲡ̅ⲃⲉⲕⲉ ⲛ̀ⲛⲉⲕϩⲓⲥⲉ. [ⲕⲃ
ϫⲣⲟ ⲙⲙⲟⲕ, ⲱ̅ ⲡ̅ⲁⲙⲉⲣⲓⲧ̅ ⲛ̅ⲥⲟⲛ̅. ⲁⲩⲱ̀ ⲙⲁⲣⲉⲡ̅ⲉⲕϩⲏⲧ̅ ⲧⲱⲕ,
ⲛ̅ⲅϩⲩⲡⲟⲙⲟⲛⲏ ⲉⲡ̅ϫⲟⲉⲓ̀ⲥ. ⲁⲩⲱ̀ ϥⲛⲁϫⲁⲥⲧⲕ, ⲛ̀ⲅⲕⲗⲏⲣⲟⲛⲟ-
ⲙⲉⲓ ⲙ̅ⲡ̅ⲕⲁϩ ⲛ̅ⲛⲉⲧ̅ⲟⲛ̅ϩ̅. ϩⲩⲡ̅ⲟⲙⲟⲛⲏ ⲛ̀ⲕⲉⲕⲟⲩⲓ, ⲱ ⲡ̀ⲁⲙⲉ-
ⲣⲓⲧ̅ ⲛ̀ⲥⲟⲛ̅, ⲧⲁⲣⲉⲧ̅ⲉⲕⲙⲛ̅ⲧ̅ϫⲱⲱⲣⲉ ⲟⲩⲱⲛ̅ϩ̅ ⲉⲃⲟⲗ ⲛ̅ⲟⲩⲟⲛ̀
ⲛⲓ̈ⲙ̀. ⲛ̅ⲁⲓ ⲇⲉ ⲉⲥϫⲱ ⲙ̅ⲙⲟⲟⲩ ⲛ̀ϭⲓ ⲧⲉⲭⲁⲣⲓ̈ⲥ ⲛ̅ⲛⲁϩⲣ̅ⲙ̅-
ⲡⲉⲥⲥⲟⲛ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲉⲥϩⲁⲡⲉϣⲟⲩⲉ. ⲛ̅ⲧⲉⲩⲛ̅ⲟⲩ ⲁϥϫⲱⲣⲙ̅
ⲉⲣⲟⲥ ⲛ̀ϭⲓ ⲡⲡ̅ⲉⲧⲟⲩⲁⲁⲃ ⲑⲉⲟⲇⲱ̀ⲣⲟⲥ ⲉ̀ⲧ̅ⲣⲉⲥⲁⲛ̅ⲁⲭⲱⲣⲉⲓ ⲛ̀ⲁⲥ
ⲉⲡ̀ⲉⲥⲏⲓ̈. ⲁⲥⲉⲓ ⲇⲉ ⲉⲡⲉⲥⲏⲓ̈, ⲉⲥϣⲟⲟⲡ ϩⲛⲟⲩⲛⲟϭ ⲛⲭⲟⲗⲏ
ⲉⲧ̅ⲃⲉⲡ̅ⲉⲥⲥⲟⲛ. ⲁⲥϭⲓⲛ̅ⲉ ⲙⲡⲡⲟⲛⲏⲣⲟⲥ ⲛⲇⲓⲁⲃⲟⲗⲟⲥ, ⲉϥⲟ ⲙ̀ⲡⲉ-|
ⲥⲙⲟⲧ̅ ⲛ̀ⲟⲩⲛ̀ⲟϭ ⲛ̅ⲇⲣⲁⲕⲱⲛ̅ ϩⲛⲧⲙⲏⲧ̀ⲉ ⲙⲡⲉⲥⲏⲓ̈, ⲉϥⲥⲟ̅ⲛ̅ϩ̅,
ⲉⲣⲉⲡⲙⲉⲣⲉϩ ⲙ̀ⲡⲉⲥⲥⲟⲛ̀ ⲧⲟⲕ̅ⲥ̅ ⲛϩⲏⲧ̅ϥ̅. ⲉⲛ̅ⲉϥⲗ̅ϩⲏⲙ ⲛϭⲓ
ⲡ̅ⲇⲓⲁⲃⲟⲗⲟⲥ ϩⲙⲡ̅ⲏⲓ̀ ⲛ̅ⲧⲉⲭⲁⲣⲓⲥ ⲧ̅ⲥⲱⲛ̀ⲉ ⲙ̅ⲡⲁⲛⲁⲧ̅ⲟⲗⲉⲩⲥ.
ⲉϥⲕⲱⲧ̀ⲉ ⲉ̀ϩⲟⲩⲛ, ⲉϥϫⲓ-ϣⲕⲁⲕ ⲉⲃⲟⲗ, ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉⲱ
ⲃⲃⲓ̈ⲁ ⲙ̀ⲡⲟⲟⲩ, ⲁⲕⲑⲗⲓ̈ⲃⲉ ⲙ̅ⲙⲟⲓ ⲙ̅ⲛ̅ⲧ̀ⲁϭⲟⲙ ⲧⲏⲣ̅ⲥ̅, ⲱ ⲑⲉⲟ-
ⲇⲱ̀ⲣⲟⲥ ⲡ̅ⲁⲛⲁⲧ̀ⲟⲗⲉⲩⲥ, ϫⲉⲁⲡ̀ⲉⲕⲙⲉⲣⲉϩ ϫⲟ̅ⲧⲧ ⲉⲙⲁⲧ̀ⲉ ⲁⲩⲱ
ⲁϥϯ-ϩⲓⲥⲉ ⲛ̀ⲁⲓ̈ ⲉⲡ̅ⲉϩⲟⲩⲟ. ⲉⲛⲉⲓⲙⲉⲉⲩⲉ ⲉⲣⲟⲕ ϫⲉⲁⲕⲟⲩⲱ
ⲉⲕⲙⲟⲩ ⲙ̅ⲡⲁⲧⲁⲉⲓ̈ ⲉⲡ̅ⲉⲓⲙⲁ. ⲛ̅ⲧⲁⲓⲉⲓ ⲅⲁⲣ ϫⲉⲉⲓⲛ̀ⲁⲣⲱϩⲧ̅
ⲛ̀ⲧⲉⲕⲥⲱⲛⲉ ⲙ̀ⲛⲛⲉⲥϣⲏⲣⲉ ⲧⲁⲁⲁⲩ ⲛⲇⲁⲓ̈ⲙⲱⲛⲓ̈ⲟⲛ̀. ⲧ̅ⲉⲛ̀ⲟⲩ
ϭⲉ ⲉⲓ̈ⲥ ⲡ̅ⲉⲕⲉⲓϣⲉ ⲉϩⲣⲁⲓ ⲉⲡ̀ⲉϣⲟⲩⲉ | ⲙ̅ⲛ̅ⲡ̅ⲉⲕⲙ̅ⲟⲩ ⲁϥϯ- [ⲕⲅ
ϩⲓⲥⲉ ⲛ̅ⲁⲓ ⲡ̀ⲁⲣⲁⲡⲉⲕⲱⲛ̅ϩ̅. ⲛ̅ⲁⲓ ⲇⲉ ⲛⲧⲉⲣⲉⲥⲥⲱⲧ̅ⲙ̅ ⲉⲣⲟⲟⲩ
ⲛ̀ϭⲓ ⲧⲉⲭⲁⲣⲓⲥ, ⲉⲣⲉⲡ̅ⲉⲇⲣⲁⲕⲱⲛ̀ ϫⲱ ⲙⲙⲟⲟⲩ, ⲛ̅ⲧ̅ⲉⲩⲛⲟⲩ
ⲁⲥϫⲟⲟⲩ ⲛ̀ⲛⲉⲥϩ̅ⲙ̅ϩⲁⲗ ϣⲁⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲁⲡ̅ⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ
ⲙⲛⲁⲡ̅ⲁ ⲃⲓⲕⲧ̅ⲱⲣ ⲉⲥϫⲱ ⲙ̀ⲙⲟⲥ ϫⲉϭⲉⲡ̅ⲏ ⲙⲙⲱⲧ̅ⲛ ⲛⲧⲉⲧ̅ⲛⲉⲓ̅
ϣⲁⲣⲟⲓ ⲛ̀ⲧⲉⲧ̅ⲛ̅ⲛⲁⲩ ⲉⲧ̅ⲉⲓⲛⲟϭ ⲛⲑⲉⲱⲣⲓ̅ⲁ ⲛ̀ϣⲡ̅ⲏⲣⲉ. ⲁⲛⲉⲥ-
ϩⲙϩⲁⲗ ⲃⲱⲕ, ⲁ̀ⲩϭⲓⲛ̀ⲉ ⲛ̅ⲛⲉⲧ̅ⲟⲩⲁⲁⲃ ⲉⲁⲩⲥⲱⲟⲩϩ ⲉⲡ̅ⲏⲓ ⲛⲁⲡ̅ⲁ
ⲕⲗⲁⲩⲇⲓ̈ⲟⲥ, ⲁⲩⲉⲓⲣⲉ ⲛ̀ⲟⲩⲛ̀ⲟϭ ⲛⲣⲓ̈ⲙⲉ ⲉⲡ̅ϩⲁⲅⲓ̈ⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ
ⲡ̅ⲁⲛⲁⲧⲟⲗⲉⲩⲥ ⲉϥⲁϣⲉ ⲉⲡ̅ⲉϣⲟⲩⲉ. ⲉⲁⲡ̅ϫⲱⲛϥ̅ ϣⲱⲡⲉ ⲙⲡⲉ-

ϩⲟⲟⲩ ⲉⲧⲙ̅ⲙⲁⲩ ⲛ̀ⲧⲁⲩⲥⲧⲁⲩⲣⲟⲩ̅ ⲙ̅ⲡⲁ|ⲛ̅ⲁⲧⲟ̀ⲗⲉⲩⲥ, ⲁⲡⲡⲉⲧ-
ⲟⲩⲁⲁⲃ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉⲥⲧ̀ⲣⲁⲧⲏⲗⲁⲧ̅ⲏⲥ ⲉⲓ ϩⲱⲱϥ ⲉⲧⲡ̅ⲟⲗⲓⲥ
ⲛ̀ⲧⲙ̅ⲛ̅ⲧⲉⲣⲟ ⲁⲛ̅ⲇⲓⲟⲭⲓⲁ ⲉⲧ̅ⲃⲉⲙ̅ⲙⲁⲛⲣⲟⲉⲓⲥ ⲛ̅ⲧⲡ̅ⲟⲗⲓⲥ ⲉⲩⲭⲏ-
ⲧ̅ⲟⲥ. ⲗⲟⲓⲡ̅ⲟⲛ̀ ⲛ̅ⲧⲉⲣⲉϥⲛ̀ⲁⲩ ϫⲉⲁⲩⲥⲧⲁⲩⲣⲟⲩ̅ ⲙ̅ⲡⲉϥϣⲃⲏ̅ⲣ ⲡⲁ-
ⲛ̀ⲁⲧⲟ̀ⲗⲉⲩⲥ, ⲁⲩⲛⲟϭ ⲛⲙⲕⲁϩ ⲛ̅ϩⲏⲧ̅ ϣⲱⲡⲉ ⲛ̀ⲁϥ ⲙ̅ⲛ̅ⲟⲩⲱⲗⲥ̅
ⲛ̀ϩⲏⲧ̀ ⲉⲛ̅ⲁϣⲱϥ. ⲁⲩⲱ ⲁϥⲃⲱⲕ ϣⲁⲡ̅ⲏⲓ ⲛⲁⲡ̀ⲁ ⲕⲗⲁⲩⲇⲓⲟⲥ
ⲙ̅ⲛⲁⲡⲁ ⲃⲓⲕⲧ̅ⲱⲣ ⲉⲧ̅ⲣⲉϥϭⲙ ⲡⲉⲩϣⲓⲛⲉ. ⲁⲩⲧ̅ⲁⲙⲟϥ ϫⲉⲥⲉϩⲙ-
ⲡ̅ⲏⲓ ⲛ̀ⲧ̀ⲥⲱⲛ̀ⲉ ⲙ̅ⲡⲁⲛⲁⲧ̅ⲟⲗⲉⲩⲥ ⲉⲩⲥⲟⲗⲥ̅ⲗ̅ ⲙ̀ⲙⲟⲥ ⲉⲧ̅ⲃⲉ-
ⲡ̅ⲉⲥⲥⲟⲛ̅ ⲑⲉⲟⲇⲱⲣⲟⲥ. ⲁⲩⲱ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁϥⲃⲱⲕ ϩⲱⲱϥ ⲛ̅ⲙ̅ⲙⲁⲩ.
ⲕⲇ| ⲁⲩⲱ ⲁⲩϭⲓⲛ̅ⲉ ⲙ̅ⲡ̅ⲇⲁⲓⲙⲱⲛⲓ̈ⲟⲛ ⲉϥ|ⲥⲟⲛ̅ϩ ϩⲛ̅ⲧⲙⲏⲧ̅ⲉ ⲙ̅ⲡⲏⲓ
ⲛⲧⲉⲭⲁⲣⲓⲥ ⲧ̀ⲥⲱⲛ̀ⲉ ⲙⲡⲁⲛⲁⲧ̀ⲟⲗⲉⲩⲥ, ⲉϥⲕⲱⲧ̀ⲉ ⲉϩⲟⲩⲛ ⲛⲑⲉ
ⲛⲟⲩⲧⲃⲛ̅ⲏ ⲉϥϥⲓ ϩⲁⲟⲩⲛ̀ⲁϩⲃ̅. ⲛ̅ⲧⲉⲣⲉⲛ̅ⲉⲧ̅ⲟⲩⲁⲁⲃ ⲇⲉ ⲛⲁⲩ
ⲉⲣⲟϥ ϩⲙ̅ⲡⲉⲓ̈ⲥⲙⲟⲧ ⲙ̅ⲙ̅ⲛ̅ⲧⲁⲧϣⲓⲡ̅ⲉ, ⲁⲩⲉⲓ̈ⲙ̅ⲉ ϫⲉⲡ̅ⲇⲓⲁⲃⲟⲗⲟⲥ-
ⲡ̅ⲉ. ⲡ̅ⲉϫⲉ ⲡ̅ϩⲁⲅⲓⲟⲥ ⲁⲡ̀ⲁ ⲕⲗⲁⲩⲇⲓ̈ⲟⲥ ⲛ̀ⲁϥ ϫⲉⲱ ⲡ̅ⲁⲧ̀ϣⲓⲡ̅ⲉ,
ⲙⲡⲉⲕϩⲱ ⲉⲣⲟⲕ ⲉⲡⲉⲓⲛⲟϭ ⲛ̀ⲟⲥⲉ, ⲛⲧⲁⲕⲁⲁϥ ⲙ̅ⲡ̅ⲟⲟⲩ ϩⲛ̀ⲧⲉⲓ-
ⲡ̅ⲟⲗⲓ̀ⲥ, ⲛ̀ⲑⲉ ⲛ̀ⲧⲁⲕⲧ̀ⲣⲉⲩⲙⲟⲩⲟⲩⲧ ⲙ̀ⲡⲉⲓⲛⲟϭ ⲛ̀ⲇⲩⲛⲁⲧ̀ⲟⲥ
ⲛ̀ϫⲱⲱⲣⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡ̅ⲁⲛⲁⲧⲟⲗⲉⲩⲥ, ϣⲁⲛ̅ⲧⲉⲕⲉⲓ ⲉⲡ̅ⲉⲓⲙⲁ
ⲉⲡ̅ⲓⲣⲁⲍⲉ ⲛ̅ⲧⲉϥⲥⲱⲛⲉ, ⲉⲕϣⲧ̅ⲟⲣⲧⲣ̅ ⲙⲙⲟⲥ ϩⲛ̅ⲛⲉⲕⲙ̅ⲛ̅ⲧⲥⲁ-
ⲛ̅|ⲕⲟⲧⲥ̅ ⲉⲑⲟⲟⲩ. ⲁⲗⲗⲁ ⲡ̅ⲱⲕⲡ̀ⲉ ϣⲧ̅ⲟⲣⲧⲣ̅ ⲛⲓ̅ⲙ ϣⲁⲉⲛ̀ⲉϩ.
ⲉⲓⲧⲁ ⲡ̀ⲉϫⲉ ⲡ̅ⲡⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲃⲓⲕⲧ̀ⲱⲣ ⲛⲁϥ ϫⲉⲱ ⲡ̀ⲁⲛⲉ-
ϩⲓⲟⲟⲩⲉ ⲉⲧ̀ϭⲟⲟⲙⲉ ⲁⲩⲱ ⲉⲧ̀ϫⲏⲩ ⲛ̀ⲕⲟⲧⲥ̅ ⲛ̅ⲓ̅ⲙ, ⲙⲏ ⲙ̀ⲡⲉⲕⲟⲩⲱ
ⲉⲕⲉⲓ̈ⲙⲉ ⲉⲧ̅ϭⲟⲙ̀ ⲙ̅ⲡⲁⲛⲁⲧⲟⲗⲉⲩⲥ ⲛⲕⲉⲥⲟⲡ, ⲛ̅ⲑⲉ ⲛ̀ⲧⲁϥ-
ⲡ̅ⲁⲧⲁⲥⲥⲉ ⲙ̀ⲙⲟⲕ, ⲉⲁϥⲧⲱⲕⲥ̀ ⲙ̅ⲡⲉϥⲙⲉⲣⲉϩ ϩⲙ̀ⲡⲉⲕⲥⲧ̅ⲏⲑⲟⲥ.
ⲁⲩⲱ ⲁϥⲛⲁⲩ ⲉⲡ̅ⲉⲕϣⲓⲡ̅ⲉ ϩⲛ̅ⲧⲉⲕⲙ̅ⲛ̅ⲧϭⲱⲃ ϩⲁⲣⲁⲧ̅ⲥ̅ ⲛⲧⲉ-
ϭ̅ⲗⲟⲟϭⲉ. ⲡ̀ⲱⲕ ⲣⲱⲡⲉ ⲡ̅ϣⲓⲡ̀ⲉ ⲙ̀ⲛⲡⲉⲧ̀ϭⲁⲓ̈ⲟ ϣⲁⲉⲛ̀ⲉϩ. ⲉⲓⲧⲁ
ⲟⲛ ⲙ̅ⲛ̅ⲛⲥⲁⲛⲁⲓ ⲁⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡ̅ⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧ̅ⲏⲥ
ⲕⲉ| ϯ ⲙⲡⲉϥⲟⲩⲟⲓ̅ | ⲉⲡ̅ⲇⲓⲁⲃⲟⲗⲟⲥ ⲁϥⲉⲓϣⲉ ⲙⲡⲉϥⲕⲟⲛⲇⲁⲣⲓⲟⲛ,
ϫⲉⲉϥⲛ̀ⲁⲧⲱⲕⲥ̅ ⲙ̀ⲙⲟϥ ϩⲛ̀ⲧⲉϥⲁⲡ̅ⲉ, ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉⲉⲫⲟⲥⲟⲛ̀

ρω ⲛⲧⲟⲕ ⲡⲉⲛⲧⲁⲕⲧⲣⲉⲧⲙⲟⲩⲟⲩⲧ ⲙ̄ⲡⲁⲱⲧⲏⲣ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡ̄ⲁⲛⲁⲧⲟⲗⲉⲩⲥ, ⲛ̄ⲧⲉⲕⲥⲏ ⲛ̄ⲧⲉⲓⲙⲁ ⲉⲃⲟⲗ, ⲉⲣⲉⲛⲇⲙⲣⲁⲗ ⲙ̄ⲡⲉⲭⲥ ⲃⲁⲥⲁⲛⲓⲍⲉ ⲙ̄ⲙⲟⲕ, ⲫⲁⲛⲧⲉⲕⲧⲁⲙⲟⲛ ⲭⲉⲟⲩⲧⲉ ⲧ̄ⲗⲟⲓⲥⲉ ⲛⲧⲁⲕⲉⲓ ⲉⲡ̄ⲉⲓⲙⲁ ⲉⲧⲃⲏⲏⲧⲥ. ⲡ̄ⲇⲁⲓⲙⲱⲛⲓⲁⲕⲟⲥ ⲇⲉ ⲁⲣⲣ-ⲁⲛⲁⲱ ⲉⲛ̄ⲉⲧⲟⲩⲁⲁⲃ ⲉⲧⲙ̄ⲃⲁⲥⲁⲛⲓⲍⲉ ⲙⲙⲟⲩ, ⲁⲗⲗⲁ ⲭⲉⲕⲁⲥ ⲉⲩⲉⲕⲁⲁⲩ ⲉⲃⲟⲗ, ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲧⲱⲣⲕ ⲉⲣⲱⲧⲛ ⲙ̄ⲡⲉⲛⲧⲁⲩⲥⲧⲁⲩⲣⲟⲩ ⲙⲙⲟⲩ ⲭⲉⲕⲁⲥ ⲛ̄ⲛⲉⲧⲛⲧⲁⲕⲟⲓ ⲫⲁⲏⲛ ⲙ̄ⲡⲟⲩⲟⲉⲓⲱ, ⲉⲃⲟⲗ ⲭⲉ-ⲁⲩⲧ ⲛⲁⲓ ⲛ̄ⲟⲩⲥⲓⲥⲟⲩⲛⲟⲩ ⲙ̄ⲛⲟⲩⲥⲟⲩⲥⲟⲩ ⲉⲡⲟⲗⲉⲙⲉⲓ ⲛ̄ⲙ̄ⲙⲛⲧⲛ. ⲕⲁⲓ ⲅⲁⲣ ⲁⲓⲣ ⲧⲁⲥⲟⲙ ⲙ̄ⲛⲛⲁⲩⲅⲉⲗⲟⲥ ⲉⲧⲣⲛⲧⲡⲉ ⲉⲧⲙ̄ⲕⲁⲁⲩ ⲉⲉⲓ ⲉⲡⲉⲥⲛⲧ ⲉⲭ̄ⲙ̄ⲡⲕⲁⲣ. ⲁⲩⲱ ⲛⲧⲁⲓⲉⲓ ⲉⲡⲉⲓⲙⲁ ⲉⲉⲓ ⲛⲧⲙ̄ⲛⲧⲉⲗⲉⲩⲑⲉⲣⲟⲥ ⲛⲧⲉⲭⲁⲣⲓⲥ ⲧⲥⲱⲛⲉ ⲙ̄ⲡⲁⲛⲁⲧⲟⲗⲉⲩⲥ ⲛⲧⲁⲟⲙⲕⲟⲥ ⲉⲣⲟⲛⲟ ⲙ̄ⲡⲁⲧⲉϥⲙⲟⲩ, ⲁⲩⲱ ⲙ̄ⲡⲉⲓⲉⲱ-ⲥⲙⲟⲟⲙ. ⲙ̄ⲙ̄ ⲙ̄ⲡⲉⲧⲛⲥⲟⲩⲙ [1]) ⲡⲉⲓⲙⲉⲣⲉ ⲉⲧⲧⲟⲕⲥ ⲛⲣⲛⲧ̄ ⲭⲉⲡⲁⲑⲉⲟ-ⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲉⲩⲥⲡⲉ. ⲧⲉⲛⲟⲩ ⲥⲉ ⲑⲱⲣⲕ ⲉⲣⲱⲧⲛ, ⲉⲩⲭⲉ-ⲛⲧⲉⲧⲛ ⲣⲉⲛⲣⲙⲛⲛⲟⲩⲧⲉ, ⲁⲓ ⲧⲛ̄ⲩⲡⲧⲱⲣⲉ ⲛ̄ⲧⲟⲟⲧⲩ ⲙ̄ⲡⲁⲛⲁ- ⲧⲟⲗⲉⲩⲥ, ⲛⲥⲕⲁⲁⲧ ⲉⲃⲟⲗ, ⲁⲩⲱ ⲛⲑⲛⲁⲕⲧⲟⲓ ⲁⲛ ⲛⲕⲉⲥⲟⲡ ⲉⲡⲉⲓⲙⲁ ⲉⲡⲓⲣⲁⲍⲉ ⲛⲧⲉⲭⲁⲣⲓⲥ ⲭⲓⲛ̄ⲡⲉⲓⲛⲁⲩ, ⲁⲩⲱ ⲟⲛ ⲛⲑⲛⲁⲣ-ⲡⲟⲗⲉⲙⲟⲥ ⲙ̄ⲙⲙⲛⲧⲛ ⲁⲛ ⲩⲁⲉⲛⲉⲣ. ⲛⲣⲙⲛⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲧ̄ⲛⲟⲩ ⲛⲧⲉⲧⲛⲣⲉ, ⲉⲧⲩⲁⲛⲧⲁⲣⲕⲟⲟⲩ ⲙ̄ⲡⲛⲟⲩⲧⲉ, ⲙⲉⲧⲣ-ⲡⲉⲑⲟⲟⲩ, ⲛ̄ⲛⲉⲧⲛⲁⲣ-ⲁⲛⲁⲱ ⲉⲣⲟⲟⲩ. ⲕⲁⲓ ⲅⲁⲣ ⲡⲁⲣⲱⲃ ⲁⲛⲟⲕ ⲡⲉⲣ-ⲡⲉⲑⲟⲟⲩ ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ. ⲡ̄ⲱⲧⲛ ⲣⲱⲧⲧⲛⲩⲧⲛ ⲡⲉⲣ-ⲡⲉⲧⲛⲁ-ⲛⲟⲩⲩ ⲛⲟⲩⲟⲉⲓⲱ ⲛⲓⲙ. ⲡ̄ⲱⲧⲛⲡⲉ ⲧⲣⲓⲛⲓⲛ ⲙⲛⲟⲩⲡⲟⲙⲓⲛⲓⲛ. ⲡⲱⲡⲉ ⲡ̄ⲧⲧⲱⲛ ⲙⲛⲡⲱⲡⲉ ⲩⲁⲉⲛⲉⲣ ⲛⲉⲛⲉⲣ. ⲡ̄ⲱⲧⲛⲡⲉ ⲡⲣⲁⲱⲉ ⲙⲛⲡⲟⲩⲛⲟⲩ ⲙⲛⲥⲟⲗⲥⲗ ⲛⲓⲙ ⲙⲛⲛⲧⲉⲗⲛⲗ ⲉⲧⲉ-ⲙⲉⲩⲟⲩⲉⲓⲛⲉ ⲩⲁⲉⲛⲉⲣ. ⲛⲁⲓ ⲇⲉ ⲉⲩⲭⲱ ⲙⲙⲟⲟⲩ ⲛⲥⲓ ⲡⲇⲁⲓ-ⲙⲱⲛⲓⲁⲕⲟⲥ ⲉⲩⲥⲟⲛⲟ. ⲁⲛⲉⲧⲟⲩⲁⲁⲃ ⲣ̄-ⲱⲡⲛⲣⲉ ⲛⲛⲱⲁϩⲉ ⲛⲧⲁⲩϫⲟⲟⲩ ⲛⲁⲩ. ⲡⲉϫⲁⲩ ⲛⲁⲩ ϫⲉⲱ ⲡⲣⲉⲩϫⲓ ⲛⲥⲟⲛⲥ,

1) For ⲥⲟⲩⲛ or ⲥⲟⲩⲛ ⲙ.

ⲁⲩⲱ ⲟⲛ ⲡⲣⲉϥϫⲓ-ⲥⲟⲗ ⲛⲁⲙⲉ, ⲙⲡⲉⲕⲧⲁⲩⲉ ⲟⲩⲱⲁϫⲉ ⲙⲙⲉ
ⲉⲛⲉⲣ ⲛⲥⲁⲡⲁⲓ ⲙⲙⲁⲧⲉ. ⲛⲉⲧⲟⲩⲁⲗⲃ ⲇⲉ ⲁⲩⲉⲡⲓⲧⲓⲙⲁ ⲛⲁϥ,
ⲁⲩⲕⲁⲁϥ ⲉⲃⲟⲗ, ⲁϥⲃⲱⲕ ⲣⲛⲟⲩⲱⲓⲡⲉ, ⲉⲣⲉⲡⲙⲉⲣⲉϥ ⲙⲡⲁⲛⲁ-
ⲧⲟⲗⲉⲩⲉ ⲧⲟⲕⲉ ⲣⲙⲡⲉϥⲥⲱⲙⲁ ⲙⲡⲟⲩϫⲓⲧϥ ⲉⲃⲟⲗ ⲛⲣⲛⲧϥ,
ⲁⲗⲗⲁ ⲛⲉϥⲧⲟⲕⲉ ⲉⲣⲟϥⲡⲉ. ⲁⲩⲱ ⲁϥⲣⲱⲗ ⲉⲃⲟⲗ, ⲉⲣⲉⲡⲙⲉⲣⲉϥ
ⲧⲟⲕⲉ ⲛⲣⲛⲧϥ. ⲉϥⲣⲏⲗ ⲉⲃⲟⲗ ⲙⲡⲉⲧⲡⲉ ⲛⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲉ ,
ⲕⲍ] ⲉⲣⲉⲟⲩⲟⲛ ⲛⲓⲙ ⲛⲁⲩ [1]) ⲉⲣⲟϥ ⲉⲩⲥⲉⲕ-ⲣⲣⲟⲟⲩ ⲉⲃⲟⲗ ⲛⲟⲉ
ⲛⲟⲩⲣⲓⲣ ⲛⲁⲩⲣⲓⲟⲛ. ⲁⲩⲱ ⲛⲉⲣⲉⲛⲁⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲟⲩ ⲑⲉⲱⲣⲉⲓ
ⲙⲙⲟϥ, ⲉⲩⲣ-ⲱⲡⲏⲣⲉ ⲁⲩⲱ ⲛⲉⲩⲱⲓⲩ ⲉⲃⲟⲗ ⲧⲏⲣⲟⲩ, ⲉⲩⲭⲱ
ⲙⲙⲟⲥ ⲭⲉⲟⲩⲁⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲣⲁⲧⲓⲟⲥ ⲑⲉⲟⲑⲱⲣⲟⲥ [2]) ⲡⲁⲛⲁ-
ⲧⲟⲗⲉⲩⲉ. ⲛⲍⲱⲅⲣⲁⲫⲟⲥ ⲇⲉ ⲛⲧⲁⲛⲇⲓⲟⲭⲓⲁ ⲛⲧⲉⲣⲟⲩⲛⲁⲩ ⲉ-
ⲡⲉⲛⲧⲁϥⲣⲱⲟⲩⲉ, ⲁⲩⲍⲱⲅⲣⲁⲫⲉⲓ ⲙⲡⲗⲓⲙⲏⲛ, ⲉⲣⲉⲡⲉϥⲙⲉⲣⲉϥ
ⲧⲟⲕⲉ ⲣⲛⲧⲁⲡⲉ ⲙⲡⲇⲁⲓⲙⲱⲛⲓⲁⲕⲟⲥ, ⲕⲁⲧⲁⲟⲉ ⲛⲧⲁⲩⲛⲁⲩ ⲉⲣⲟϥ
ⲙⲙⲟⲥ ⲣⲙⲡⲁⲛⲣ. ⲡⲉϥⲣⲱⲡⲉ ⲅⲁⲣ ⲉⲧⲉⲙⲡⲟⲩⲛⲁⲩ ⲉⲣⲟϥ
ⲙⲡⲛⲁⲩ ⲉⲩⲣⲁⲧⲉⲍⲗⲟⲟⲍⲉ, ⲛⲧⲁⲡⲣⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁ-
ⲛⲁⲧⲟⲗⲉⲩⲉ ⲡⲗⲁⲧⲏ ⲙⲙⲟϥ ⲉⲍⲙⲡⲉⲥⲧⲏⲟⲥ, ⲁⲩⲟⲩⲟⲛϩⲟϥ
ⲉⲃⲟⲗ ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲣⲛⲧⲁⲛⲇⲓⲟⲭⲓⲁ. ⲁⲩⲛⲁⲩ ⲉⲣⲟϥ, ⲉⲩⲣⲏⲗ
ⲣⲙⲡⲁⲛⲣ, ⲉⲣⲉⲡⲙⲉⲣⲉϥ ⲙⲡⲁⲛⲁⲧⲟⲗⲉⲩⲉ ⲁⲓⲱⲉ ⲛⲥⲱϥ, ⲉⲩⲗⲟⲩ-
ⲭⲓⲍⲉ ⲙⲙⲟϥ. ⲡⲇⲁⲓⲙⲱⲛⲓⲁⲕⲟⲥ ⲇⲉ ⲙⲡⲉⲩⲗⲟ ⲉⲩⲡⲏⲧ.
ⲉⲣⲉⲡⲙⲉⲣⲉϥ ⲙⲡⲁⲛⲁⲧⲟⲗⲉⲩⲉ ⲧⲟⲕⲉ ⲙⲙⲟϥ, ⲡⲁⲛⲧⲉⲭⲉⲓ
ⲉⲡⲡⲁⲗⲗⲁⲧⲓⲟⲛ ⲙⲡⲉⲧⲡⲩⲃⲏⲣ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ. ⲡⲉⲭⲉ ⲇⲓⲟⲕ-
ⲗⲏⲧⲓⲁⲛⲟⲥ [3]) ⲛⲁϥ ⲭⲉⲁⲩⲱ ⲉⲕⲍⲓⲙⲉ ⲛⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲁⲛⲁⲧⲟⲗⲉⲩⲉ
ⲧⲱⲛ. ⲙⲛ ⲛⲧⲟⲕ ⲁⲛ ⲡⲉⲛⲧⲁⲕ☩-ⲗⲓⲃⲉⲗⲗⲟⲥ ⲣⲁⲣⲟϥ ⲡⲁⲛ-
ⲧⲁⲥⲧⲁⲩⲣⲟⲩ ⲙⲙⲟϥ ⲉⲡⲉⲡⲩⲟⲩⲉ. ⲁⲩⲱ ⲉⲕⲛⲁⲍⲓ ⲡⲁⲛⲁⲧⲟⲗⲉⲩⲉ
ⲧⲱⲛ. ⲉⲓⲥ ⲣⲛⲛⲧⲉ ⲉⲩⲁⲓⲱⲉ ⲉⲡⲉⲡⲩⲟⲩⲉ, ⲉⲁⲩⲟⲩⲱ ⲁϥⲙⲟⲩ. ⲡⲉⲭⲉ

1) ⲛⲁⲩ is added above the line.

2) Read ⲑⲉⲟⲇⲱⲣⲟⲥ.

3) Read ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ.

ⲡ̅ⲇⲓⲁⲃⲟⲗⲟⲥ ⲛⲁϥ ϫⲉⲧⲁⲣⲉⲕⲉⲓⲙⲉ ⲛⲁⲕ ϫⲉⲛϯϫⲓ-ϭⲟⲗ ⲁⲛ, ⲕⲏ
ϫⲉⲛⲧⲟϥ ⲁϥⲣⲁϩⲧ̅ ⲉⲡ̅ⲁⲥⲡ̅ⲓⲣ, ⲥⲟⲩⲙ[2]) ⲡⲉϥⲙⲉⲣⲉϩ ⲛⲁⲕ, ϫⲉ-
ⲙⲛ ⲟⲩⲟⲛ̀ ϩⲛⲛⲉⲕⲇⲩⲛⲁⲧⲟⲥ ⲧ̅ⲏⲣⲟⲩ ⲛⲁϣⲧ̅ⲱⲟⲩⲛ̀ ⲙ̀ⲙⲟϥ.

ⲡⲉϫⲉ ⲡ̅ⲣⲣⲟ ⲛⲁϥ ϫⲉⲡⲉⲓ̈ⲙⲉⲣⲉϩ ⲙⲉⲛ ⲡ̅ⲁⲡ̅ⲁⲛ̀ⲁⲧⲟⲗⲉⲩⲥⲡ̀ⲉ
ϩⲛ̀ⲟⲩⲙⲉ. ⲁⲗⲗⲁ ⲉⲓ̈ⲟ ⲛ̅ϣⲡⲏⲣⲉ ⲁⲛⲟⲕ ϫⲉⲛⲁϣ̅ ⲛ̀ϩⲉ ⲁϥⲣ̅
ⲡⲁⲓ ⲛⲁⲕ ⲙ̀ⲛⲛⲥⲁⲡ̅ⲉϥⲙⲟⲩ. ⲁⲣⲏⲩ ⲛ̅ⲧⲁⲩⲕⲁⲁϥ ⲉⲡⲉⲥⲏⲧ̅
ϩⲓ̈ⲡⲉϣⲟⲩⲉ ⲉϥⲟⲛϩ̅. ⲙⲏ ⲙ̀ⲡⲉⲓϫⲟⲟⲥ ⲉⲧⲣⲉⲩⲥⲧⲁⲩⲣⲟⲩ̅ ⲙ̀ⲙⲟϥ
ⲛ̀ⲑⲉ ⲙ̀ⲡⲉϥϫⲟⲉⲓ̈ⲥ. ⲡ̅ⲣⲣⲟ ⲇⲉ ⲁϥϫⲟⲟⲩ ⲉⲡⲙⲁ ⲉⲧ̅ⲉⲣⲉⲡⲁⲛⲁ-
ⲧⲟⲗⲉⲩⲥ ⲁϣⲉ ⲛϩⲏⲧϥ̅. ⲁϥϩⲉ ⲉⲣⲟϥ, ⲉⲁϥⲟⲩⲱ ⲉϥⲙⲟⲩ, ⲉϥⲁϣⲉ
ⲉⲡⲉϣⲟⲩⲉ. ⲁⲩⲉⲓ̈ ⲁⲩⲧ̅ⲁⲙⲉ ⲡ̅ⲣⲣⲟ ⲛ̅ϭⲓ ⲛϩⲩⲡⲉⲣⲉⲧⲏⲥ ϫⲉ-
ⲁϥⲟⲩⲱ ⲉϥⲙⲟⲩ ⲛϭⲓ ⲡⲁⲛⲁⲧ̀ⲟⲗⲉⲩⲥ, ⲁⲩⲱ ⲙ̀ⲡⲟⲩⲗⲟ ⲉⲩⲧ̅ⲉⲝ
ⲉⲓⲃⲧ̀ ⲉⲡⲉϥⲥⲱⲙⲁ ⲛϭⲓ ⲛ̀ⲇⲩⲙⲓⲟⲥ ⲕⲁⲧ̅ⲁⲡⲉⲕⲟⲩⲉϩ-ⲥⲁϩⲛ̀ⲉ
ϣⲁⲛⲧⲉϥϯ ⲙ̅ⲡ̅ⲉϥⲡ̅ⲛ̅ⲁ.

ⲧ̅ⲟⲧⲉ ⲇⲓ̈ⲟⲕⲗⲏⲧⲓⲁⲛ̀ⲟⲥ ⲡ̀ⲉϫⲁϥ ⲙ̀ⲡⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉⲟⲩ
ⲡⲉⲧ̅ⲛⲛⲁϣ-ⲁⲁϥ ⲉⲣⲟϥ ϫⲓⲛ̀ⲧⲉⲛⲟⲩ. ⲉⲓⲥ ϩⲏⲛⲧⲉ ⲅⲁⲣ ⲁⲛ̀ⲟⲩⲱ
ⲉⲛⲙ̀ⲟⲩⲟⲩⲧ̀ ⲙ̀ⲙⲟϥ. ⲡ̅ⲉϫⲉ ⲡ̅ⲇⲓⲁⲃⲟⲗⲟⲥ ϫⲉⲙⲛ̀ⲧⲁⲓϭⲟⲙ ⲉⲣⲟϥ
ⲛⲕⲉⲥⲟⲡ̀, ⲁⲩⲱ ⲁⲡ̀ⲉϥⲙⲟⲩ ϯ-ϩⲓⲥⲉ ⲛ̀ⲁⲓ̈ ⲡⲁⲣⲁⲡⲉϥⲱⲛϩ̅. ⲉⲓⲧ̅ⲁ
ⲟⲛ ⲡ̅ⲉϫⲉ ⲇⲓ̈ⲟⲕⲗⲏⲧⲓⲁⲛ̀ⲟⲥ ⲛ̀ⲁϥ ϫⲉⲟⲩⲛ̀ⲧⲟⲕ ⲡⲉⲧⲉⲕⲟⲩⲉϣ
ⲧⲣⲁⲁⲁϥ ⲛⲁϥ. ⲡⲉϫⲉ ⲡ̀ⲇⲁⲓⲙⲱⲛⲓⲁⲕⲟⲥ ⲛⲁϥ ϫⲉ.....
ⲱϥ ⲙ̀ⲙⲟⲟⲩ ϩⲁⲑⲛ ⲙ̀ⲡⲁⲧⲉϥⲣ̅-ⲣ̅ⲣⲟ. ⲕⲁⲓ ⲅⲁⲣ ⲡⲁⲉⲓⲱⲧ ⲗⲁ
ⲡ̅ⲉⲛⲧⲁϥϫⲓ ϩⲱ ⲛ̀ⲛⲁϥ ⲛ̀ⲧϣⲉⲉⲣⲉ ⲛ̀ⲛⲟⲩⲙⲉⲣⲓⲁⲛⲟⲥ ⲡ̅ⲣⲣⲟ,
ⲁϥϫⲓⲧⲥ̅ ⲛⲁϥ ⲛⲥϩⲓⲙⲉ, ⲉⲃⲟⲗ ϫⲉⲙⲡⲉϥϩⲉ ⲉⲧ̅ⲉϭⲣⲏϭⲉ ⲉⲧ̅ⲁⲁⲥ
ⲛⲁⲥ, ⲉⲃⲟⲗ ϫⲉⲟⲩϩⲏⲕⲉⲡⲉ ⲛ̅ϣⲙ̀ⲙⲟ. ⲁⲩⲱ ⲟⲛ̀ ϫⲉⲡ̀ϣⲟⲣⲡ
ⲛⲧⲁⲓⲟ ⲛ̀ⲧⲁⲩⲧⲁⲁϥ ⲛⲁϥ ϩⲙ̀ⲡ̅ⲡⲁⲗⲗⲁⲧ̅ⲓⲟⲛⲡ̅ⲉ ⲡϣⲟⲙⲛ̅ⲧ
ⲛⲕⲉⲛ̀ⲇⲩⲛⲁⲣⲓⲟⲛ̀ ⲛⲛⲟⲩⲃ ⲛⲧⲁⲡⲁⲉⲓⲱⲧ̀ ⲧⲁⲁⲩ ⲛⲁϥ. ⲁⲩⲱ ⲟⲛ
ⲡⲁⲉⲓⲱⲧ ⲙⲛⲡⲉⲓⲱⲧ ⲙ̅ⲡⲁⲛⲁⲧⲟⲗⲉⲩⲥ ⲛⲉⲛⲧⲁⲩϯ ⲙ̀ⲡϣⲡ-
ⲧ̀ⲟⲟⲧϥ ⲙ̀ⲛⲧ̀ⲉϭⲣⲏϭⲉ ⲛⲧϣⲉⲉⲣⲉ ⲙ̅[ⲡⲣ]ⲣⲟ ϩⲁⲣⲟϥ ϣ[ⲁⲛⲧⲉϥ]-

2) For ⲥⲟⲩⲛ or ⲥⲟⲩⲛ ⲙ.

ⲍⲓⲧ[ⲉ ⲛⲥⲣⲓⲙⲉ]. ⲙ̄ⲙⲟⲛ ⲉⲣⲉⲡⲉⲧⲙⲙⲁⲩ ⲛ̄ⲁⲍⲓⲛⲉ ⲧⲱⲛ|ⲛ̄ⲧ̄ⲙⲛ̄-
ⲧⲉⲣⲟ.

ⲉⲓⲥ ⲛⲕⲁⲧⲏⲅⲟⲣⲓⲁ ⲛⲧⲁⲃⲓⲕⲧⲱⲣ ⲡ̄ⲙⲩⲛⲣⲉ ⲛⲣ̄ⲣⲱⲙⲁⲛⲟⲥ
ⲡ̄ⲉⲕⲛⲟⲥ ⲛⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲧⲁⲩⲟⲟⲩ ⲫⲁⲣⲟⲕ, ⲁⲓⲍⲟⲟⲩ ⲉⲣⲟⲕ.
ⲡ̄ⲕⲉⲕⲗⲁⲩⲇⲓⲟⲥ ⲫⲱⲱϥ ⲟⲛ ⲫⲛⲛⲉⲓⲥⲱⲙ ⲛⲟⲩⲱⲧ ⲉϥⲍⲱ ⲙ̄ⲙⲟⲥ
ⲍⲉⲧ̄ⲱⲓ ⲁⲛⲟⲕⲧⲉ ⲧⲙ̄ⲛⲧⲉⲣⲟ ⲡⲁⲣⲁⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ, ⲉⲃⲟⲗ
ⲍⲉⲡⲉⲑⲣⲟⲛⲟⲥ ⲉⲧⲉⲣⲉⲡⲉⲧⲙⲙⲁⲩ ⲫ̄ⲙⲟⲟⲥ ⲫⲓⲍⲱϥ ⲡⲁⲡⲁ-
ⲉⲓⲱⲧⲡⲉ. ⲁⲗⲗⲁ ⲉⲣϣⲁⲛ ⲛⲁϣⲩⲃⲏⲣ-ⲇⲩⲛⲁⲧⲟⲥ ⲥⲱⲧ̄ⲙ ⲛⲥⲱⲓ
ⲧⲛⲛⲁⲙⲟⲩⲟⲩⲧ ⲛⲁⲓⲟⲕⲧ̄ⲓⲁⲛⲟⲥ [1]) ⲍⲉⲁⲩⲣ-ⲁ̄ⲧⲛⲟⲩⲧ̄ⲉ, ⲛⲧⲉⲛⲕⲁ-
ⲑⲓⲥⲧⲁ ⲛⲟⲩⲣⲱⲙⲉ ⲛⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ [ⲉⲡ]ⲉⲥⲙⲁ. ⲉⲓⲥ ⲡ̄ⲉ[ϣⲁⲍⲉ?]
ⲛⲕⲗⲁⲩⲁⲓ[ⲟⲥ] [ⲁⲓ]ⲧⲁⲩⲟⲩ ⲉⲣⲟⲕ. ⲁⲩⲱ ⲙⲛⲕⲉⲡⲉⲑⲟⲟⲩ ⲙⲙⲁⲩ
ⲗⲃ] ⲉⲩⲟ ⲛ̄|ⲛⲟⲥ ⲉⲛⲉⲛⲧⲁⲡⲉϣⲩⲃⲏⲣ ⲥⲛⲁⲩ ⲙⲡⲁⲛⲁⲧⲟⲗⲉⲧⲥ ⲍⲟⲟⲩ
ⲉⲣⲟⲕ, ⲉⲓⲥⲱⲧⲙ ⲉⲣⲟⲟⲩ. ⲁⲗⲗⲁ ⲟⲡⲥ ⲛⲁⲕ, ⲱ ⲡ̄ⲣⲣⲟ, ⲍⲉⲛⲁⲓ
ⲛⲁⲧⲁⲛⲇⲓⲟⲭⲓⲁⲛⲉ ⲁⲩⲱ ⲛⲛⲉϣⲩⲁⲍⲉ ⲛⲕⲣⲟϥ ⲫⲁⲣⲟⲕ. ⲉⲓⲥ
ⲡⲉⲓⲕⲉⲥⲛⲁⲩ ⲫⲱⲟⲩ ⲛ̄ⲩⲙⲙⲟ, ⲉⲧⲉⲛⲁⲓⲛⲉ ⲡⲁⲛⲓⲕⲉⲣⲟⲥ ⲡⲡⲉⲣ-
ⲥⲓⲧⲛⲉ ⲙⲛⲗⲉⲟⲛⲧⲓⲟⲥ ⲡⲁⲣⲁⲃⲉⲧⲥ, ⲛⲁⲓ ⲫⲱⲟⲩ ⲟⲛ ⲁⲩⲍⲱ
ⲛⲛⲉϣⲩⲁⲍⲉ ⲛ̄ⲕⲣⲟϥ ⲉⲧⲃⲏⲛⲧ̄ⲕ ⲉⲩⲍⲱ ⲙ̄ⲙⲟⲥ. ⲍⲉⲁⲛⲉⲓ ⲛⲟⲩ-
ⲙⲛⲛⲩⲉ ⲛⲥⲟⲡ̄, ⲍⲉⲉⲛⲁⲙⲟⲩⲟⲩⲧ̄ ⲛⲁⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲫⲙ̄ⲡⲟ-
ⲗⲉⲙⲟⲥ, ⲙ̄ⲡⲉⲡⲁⲛⲁⲧⲟⲗⲉⲧⲥ ⲕⲁⲁⲛ. ⲁⲗⲗⲁ ⲙⲁⲣⲛⲉⲣ ⲟⲩⲡⲟ-
ⲗⲉⲙⲟⲥ ⲛ̄ⲕⲣⲟϥ ⲉⲃⲟⲗ,[ⲙⲡⲁ]ⲧⲉⲥⲉⲓⲙⲉ, [ⲛⲧⲉⲛ]ⲙⲟⲩⲟⲩⲧ̄ ⲙⲙⲟϥ
ⲛ̄ⲣⲟⲥⲟⲛ ⲁϥⲙⲟⲩⲟⲩⲧ̄ ⲙⲡⲉⲛⲩⲃⲏⲣ ⲑⲉⲟⲇⲱⲣⲟⲥ. ⲉⲓⲥ ⲛⲩⲁⲍⲉ
ⲛⲕⲁⲧⲏⲅⲟⲣⲓⲁ ⲛ̄ⲧⲁⲛⲉⲓⲕⲟⲟⲩⲉ ⲍⲟⲟⲩ, ⲁⲓⲧⲁⲙⲟⲕ ⲉⲣⲟⲟⲩ, ⲱ
ⲡ̄ⲁⲩⲛⲣⲉ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ. ⲛⲁⲓ ⲇⲉ ⲟⲛ ⲫⲉⲛⲕⲣⲟϥ ⲉⲧⲣⲟⲟⲩ-
ⲛⲉ ⲉⲣⲟⲧⲛ̄ ⲉⲣⲟⲕ, ⲉⲧⲟⲧⲱⲩ ⲉⲙⲟⲟⲩⲧ̄ⲕ, ⲱ ⲡⲁⲩⲛⲣⲉ ⲇⲓⲟⲕ-
ⲗⲏⲧⲓⲁⲛⲟⲥ. ⲉⲓⲉ ⲁⲣⲟⲕ ⲟⲛ ⲙⲛⲡⲕⲉⲛⲟⲥ ⲛⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ
ⲛ̄ⲧⲁⲗⲧⲟⲓⲁ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡ̄ⲙⲩⲛⲣⲉ ⲛ̄ⲏ̈ⲱⲣⲁⲛⲛⲏⲥ ⲡⲣ̄ⲙ̄ⲛⲕⲏⲙⲉ,
ⲉϥⲍⲱ ⲙⲙⲟⲥ ⲍⲉⲛⲓⲙ ⲣⲟⲗⲱⲥⲡⲉ ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲍⲉⲉⲥⲉ-

1) Read ⲛⲁⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ.

мотоут̄ мпащвнр θеоδωрос панат̄олетс .... διοκ-
λητια[нос] σιме п..λн ..... ма[..нваа]мпе нте-
пеιωт̄ мпаеιωт̄ ρм[п]тощ мψοϊ. αγω он пεχας χε- [ιε
пеιωт̄ мпаеιωт̄ пентащш̄п-τωρε мпεχρεως ετεροϥ
мп̄кеιωт̄ мпатоγкаак εβολ мнтекмаау. αγω ας-
χοογκ ет̄сωщε емооне неϥваамп̄е. εϊме нак, ω п̄рро,
χεнεнтаιсот̄моγ тнроγне наι нταιχοογ ерок. αγω
ксοογн ρωωк [ρно?]γме не наι [т]нроγ нταγщω[пе]
ммок ζιн[..]таау нак ετ[χ]πιο мноγщπε нак. αγω
он пеικеογа χεапат̄нр мнпεϊкеογа χεапа ιογст̄ос,
αγχω ρωογ он ннеγщаχε нκатн|сорϊа εθοογ ρарок,
ετχω ммос χεнтннаанιχε ан нδιοκλητιανος ρι-
χмпеθроνος нтмнтερο нкесоп. наι де тнроγ нταγ-
сωογρ епнι нτεχарϊс тсωνε мпанатоλετс. εαγ-
τωογн ερραι εχωк εγογωщ ερ-пεθοογ нак, ω п̄рро.
анок мαγаат̄ пентаϊαρερат̄ ρнт̄ετмнте ειмιщε нм-
мαγ ρарок, ω пащнре διοκλητιανος. εκсοογн̄ χε-
мнпετο ннοσ мпρωме нθе мпεщщнре. т̄енογ σε
нтокпе пащнре нταιχпок ρмпап̄на. αλнθως т̄α-
ψγχн λнпει ммок епερογο. етвепαι, нтереιсωтм
енеιщторт̄р тнроγ | нταγсвтωтоγ ерок, αιзеп̄н, [κδ
αιпωт щароογ, αιмιщε нммαγ етвннтк. αγω мпει-
еιме щантеθеοδωрос п̄анатоλετс ει ерρнλ, нγ̄тωкс
мпεщмерερ нρнт̄ нθе он мпкесоп, нтаϥ† наϊ
мпесщнмерερ.

п̄рро де διοκλητιανος нтереγсωтм енаι ας-
тωογн, аϥ†-пει ехнтап̄е мп̄διαβολος. аγοтωщ̄т нас
нкесоп̄. αγω аγаспαζе ммоϥ етеγтапро ерχω ммос

ⲥⲉⲁⲓⲉⲓⲙⲉ ⲙ̀ⲡⲟⲟⲩ ⲥⲉⲕⲙⲉ ⲙ̀ⲙⲟⲓ ⲁⲧⲱ ⲕⲙⲓⲯⲉ ⲉⲭⲱⲓ ⲣⲙ-
ⲡⲟⲗⲉⲙⲟⲥ ⲛ̈ⲓⲙ ⲉⲧⲛⲏⲩ ⲉⲭⲱⲓ. ⲣⲛⲟⲩⲙⲉ ⲛ̄ⲧⲟⲕⲡⲉ ⲡⲁⲉ̈ⲓⲱⲧ,
ⲁⲧⲱ ⲁⲛⲟⲕ|ⲡ̄ⲉ ⲡⲉⲕⲯⲏⲣⲉ. ⲧⲉⲛⲟⲩ ⲥⲉ ⲛ̀ⲑⲛⲁⲣ ⲗⲁⲁⲩ ⲛⲣⲱⲃ
ⲁⲛ ⲁⲭⲛⲡⲉⲕⲟⲩⲉⲣ-ⲥⲁⲣⲝⲉ, ⲉⲓⲧⲉ ⲡⲉⲧⲛⲁⲛⲟⲩⲥ ⲉⲓⲧⲉ ⲡⲉⲑⲟⲟⲩ.
ⲡⲗⲏⲛ ⲟⲩ ⲡⲉⲧⲕⲟⲩⲁⲯⲩ ⲉⲧⲣⲁⲁⲁⲩ ⲛⲛⲉⲧⲙⲙⲁⲩ ⲣⲙⲡⲙⲁ
ⲉ̄ⲧⲟⲩ ⲛⲣⲛⲧⲩ. ⲧⲉⲛⲟⲩ [ⲉ]ⲕⲟⲩⲱⲯ ⲉⲧⲣⲁⲣⲱⲕ̄ⲣ̄ ⲙ̀ⲙⲟⲟⲩ ⲣⲛⲟⲩ-
ⲕⲱⲣ̄ⲧ̄. ⲡⲉⲭⲉ ⲡⲁⲁⲓⲙⲱⲛⲓⲁⲕⲟⲥ ⲛⲁⲩ ⲥⲉⲉⲕⲯⲁⲛⲣ ⲡⲁⲓ ⲛⲁⲩ,
ⲯⲁⲧⲣ ⲃⲟⲗ ⲉ[ⲃⲟⲗ] ⲛⲟⲩⲥⲟⲡ ⲛⲟⲩⲱ[ⲧ]. ⲁⲗⲗⲁ ⲣⲣⲟⲯ ⲛⲣ[ⲛⲧ]
ⲉⲣⲣⲁⲓ ⲉⲭⲱⲟⲩ [ⲛⲟⲩ]ⲕⲟⲩⲓ̈ ⲯⲁⲛ☥ . . . ⲧ̄ⲉⲓ ⲙ̀ⲙⲟⲓ ⲉⲧ[ⲃⲉ]
ⲡⲉⲥⲯⲙⲙⲉⲣⲉⲣ ⲙ̀ⲡⲁⲛⲁⲧⲟⲗⲉⲧⲥ, ⲁⲧⲱ ☥ⲛⲁⲧⲁⲙⲟⲕ ⲉⲧⲉⲩ-
ⲇⲁ̈ⲓⲙⲱⲣⲓⲁ ⲡⲣⲟⲥⲡⲉⲧⲉⲣⲉⲡⲟ[ⲧⲁ] ⲡⲟⲩⲁ ⲙ̄ⲡⲯⲁ ⲙⲙⲟⲩ ⲧⲁ-
ⲣⲟⲩⲥ . . .

fol. 21. . . . that which you have given to my heart today: namely (?) burn the cross (σταυρός) of our salvation.

Then (εἶτα) after these things the devil (διάβολος) stood in the house of Techaris, the sister of the just man (δίκαιος), wishing to trouble her with his deceitful words. Straightway Techaris arose, clad herself in beggar's clothes and went to the court (— παλλάτιον), none recognising her. And (δέ) when she came to the place of the pear tree, she raised her eyes and saw her brother fastened by nails, and was greatly troubled. And she was sad and wept bitterly with great sorrow aud groaning. Then (εἶτα) she said to her brother: "Peace (εἰρήνη) be with thee, my beloved brother, Theodore. Behold, to day thou art more mighty (δυνατός). Blessed art thou, my beloved brother, because thou hast suffered in the name of him who suffered for us all, Christ, for they have crucified (σταυροῦν) thee like him. For (γάρ) the things they do to thee are vain (ἀδύνατος). Conquer, be not cast

down, beloved brother: be not fainthearted, because thou sufferest now from the nails which are painful to bear. For (γάρ) it is written: "The sufferings of the present time are not worthy of the glory which shall be revealed to us", and again: "If we suffer with him, we shall also be glorified with him". But (ἀλλά) rejoice and be glad: for lo, the true rewarder, Jesus, cometh to thee to give thee the reward for thy sufferings. Conquer, my beloved brother, and may thy heart be strong, that thou mayst endure (ὑπομονή sic!) for the Lord, and he will exalt thee to inherit (κληρονομεῖν) the land of the living. Endure (ὑπομονή) for a little longer, my beloved brother, that thy courage be revealed to all men". So spake Techaris before her brother Theodore, beneath the tree. Straightway St. Theodore nodded to her to return (ἀναχωρεῖν) to her house. And (δέ) she went to her house in great wrath (χολή) for her brother, and found the wicked (πονηρός) devil (διάβολος) in the form of a great dragon (δράκων) in the midst of her house in bonds with her brother's spear fixed in him. The devil roared aloud in the house of Techaris the sister of the Eastern, he moved round, crying aloud and saying: "O Hercules (βία)[1]). Today thou hast crushed (θλίβειν) me with all my force, Theodore the Eastern. Verily thy spear pierces shrewdly, and gives me much anguish. I thought thou wast already dead before I came to this place: for (γάρ) I came to overthrow thy sister and her children and make them demoniacs (δαιμώνιον sic!). And now, behold, thy crucifixion and thy death has given me anguish more than (παρά) thy life." And (δέ) when

Rom. 8. 18.

Rom. 8. 17.

fol. 22.

fol. 23.

1) ⲱⲃⲃⲓⲁ is presumably a mistake for ⲱⲃⲓⲁ which occurs in Budge's Michael pp. 111, l. 10, 113, l. 9, and is there translated "O Hercules"; cf. Kircher, Ling. Aeg. Rest. p. 236, ⲱⲃⲓⲁ salus العوث. Tattam Lex. Copt. 565, ⲱⲃⲓⲁ (Sah.) propinquus Ms. Par 44, p. 358; and ib. p. 876 ⲱⲃⲓⲁ, salus forte clamor pro auxilio.

Techaris heard what the dragon (δράκων) said, straightway she sent her servants to St. Apa Claudius and Apa Victor, saying: "Hasten and come to me and see this great and marvellous sight (θεωρία)." Her servants went and found the saints assembled in the house of Apa Claudius, weeping bitterly for St. Theodore the Eastern, who was hanging on the tree. It happened by chance on the day when the Eastern was crucified (σταυροῦν), St. Theodore the General too came to the capital (πόλις —) Antioch concerning the guards of the city (πόλις) Euchetos. But (λοιπόν), when he saw that his comrade the Eastern was crucified (σταυροῦν), great sorrow and grief came to him: and he went to the house of Apa Claudius and Apa Victor to greet them. He was told they were in the house of Techaris the sister of the Eastern comforting her for her brother Theodore. And straightway
fol. 24. he too went with them: and they found the demon (δαιμόνιον) bound in the midst of the house of Techaris, the sister of the Eastern, turning about like a beast placed unter the yoke.

And (δέ) when the saints saw him so shameless, they knew he was the devil (διάβολος). St. Apa Claudius said to him: "Shameless one, sufficeth not this great harm thou hast today done in the city (πόλις), even as thou hast caused men to slay this great and mighty (δυνατός) hero, Theodore the Eastern, without coming to this place to tempt (πειράζειν) his sister and trouble her by thy evil machinations. But (ἀλλά) thine is the overthrow for ever". Then (εἶτα) said St. Apa Victor to him: "O thou of perverse ways, and narrow craft, hast thou not (μή) felt again the might of the Eastern, even as when he smote (πατάσσειν) thee and pierced thy breast (στῆθος) with his spear, and he saw thy shame in thy weakness beneath the ladder. Thine is the shame and the condemnation for ever."

Then (εἶτα) again after this St. Theodore the General at-

tacked the devil (διάβολος): and poised his spear (κοντάριον) fol. 25.
to pierce him in the head, saying: "Since (ἐφ'ὅσον) thou hast caused the death of my comrade Theodore the Eastern, thou shalt not leave this place; and the servants of Christ shall torture (βασανίζειν) thee, until thou tellest us for what reason thou hast come to this place." But (δέ) the devil (δαιμωνιακός) adjured the saints not to torture (βασανίζειν) him, but (ἀλλά) to let him go, saying: "I adjure you by him who was crucified (σταυροῦν) that you destroy me not before the time, since they gave me a halfhour and a moment to contend (πολεμεῖν) with you, for I strove with the angels (ἄγγελος) of heaven to prevent them from coming down to earth. And when I came to this place to take from Techaris the sister of the Eastern her freedom (— ἐλεύθερος), and to devour her, he lived and was not dead and I was not able. Know ye not (μή) that this spear that is piercing me is that of Theodore the Eastern? Now I adjure you, if ye be men of God, take an oath from the Eastern to let me go and I will return fol. 26.
no more to this place to tempt (πειράζειν) Techaris from this hour, and beside I will not make war (πόλεμος) with you ever. For (γάρ) all the men of God like you, if they are adjured by God, do no harm to those that swear to them. For (καὶ γάρ) it is my business to do evil at all times; and yours to do good at all times. Yours is peace (εἰρήνη) and long suffering (ὑπομονή); mine contention and disgrace for ever and ever. Yours is joy and delight and consolation and rejoicing, which fades not for ever." So spake the devil (δαιμωνιακός) in bonds and the saints marvelled at the words he spake. They said to him: "Worker of iniquity and very liar, thou hast never uttered a word of truth save this alone." And (δέ) the saints let him go in shame, the spear of the Eastern still piercing his body: they did not take it out, but (ἀλλά) it pierced him. And he flew away with the spear

piercing him; he flew away above the whole city (πόλις):
fol: 27. and every one saw him giving forth cries like a wild (ἄγριος) boar.

And the inhabitants of the city (πόλις) all beheld (θεωρεῖν) him, and marvelled, and cried aloud, saying: "The God of St. Theodore the Eastern is the one God."

And the painters (ζωγράφος) of Antioch, when they saw what happened, painted (ζωγραφεῖν) a picture (λιμήν), the spear piercing the head of the devil (δαιμωνιακός) according (κατά) as they saw it in the air. For (γάρ) his shame, which was not seen in the hour that he was beneath the ladder, when St. Theodore the Eastern smote (πλύγη sic!) him in the breast (στῆθος), was revealed to every one who was in Antioch: they saw him flying in the air (ἀήρ) with the spear of the Eastern hanging behind him and piercing (λογχίζειν) him.

But (δέ) the devil (δαιμωνιακός) ceased not to flee with the spear of the Eastern piercing him till he came to the palace (παλλάτιον) of his comrade Diocletian. Diocletian said to him: "And where foundest thou Theodore the Eastern? Art thou not (μή) he who slandered (— λίβελλος) him until I crucified (σταυροῦν) him upon the tree? And where didst thou find the Eastern? Lo and behold, he was hanging on the tree
fol. 28. already dead." Said the devil (διάβολος) to him: "That you may know that I lie not that he has smitten my side, recognise his spear. There is none of all your mighty men (δυνατός) who can lift it." Said the king to him: "This is the Eastern's spear in very truth. But (ἀλλά) I wonder how he did this to thee after his death. Perchance they let him down from the tree while he still lived. Did not (μή) I say that they should crucify (σταυροῦν) him as his Lord?" And (δέ) the king sent to the place where the Eastern was hanging, and found him already dead and hanging on the tree.

His servants (ὑπηρέτης) came and told the king: "The Eastern is already dead and the executioniers (δήμιος) ceased not to drive nails into his body according to (κατά) thy command till he gave up the ghost (πνεῦμα)."

Then (τότε) said Diocletian to the devil (διάβολος): "What can we do to him now? For (γάρ) behold we have already slain him." Said the devil (διάβολος): "I have not power over him again? And his death has given me sorrow more than (παρά) his life." Then (εἶτα) again said Diocletian to him: "Hast thou what thou wishest me to do to him?" Said the devil (δαιμωνιακός) to him . . . . . .

. . . to them before he was yet king. For (καὶ γάρ) it was fol. 31.
my father who took for him the daughter of Numerianus the king; he took her for him to wife, since he did not find the dowry to give her because he was poor and a stranger. And again the first honour that was done him in the palace (παλλάτιον) was this, my father gave him three hundred weight (κονδυνάριον) [1]) of gold. And again my father and the father of the Eastern went bail for him and gave him the dowry of the daughter of the king, till he took her to wife. Else where did he find the kingship?" Behold I have told thee the charges (κατηγορία) which Victor, son of Romanus, thy commander in chief, uttered against thee. Claudius too (reviled thee) with this one insult, saying: "Mine is the kingship rather than (παρά) Diocletian's, since the throne (θρόνος) on which he sits is that of my fathers. But if my fellow-warriors (δυνατός) will listen to me, we will slay Diocletian for his godlessness, and will set up (καθιστάναι) a Christian (χριστιανός) in his place."

Behold this was what Claudius spake of thee; and there
was no other evil so great as what the two comrades of fol. 32.

1) = κεντηνάριον, centenarium, قنطار.

the Eastern said about thee, while I listened to them. But (ἀλλά) bethink thee, king, they are of Antioch and they should not speak guilefully against thee.

Behold these two strangers too, Paniceros the Persian and Leontios the Arab too spoke evilly of thee saying: "We have come many times to slay Diocletian in war, and the Eastern would not let us. Let us set afoot a crafty war (πόλεμος) before he knows and slay him even as (— ὅσον) he slew our comrade Theodore." Behold I have told thee the charges (κατηγορία) which these others spake, my son Diocletian. And (δέ) these are their evil machinations against thee, as they wish to slay thee, my son Diocletian. What too hast thou to do with this other really (— ἀληθεία) great general (στρατηλάτης), Theodore the son of John the Egyptian, who said: "Who at all (ὅλως) is Diocletian, to slay my comrade the Eastern? .... Diocletian .... the goatherd
fol. 33. of my father's father in the land of Psoi." And again he said: "My father's father it was who went bail for the debt (χρέως) he owed thy father", before they let thee and thy mother go, and he sent thee to the field to tend his sheep. Know, O king, I have told thee all that I heard; and thou knowest well thyself that all these things which happened to you, are counted (?) to you for a shame and a disgrace.

And besides these others, Apater and Apa Justus, spake words of evil acusation (κατηγορία) against thee, saying: "We will not again endure (ἀνέχειν) Diocletian upon the throne."

And (δέ) these were all gathered together to the house of Techaris, the sister of the Eastern, and they rose up against thee, wishing to do thee hurt. I alone stood up in their midst and strove with them about thee, my son Diocletian. Thou knowest there is none so great to a man as his son. Now thou art my son, I begat thee in my spirit

(πνεῦμα). Verily (ἀληθῶς) my soul (ψυχή) grieveth (λυπεῖν) for thee greatly. Wherefore, when I heard all these tumults they prepared for thee, I hasted and flew to them and strove with them on thy behalf. And I was not aware till Theodore the Eastern came swiftly and pierced me with his lance, even as once before when he dealt me a blow with his spear." fol. 34.

And (δέ) when king Diocletian heard this he rose and kissed the devil's (διάβολος) head, and worshipped him again. And he kissed (ἀσπάζεσθαι) him on the mouth saying: "I know today thou lovest me, and fightest for me in every war which comes upon me. In truth thou art my father and I am thy son. Now indeed I will never do aught either (εἴτε) good or (εἴτε) bad without (πλήν) thy command. But what wishest thou that I do to them where they are? Now, wisheth thou that I burn them with fire?" Said the devil (δαιμωνιακός) to him: "If thou doest this to them, they will escape all at one time. But (ἀλλά) deal gently with them a little, till I . . . this spear-blow of the Eastern, and I will tell thee a penalty (τιμωρία) for each of them according to his desert. . . ."

(2) Paris, Bibl. nat., ms. copte 129[15] fol. 32.

[ⲇⲓⲟⲕⲗⲏⲧⲓⲁ]ⲛⲟⲥ ⲟⲩⲱ[ϣⲃ ⲉϥ]ϫⲱ ⲙ[ⲙⲟⲥ] ⲛⲁϥ ϫⲉ. . . . ⲣ̅ⲙ̅ⲅ̅]
ⲛ̇ϫⲉ . . . . . ⲕϩⲟⲙⲟ[ⲗⲟⲅⲉⲓ] ⲙ̇ⲡ̇ϫⲟ[ⲉⲓⲥ] ⲙⲡⲉⲕ . . . . ⲟⲩⲉⲛ
ⲟⲩⲉⲡⲓ̇ⲕⲣⲓ̇ⲁ̇ ⲛ̇ⲭⲟⲗⲏ ϣⲟⲟⲡ ϩⲙ̇ⲡⲉⲕϩⲏⲧ. ⲡⲗⲏⲛ ⲧⲉⲱⲥ
ⲉⲧⲃⲉⲛⲁϣ̇ⲃⲏⲣ-ⲙⲁⲣⲧⲩⲣⲟⲥ ⲉⲧⲛⲏⲩ ⲙ̇ⲛ̇ⲛ̇ⲥⲱⲓ̇ ⲁⲩⲱ̇ ⲉⲧⲃⲉⲡ-
ⲟⲩϫⲁⲓ̅ ⲛ̇ⲣⲱⲙⲉ ⲛⲓⲙ, ⲁϥⲙⲟⲟ̇ϣⲉ ⲉ̇ⲣⲟϥ ⲁϥⲥ̇·ϧ̅ⲣ̅ⲁⲅⲓ̇ⲍⲉ ⲙ̇ⲙⲟϥ,
ⲁ̇ⲛⲉⲉⲓ̇ⲃⲧ ⲧⲟⲕⲟⲩ ⲉϩⲣⲁⲓ̇ ϩⲙ̇ⲡⲉϥⲥⲱⲙⲁ, ⲁϥⲉⲙⲧⲟⲛ. ⲙ̇ⲙⲏⲏ̅-
ϣⲉ ⲇⲉ ⲧⲏⲣⲟⲩ ⲙ̇ⲛ̇ⲧ̇ⲥⲩⲛⲕⲗⲏⲧⲟⲥ ⲧⲏⲣⲥ̇ ⲁⲩⲱϣ ⲉ̇ⲃⲟⲗ
ⲉⲩϫⲱ ⲙ̇ⲙⲟⲥ, ϫⲉⲟⲩⲁ̅ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̇ ⲛⲉⲭⲣⲏⲥⲧⲓ̇ⲁ̇ⲛⲟⲥ ⲡⲉⲭ̅ⲥ̅
ⲓ̅ⲥ̅ ⲡⲉⲛϫⲟⲉⲓⲥ, ⲁⲩⲱ̇ ⲙⲉⲛⲕⲉⲟⲩⲁ ⲛ̇ⲃⲉⲗⲗⲁϥ. ⲡⲣ̇ⲣⲟ ⲇⲉ
ⲛⲧⲉⲣⲉϥⲛⲁⲩ ⲉⲡⲉϣⲧⲟⲣⲧ̅ⲣ̅ ⲛ̇ⲧⲁϥϣⲱⲡⲉ, ⲁϥⲧⲱⲟⲩⲛ, ⲁϥⲁ̇-

ⲛⲁⲭⲱⲣⲉⲓ. ⲁⲙⲙⲏⲛⲓⲩⲉ ⲱⲓⲩ ⲉⲃⲟⲗ ⲉⲧⲥⲱⲩ ⲙⲙⲟⲩ ⲙⲛⲛⲉⲩⲛⲟⲩⲧⲉ ⲛⲃⲱⲧⲉ. ⲛⲧⲟⲩ ⲇⲉ ⲁⲩⲥⲱⲛⲧ. ⲁⲩⲕⲉⲗⲉⲩⲉ ⲛⲙⲙⲁⲧⲟⲓ ⲉⲣⲱⲧⲃ ⲛⲥⲱⲟⲩ. ⲁⲩⲱ ⲙⲡⲉⲛⲉⲙⲁⲧⲟⲓ ⲛⲧⲁⲓⲕⲓⲁ ⲗⲟ ⲉⲣⲱⲧⲃ ⲛⲥⲱⲟⲩ, ⲩⲁⲛⲧⲉⲡⲕⲁⲣ ⲣⲱⲣⲡ ⲛⲥⲛⲟⲩ ⲣⲛⲛⲉⲛⲧⲁⲩⲙⲟⲟⲩⲧⲟⲩ. ⲛⲛⲉⲛⲧⲁⲩⲣⲟⲧⲃⲟⲩ ⲇⲉ ⲙⲡⲉⲣⲟⲟⲩ ⲉⲧⲙⲙⲁⲩ ⲥⲉⲉⲓⲣⲉ ⲙⲙⲁⲁⲃ
ⲣⲙⲁ] ⲧⲁⲩⲧⲉ ⲛⲩⲉ ⲙⲛⲥⲁⲩⲩⲉ ⲙⲯⲩⲭⲏ. ⲉⲁⲩⲭⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲩⲁⲣⲟⲙⲟⲥ ⲛⲥⲟⲩⲭⲟⲩⲧⲁⲥⲉ ⲙⲡⲁⲣⲙⲟⲩⲧⲉ. ⲁⲩⲱ ⲛⲉⲣⲉⲛⲁⲩⲧⲉⲗⲟⲥ ⲁⲣⲉⲣⲁⲧⲟⲩ, ⲉⲩⲁⲓ ⲛⲛⲉⲩⲯⲩⲭⲏ ⲉⲛⲉⲩⲥⲧⲟⲗⲏ ⲛⲟⲩⲟⲉⲓⲛ, ⲉⲩⲣⲁⲩⲉ ⲛⲙⲙⲁⲩ ⲩⲁⲛⲧⲟⲩⲭⲓⲧⲟⲩ ⲉⲛⲙⲡⲛⲧⲉ. ⲉⲩⲯⲁⲗⲗⲉⲓ ⲣⲓⲑⲏⲛ ⲙⲙⲟⲟⲩ ⲩⲁⲛⲧⲟⲩⲱⲱⲧ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲙⲡⲛⲟⲩⲧⲉ ⲣⲛⲟⲩⲉⲟⲟⲩ. ⲛⲛⲟⲥ ⲇⲉ ⲛⲧⲙⲛⲧⲉⲣⲟ ⲁⲩⲱⲁⲭⲉ ⲙⲛⲡⲣⲣⲟ, ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲭⲉⲧⲉⲛⲥⲟⲡⲥ ⲙⲙⲟⲕ, ⲡⲉⲛⲭⲟⲉⲓⲥ ⲡⲣⲣⲟ, ⲙⲡⲉⲣⲕⲁ ⲡⲁⲓ ⲉⲩⲟⲛⲟ ⲛⲕⲉⲣⲟⲟⲩ ⲛⲟⲩⲱⲧ. | ⲙⲙⲟⲛ, [ⲉⲩⲛⲁⲣ] ⲙⲙⲁⲧ[ⲓⲁ], ⲁⲩⲱ ⲉⲛ[ⲩⲁⲛ]ⲕⲁⲁⲩ, [ⲧⲡⲟ]ⲗⲓⲥ ⲧⲛ[ⲣⲥ ⲛⲁ]-ⲧⲁⲕⲟ ⲛ[ⲧⲉⲩⲁ]ⲫⲟⲣⲙⲏ. ⲡⲣⲣⲟ ⲇⲉ ⲡ[ⲉⲭⲉ] ⲛⲁⲩ ⲭⲉⲭⲓⲧⲩ ⲉⲡⲉⲩⲧⲉⲕⲟ ⲩⲁⲛⲧⲁⲥⲉⲣⲃⲉ ⲭⲉⲉⲓⲛⲁⲣ ⲟⲩ ⲛⲁⲩ.

ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲇⲉ ⲑⲉⲱⲇⲱⲣⲟⲥ ⲛⲉⲩ ⲣⲙⲡⲉⲩⲧⲉⲕⲟ ⲛⲩⲟⲙⲛⲧ ⲛⲉⲃⲟⲧ ⲩⲁⲧⲉⲩⲧⲟⲟⲩ ⲛⲣⲟⲟⲩ. ⲙⲛⲛⲥⲁⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁⲡⲣⲣⲟ ✝-ⲁⲡⲟⲫⲁⲥⲓⲥ ⲉⲣⲟⲩ ⲙⲡⲉⲓⲧⲡⲟⲥ ⲉⲩⲭⲱ ⲙⲙⲟⲥ, ⲭⲉⲑⲉⲱⲣⲟⲥ[1]) ⲡⲉⲛⲧⲁⲩⲁⲡⲟⲧⲁⲥⲥⲉ ⲛⲧⲉⲩⲧⲁⲍⲓⲥ ⲙⲙⲓⲛ ⲙⲙⲟⲩ, ✝ⲕⲉⲗⲉⲩⲉ ⲛⲥⲉⲩⲉⲓ ⲛⲧⲉⲩⲁⲡⲉ.

... Diocletian answered and said to him: ". . . . . you confess (*ὁμολογεῖν*) the Lord (?) . . . . There is bitterness (*πικρία*) of wrath (*χολή*) in your heart: but (*πλήν*) meantime (*τέως*) for the sake of our fellow-martyrs (*μάρτυς*) who come after me and for the sake of the salvation of all men." He went to him and made the sign of the cross (*σφραγίζειν*) over him: and

1) Read ⲑⲉⲟⲇⲱⲣⲟⲥ.

the nails were fixed in his body (σῶμα) and he fell asleep. And (δέ) all the crowd and the council (σύγκλητος) cried aloud saying: "One is the God of the Christians (χριστιανός), Christ Jesus our Lord, and there is none beside him. And (δέ) when the king saw the tumult which occurred, he arose and retired (ἀναχωρεῖν). And the crowd cried aloud reviling him and his abominable gods. And he was wroth and bade (κελεύειν) the soldiers slay them: and the soldiers of unrighteousness (ἀδικία) did not cease from slaying them, till the ground was wet with the blood of them that were slain. And (δέ) they that were slain on that day made three thousand four hundred and seven souls (ψυχή): they fulfilled their course (δρόμος) on the twenty sixth of Pharmoute. And the angels (ἄγγελος) stood and received their souls (ψυχή) in their garments (στολή) of light, rejoicing with them till they took them in to the heavens, playing [1]) (ψάλλειν) before them till they worshipped in the presence of God in glory.

But (δέ) the great ones of the kingdom spake with the king, saying: "We beseech thee, lord king, let not this man live a single day. Else (he will work?) magic (μαγία), and (if you) let him, the whole city will perish at his instance (ἀφορμή)". And (δέ) the king said: "Take him to prison till I have attended to what I will do with him."

And (δέ) St. Theodore was in prison three months save four days. After all these things the king gave sentence (ἀπόφασις) on him on this wise (τύπος) saying: "Theodore who deserted (ἀποτάσσειν) his ranks (τάξις) of his own accord, I bid them decapitate him."

1) or „singing psalms."

(3) Cairo, Mus., n° 8021.

Recto. col. 1. ⲡϩⲁ[ⲅⲓⲟⲥ] ⲇⲉ ⲑ[ⲉⲟⲇⲱ]ⲣⲟⲥ ⲡⲉⲥⲧⲣⲁⲧ[ⲏⲗⲁ]ⲧⲏⲥ ⲙⲁⲣⲛ . . . ⲁⲡ . . . . ⲛⲑ . . ⲣⲉ . . . ϩⲙ ⲛⲓⲙ ⲛⲫⲣⲁⲛ . . . ϫⲉϩⲛϩⲁⲓⲣⲉⲥⲓⲥ ⲥⲛⲧⲉ ⲙⲡⲁⲣⲁⲡ̅ⲏⲓ ⲛ̈ⲓ̈ⲟⲩⲇ[ⲁⲓ]. ⲡ̇ϩⲁⲅ̣[ⲓⲟⲥ] ⲇⲉ ϩⲱⲱϥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲉⲥⲧ̅ⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛ̅ⲧⲁϥϯ-ⲟⲩⲱ ⲉⲃⲟⲗ ϩ̇ⲛⲅⲉⲛⲟⲥ ⲥ̅ⲛⲁⲩ ⲙ̅ⲛϩⲁⲓⲣⲉⲥⲓ̈ⲥ ⲥ̅ⲛⲧⲉ̅. ⲟⲩⲉⲓ ⲛⲭⲣⲓ̈ⲥⲧ̅ⲓⲁⲛⲟⲥ ⲛⲣⲉϥϣ̣ⲙ̣ϣⲉ-ⲛ̅ⲟⲩⲧ̅ⲉ ϩⲙⲡⲅⲉⲛⲟⲥ ⲙ̅ⲡⲉϥⲙⲁⲕⲁ[ⲣ]ⲓⲟⲥ ⲛ̇ⲉⲓⲱⲧ ⲓ̇ⲱ[ϩⲁ]ⲛⲛⲏⲥ, ⲁⲩⲱ [ⲁϥ]ⲉⲓ ⲉⲃⲟⲗ ϩⲙ̅ⲡⲅⲉ[ⲛⲟⲥ] ⲛⲛϩⲉⲗⲗⲏⲛ [ⲛ̅ⲣⲉ]ϥϣ̣ⲙ̣ϣⲉ-ⲉⲓ̈ⲇⲱ[ⲗⲟⲛ] ⲉ̅ⲧⲉⲉⲩⲥⲉⲃⲓ̈ⲁ

col. 2. . . . . ⲙⲛⲧⲥⲛⲟⲟⲩⲥ . . ⲧⲏ ϩⲙⲡⲉϥⲁⲩⲁⲁ̣[ⲛ] . . ⲙ̇ⲛⲛⲉⲩⲉⲣⲏⲩ ϩⲙⲡⲥⲁ ⲙ̅ⲛⲧⲉⲭⲁⲣⲓⲥ ⲡⲁⲣⲁⲛ̇ⲍⲱⲟⲛ ⲧⲏⲣⲟⲩ. ⲉⲩⲙ̇ⲙⲛⲧ̅ⲥ̅ⲛⲟⲟⲩⲥ ⲛ̇ⲥϯⲛ̅ⲟⲩϥⲉ ϩⲁⲁⲧⲉ ⲉⲃⲟⲗ ⲛ̇ϩⲏⲧ̅ϥ̅, ⲉⲩⲥⲟⲧⲡ̅ ⲛϩⲟⲩⲟ ⲡⲁⲣⲁⲡⲉⲥϯⲛⲟⲩϥⲉ ⲛ̇ⲛⲉⲣⲱⲟⲩⲧⲛ̣ⲟⲟⲩ ⲉⲧϩⲓϫⲙ̅ⲡⲕⲁϩ. ⲟⲩⲕⲓ̇ⲛ̅ⲁⲙⲱⲙ̅ⲟⲛ, ⲙ̅ⲛⲟⲩⲙⲓⲥⲧ̅ⲓⲕⲟⲛ, ⲙ̇ⲛⲟⲩⲕⲁⲥⲓ̅ⲁ, ⲙ̅ⲛⲟⲩϣ̣ⲁⲗ, ⲙ̅ⲛⲟⲩⲥⲧⲁⲕⲧ̅ⲏ, ⲙ̅ⲛⲟⲩⲁⲗⲗⲱⲓ̈, ⲙ̅ⲛⲟⲩⲡⲁⲥⲓ̈ⲙⲱⲛ̅.

Verso. col. 1. . . . . ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉⲉⲓ̈ⲥ ⲧ̅ⲡ̅ⲁⲣⲑⲉⲛⲟⲥ ⲛ̇ⲁⲱ̇ⲱ̇, ⲛⲥϫⲡ̅ⲟ ⲛⲟⲩϣ̣ⲏⲣⲉ, ⲛ̇ⲥⲉⲙⲟⲩⲧⲉ ⲉⲡ̇ⲉϥⲣⲁⲛ ϫⲉⲉⲙ̇ⲙⲁⲛⲟⲩⲏⲗ. ⲡ̅ⲉⲓϩⲁⲅⲓⲟⲥ ⲇⲉ ϩⲱⲱϥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡ̅ⲁⲛⲁⲧⲟⲗⲉⲩⲥ ⲁⲡ̅ⲛⲟⲩⲧⲉ ⲕⲱ ⲛ̇ⲟⲩⲁⲅⲅⲉⲗⲟⲥ ϩⲓⲟⲩⲛ̇ⲁⲙ̅ ⲙ̅ⲙⲟϥ, ⲉϥϩⲣⲁ ⲛⲥⲁⲛ̇ⲃⲁⲣⲃⲁⲣⲟⲥ, ⲉϥϭⲱⲧⲡ̅ ⲙ̅ⲙⲟⲟⲩ ϩⲁⲧⲉϥϩⲓⲏ. ϩⲁⲑⲏ ⲅⲁⲣ ⲙ̅ⲡⲁⲧⲟⲩⲛ̇ⲁⲩ ⲉⲣⲟϥ ϩⲟⲗⲱⲥ ϣⲁⲣⲉⲡ̅ⲉϥ.

col. 2. . . . . ⲧⲉ ⲙ̣ⲙ̣ . . . . ϫⲉⲛ̇ⲧ̅ⲛⲛⲁⲛⲁⲩ [ⲁ]ⲛ̣ ⲉⲣⲟⲟⲩ ⲛ̇ⲕⲉⲥⲟⲡ̅ ϣⲁⲉⲛ̇ⲉϩ ⲉⲧⲃⲉⲑⲟⲧⲉ ⲙⲡ̅ⲁⲛⲁⲧⲟⲗⲉⲩⲥ. ϩⲉⲛ̇ⲕⲟⲟⲩⲉ ⲟⲛ ϩⲛⲃⲁⲣⲃⲁⲣⲟⲥ ⲉⲩⲣⲓ̈ⲙⲉ, ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉⲟⲩⲟⲓ ⲛⲁⲛ ϫⲉⲛ̅ⲧ̅ⲛⲛⲁⲛ̇ⲁⲩ ⲁⲛ ⲉⲛ̅ⲉⲛⲡⲁⲧ̅ⲣⲓⲥ ⲙ̅ⲛⲛ̇ⲉⲛⲡ̇ⲟⲗⲓⲥ ϣⲁⲉⲛⲉϩ. ϩⲟⲓ̇ⲛ̇ⲉ ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉⲟⲩⲟⲓ ⲛⲁⲛ̇ ⲁⲛ̅ⲟⲛ ϫⲉⲡⲕⲁⲓⲣⲟⲥⲡ̅ⲉ ⲛ̇ⲧⲉⲛϣⲉⲗⲉⲉⲧ̅ ⲛ̇ⲧⲁⲛⲉⲓ ⲉⲃⲟⲗ ⲉⲙ̅[ⲓ]ϣⲉ ⲛⲧ̅ⲛⲛⲁϫⲓ̈-ⲕ̣ⲗ̣ . . ⲁⲛ

ϣⲁⲉⲛ̄ⲉϩ. ϩⲉⲛ̇ⲕⲟⲟⲩⲉ ϫⲉⲙ̇ . . ⲡ̇ⲁⲛⲁⲧ̄ⲟⲗⲉⲩⲥ . . ⲟⲛ ϣⲁⲡⲟⲟⲩ ϫ̣[ⲉϥ]ⲑⲗⲓⲃⲉ ⲙⲙⲟⲛ [ⲉⲡⲉ]ϩⲟⲩⲟ ϩⲁⲡⲧ....

St. Theodore the General. Let us .... two heresies (αἵρεσις) from (παρά) the house of the Jews (?). And St. Theodore the General too sprang from two races (γένος) and two heresies (αἵρεσις), one god-fearing Christians in the race (γένος) of his blessed (μακάριος) father John: and he came from the race of idol-worshipping heathens (ἕλλην) which Eusebia. . . . . Recto. col. 1.

twelve . . . in his . . . with one another in beauty and grace (χάρις) beyond (παρά) all beasts (ζῶον). There were twelve sweet savours emanating from him, excellent beyond (παρά) the savour of the herbs which are upon the earth, cinnamon (κιννάμωμον), mastich (μάστικον sic!), casia (κασία), myrrh, oid of myrrh (στακτή) alloes (ἄλλως) and pasimon (?) col. 2.

. . . saying: "Behold a virgin (παρθένος) shall be with child, and shall bring forth a son, and they shall call his name Emmanuel [1])." And (δέ) this saint (ἅγιος) too Theodore the Eastern, God set an angel (ἄγγελος) on his right hand: he chased the barbarians and crushed them before him. For (γάρ) before they saw him at all (ὅλως) his. . . . . Verso. col. 1.

" . . . . . we shall never see them again for fear of the Eastern." Other barbarians too wept saying: "Woe unto us! We shall never see our fatherlands (πατρίς) and our cities." Some said: "Woe unto us! It is the time (καιρός) of our bridal: and we have gone forth to fight and shall never return (?). Others . . . . the Eastern . . . . up till to day he crushes (θλίβειν) us more . . . . col. 1.

(4) Paris, Bibl. nat., ms. copte 129[15] fol. 36.

. . . ⲣⲁⲧϣ̣ⲁ . . ⲧⲛ ⲡ̄ⲣⲣⲟ ⲛⲙⲡⲉⲣⲥⲟⲥ ⲛϥ̄ⲣ̄-ⲡⲁⲕⲃⲁ ⲛ̇ⲙ- Recto. col. 1.

1) Matt. I, 23.

ⲙⲁⲩ, ⲛ̇ⲉⲣⲱⲟⲩ ⲇⲉ ⲛⲧⲉⲣⲟⲩⲛⲁⲩ ⲉⲡⲉⲩⲉⲓⲱⲧ̇ ϩⲛⲧⲉⲡ̄ⲗⲩⲅⲏ ⲙ̇ⲡⲉϣ̄ⲥⲛⲙⲉⲣⲉϩ ⲛ̇ⲧⲁⲡϩⲁⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲧⲁ

col. 2. . . . ⲧ̣ⲟ̣ⲩ̣ⲛⲟ̣ⲩ̣ ⲛϭ̣ⲓ̣ . [.] ⲟⲩⲡⲁⲗⲁⲛ̇ⲧ[ⲓ]ⲛⲟⲥ ⲛ̇ⲟⲍⲏⲥ ϣ[ⲁ]ⲡ̄-ⲡⲉⲧⲟⲩⲁⲁ[ⲃ̣] ⲑⲉⲟⲇⲱⲣⲟⲥ ⲙ̣[ⲛ]ⲡ̇ⲉϥⲕⲉϣ̣ⲃ̣ⲏ̣[ⲣ] ⲥⲛⲁⲩ ϫ . .[. .] ⲧⲛ ⲙ̄ⲛ[ⲡⲉϥⲡⲗⲏ]ⲑⲟⲥ ⲧⲏⲣϥ [. . .]

Verso. col. 1. . . . ⲡⲇⲓⲁ[ⲃ]ⲟⲗⲟⲥ ϩⲛⲟⲩⲛⲟϭ [ⲛ]ⲟⲣⲅⲏ, ⲁϥⲁⲡⲁⲛ[ⲧⲁ] ⲉⲛⲉⲣⲣⲱⲟⲩ [. .]ϩⲙⲡⲕⲩⲡ̄ⲟⲥ [ⲙ]ⲡⲡⲁⲗⲗⲁⲧⲓ̈ⲟⲛ. [ⲁϥ]ⲉⲣ ⲟⲩ-ⲛⲁⲩ ⲇⲉ [ⲉⲣⲟⲟ]ⲩ̣, ⲉ̣ⲣⲉ ⲡⲉϥϩⲟ [ⲙⲉϩ] ⲛⲥⲛⲟϥ ⲁⲡ

col. 2. . . . ⲁⲛ ⲁⲩ̣ϣⲱⲡⲉ ϩⲛ̄ⲧⲉⲑⲣⲏⲥⲕⲓ̈ⲁ ⲉⲧϩⲟⲟⲩ ⲛ̇ⲛⲅⲁⲗⲓⲗⲁⲓⲟⲥ. ⲛ̄ⲧⲉⲣⲉⲓϣⲁϫⲉ ⲛⲙ̄ⲙⲁⲩ ϫⲉⲛⲁϣⲏⲣⲉ ⲛⲉⲣⲱⲟⲩ ⲛ̄ⲁⲁⲛⲓ̈ⲭⲉ ⲙⲙⲱⲧⲛ̄ ⲁⲛ, ⲉⲩⲧ̄ⲣⲩⲫⲁ ⲙⲙⲱⲧⲛ̄, ⲉⲧⲉⲧⲛ̄

Recto. col. 1. "... the king of the Persians. He avenges me on them." And when the kings saw their fathers smitten by a blow (πλήγη) of the sword of Saint Theodore...

col. 2. A swift (ὀξύς) courtier (? παλάντινος) arose against Saint Theodore and his two companions.... his whole force (πλῆθος)...

Verso. col. 1. The devil (διάβολος) in great wrath met the kings in the garden (κῆπος) of the palace (παλλάτιον). He looked at them (?) His face (was full) of blood...

col. 2. They were of the evil creed (θρησκεία) of the Galilaeans. When I spake with them, saying: "My sons, the kings will not endure (ἀνέχειν) you, rioting (τρυφᾶν) with you, ye..."

(5) Brit. Mus. Or. 3581 B 59.

Recto. col. 1. . . . ⲉⲙⲓϣⲉ ⲛⲙⲙⲁⲩ. ⲁϥϯ-ϩⲧⲏϥ ⲉⲧⲉⲥⲕⲩⲛⲏ ⲉⲧⲉⲣⲉⲡϣⲏⲣⲉ ⲙⲡ̇ⲣ̇ⲣⲟ ⲛⲛ̇ⲙⲡⲉⲣⲥⲏⲥ ⲛϩⲏⲧⲥ. ⲁϥⲃⲱⲕ ⲙ̄ⲛ̄ⲡⲉϥⲙⲏⲏϣⲉ. ⲁϥϩⲁⲣⲡⲁⲍⲉ ⲙⲡϣⲏⲣⲉ ⲙⲡ̇ⲣ̇ⲣⲟ ⲛ̇ⲙⲡⲉⲣⲥⲟⲥ. ⲁϥⲉⲛⲧϥ ⲉⲧⲁⲛ̇ⲧ̇ⲓⲟⲭⲓⲁ. ⲁϥⲙⲟⲩⲧⲉ ⲉⲡⲁⲣⲭⲏⲉ̇ⲡⲓⲥⲕⲟⲡⲟⲥ. ⲁϥⲧⲁⲁϥ ⲉⲧⲟⲟⲧϥ ⲉϥϫⲱ ⲙⲙⲟⲥ, ϫⲉϫⲓ ⲙ̇ⲡⲉⲓϣⲏⲣⲉ-ϣⲏⲙ, ⲛ̇ⲅ̇ϩⲁⲣⲉϩ ⲉ[ⲣ]ⲟϥ [ϣⲁⲛ]ϯ . . . .

ϣⲏ . . . . . ⲗⲱⲧ . . [ⲁϥϫⲟ] ⲟⲩ ⲉⲣⲁⲧϥ ⲙ[ⲡⲣ]ⲣⲟ ⲇⲓⲟⲕⲗ- col. 2.
[ⲏⲧⲓⲁ]ⲛⲟⲥ, ⲉϥϫⲱ [ⲙ]ⲙⲟⲥ ϫ[ⲉ]ϩⲁⲑⲏ ⲙⲡⲟ[ⲟⲩ] ⲧⲛ̄ⲟ
ⲛϫⲁ[ϫⲉ] ⲙ̄ⲛⲛⲉⲛⲉⲣ[ⲏⲩ]. ⲧⲉⲛⲟⲩ ϭⲉ ⲥⲙⲓⲛⲉ ⲛⲟⲩⲇⲓⲁⲑⲩⲕⲏ
ϩⲛ̄ⲧⲁⲙⲏⲧⲉ ⲙ̇ⲛⲧⲉⲕⲙⲏⲧⲉ, ϩⲱⲥⲇⲉ ⲛⲛⲉⲛⲟⲩⲱϩ ⲉⲧⲟⲟⲧⲛ̇
ⲉⲙⲓϣⲉ ⲛⲙ̄ⲙⲟⲕ ϣ[ⲁ]ⲉⲛⲉϩ, ⲉ]ⲃⲟⲗ] ϫⲉⲛⲑⲉ ⲛ . . . .

. . . . [ⲛ]ⲓⲙ ⲉⲧ[ⲁⲩⲏ]ⲡ ⲉⲧⲁ[ⲙⲛⲧ]ⲣ̇ⲣⲟ, ⲥⲉⲛⲁϣⲱ[ⲡⲉ] ⲛⲁⲕ. Verso.
ⲙⲟⲛⲟⲛ [ⲙⲡ]ⲣ̄ⲣ̄ ⲡⲉⲑⲟⲟⲩ [ⲛⲧ]ⲉⲯⲩⲭⲏ ⲙⲡⲁ[ϣⲏ]ⲣⲉ [ⲁⲥ]- col. 1.
ϣⲱⲡⲉ ⲇⲉ ⲛⲧⲉ[ⲣⲉ]ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲥⲱⲧⲙ̄, ⲁϥⲣⲁϣⲉ ⲙⲙⲁⲧⲉ.
ⲁϥⲥⲱⲣ ⲉⲃⲟⲗ ⲛⲟⲩⲁⲣⲓⲥⲧⲟⲛ, ⲁϥⲥⲱ ⲙ̄ⲛⲛⲉϥⲛⲟϭ. ⲁϥⲥϩⲁⲓ
ϩⲱⲱϥ ⲛⲟⲩⲉⲡⲓⲥ[ⲧⲟ]ⲗⲏ ϣⲁⲡⲣⲣⲟ [ⲛ]ⲙⲡⲉⲣⲥⲟⲥ ⲉⲥ. . . . .
ⲉⲓϩⲏ[1]) . . . . .

. . . . . ⲛⲓⲙ ϣⲁⲛⲧⲉⲧⲁⲡⲣⲟ[2]) ϣⲁϫⲉ ⲙⲛⲧⲉⲕⲧⲁⲡⲣⲟ. ⲙⲟ- col. 2.
ⲛⲟⲛ ⲙⲁⲣⲉⲟⲩⲉⲓⲣⲏⲛⲏ ϣⲱⲡⲉ ⲛⲁⲛ ϩⲓⲟⲩⲥⲟⲡ. ⲁⲥϣⲱⲡⲉ ⲇⲉ
ⲛⲧⲉⲣⲉⲡ̄ⲣⲣⲟ ⲛⲛ̄ⲙⲡⲉⲣⲥⲟⲥ ⲥⲱⲧⲙ ⲉⲛⲉⲓϣⲁϫⲉ, ⲁϥⲣⲁϣⲉ
ⲉⲙⲁⲧⲉ. ⲁϥϫⲟⲟⲩ ⲙⲡⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛϫⲓⲟⲩⲉ, ϫⲉⲉⲓϣⲁⲛ-
ϫⲟⲟⲩ ⲛⲁⲕ ⲛⲟⲩⲛⲟϭ ⲛⲧⲁⲓⲟ, ⲕⲛⲁϫⲟⲟⲩ ⲛⲁⲓ ⲙⲡⲁϣⲏⲣⲉ,
ⲧⲁⲛⲁⲩ ⲉⲣⲟϥ . . . .

. . . to fight with them. He marked the tent (σκηνή) in Recto.
which was the Persian king's son: he went with his troop col. 1.
and carried off (ἁρπάζειν) the Persian king's son, and brought him to Antioch. He called the Archbishop (ἀρχιεπίσκοπος) and gave him to him saying: "Take this little child and keep him till I . . ."

. . . he sent them to king Diocletian, saying: "Before today col. 2.
we are at enmity one with another. Now make a covenant (διαθήκη) between me and thee, that we never again fight with thee, since as . . . .

1) Read ⲉⲥ[ⲥⲏϩ ⲛⲧ]ⲉⲓϩⲉ? 2) Read ϣⲁⲛⲧⲉⲧⲁⲧⲁⲡⲣⲟ?

Verso. col. 1. ... all in my kingdom, shall be thine. Only (μόνον) do no harm to the soul (ψυχή) of my child." And (δέ) it happened when Diocletian heard, he rejoiced greatly, and spread a banquet (ἄριστον) and drank with his great men. He wrote too a letter to the king of the Persians.....

col. 2. "... till my mouth speak with thy mouth. Only (μόνον) let there be peace (εἰρήνη) for us together." And (δέ) it happened when the king of the Persians heard these words, he rejoiced greatly. He sent to the Archbishop secretly: "I will send thee great riches, if thou send me my son that I may see him...."

(6) Ms. Tisch. fol. 32.

ⲛ̄ⲛⲓⲡⲉⲣⲥⲏⲥ ⲉ..ⲟ̣ⲩ̣ϫ̣[..]ⲙⲱⲟⲩ ⲉϩⲟⲧⲉ ⲡⲡ̣[ⲟⲗⲉ]ⲙⲟⲥ ⲛⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛ[ⲟⲥ] ⲡⲓⲡⲁⲣⲁⲛⲟⲙⲟⲥ. ⲗⲟⲓⲡⲟⲛ ϧⲉⲛϯⲟⲩⲛⲟⲩ ⲉⲣⲉⲡⲥϧⲁⲓ ⲛ̄ⲡⲉⲕⲃⲱⲕ ⲛⲁⲉⲣ-ⲁ̄ⲡⲁⲛⲧⲁⲛ ⲉⲣⲟⲕ, ⲓⲱⲥ ⲛⲙⲟⲕ ϧⲉⲛⲟⲩⲧⲁⲭⲏ. ⲁⲙⲟⲩ ⲉⲣⲁⲧ ⲁϭⲛⲉⲧⲁϩⲟ.

ⲧⲁⲓⲉ̄ⲡⲓⲥⲧⲟⲗⲏ ⲇⲉ ⲁⲩϭⲓⲧⲥ ⲉⲣⲁⲧϥ̄ ⲛ̄ⲡⲓⲁ̄ⲅⲓⲟⲥ ⲑⲉⲟⲇⲱⲣ[ⲟ]ⲥ ϩⲓⲧⲉⲛⲛⲓϥⲁⲓ-ϣⲓⲛⲓ ⲉⲧϭⲱⲣⲉⲙ ϧⲉⲛⲛⲓⲙⲁⲛ̄ⲙⲟϣⲓ ⲙ̄ⲫⲣⲏϯ ⲛⲓϩⲁⲗⲁϯ. ⲁϥϣⲱⲡⲓ ϧⲉⲛⲟⲩⲛⲓϣϯ ⲛ̄ϣⲑⲟⲣⲧⲉⲣ ϧⲉⲛⲡϫⲓⲛ-ⲑⲣⲉϥⲟⲥϣ[1]). ⲱ̄ ϫⲉⲟⲩⲏⲣⲡⲉ ⲡⲓⲙ̄ⲕⲁϩ ⲛ̄ϩⲏⲧ ⲉⲧⲁϥϣⲱⲡⲓ ⲛ̄ⲛⲁⲡⲓⲑⲟϣ ⲉⲧⲉⲙⲙⲁⲩ, ⲉⲧⲁⲩⲥⲱⲧⲉⲙ ϫⲉⲁⲩⲟⲩⲱⲣⲡ ⲛ̄ⲥⲱϥ ⲉⲡⲓⲡⲟⲗⲉⲙⲟⲥ. ⲧⲟⲧⲉ ⲁϥⲙ̣ⲟⲩϯ ⲉⲡϣⲏⲣⲓ ⲃ̄ ⲛ̄ⲁⲛⲫⲩⲗⲓⲁ ⲧⲥⲱⲛⲓ ⲛ̄ⲡⲉϥⲓⲱⲧ, ⲁϥⲁⲓⲧⲟⲩ ⲉ̣ⲛ̣ⲉ̣ⲡⲁⲣⲭⲟⲥ ⲉϫⲉⲛⲡⲓⲑⲟϣ ⲧⲏⲣϥ ⲉⲧⲉⲙⲙⲁⲩ, | ⲟⲩⲟϩ ⲁ̣ϥ̣[ⲭ]ⲱ̣ ⲛⲟⲩⲃⲱⲕ ⲛ̄ⲧⲁϥ[ⲡⲉ ϧⲉⲛ]ⲭⲏⲙⲓ, ⲉⲑⲣⲉϥϣⲱ[ⲡⲓ ⲙ]ⲡ̣ⲣⲟⲥⲕⲁⲧⲉⲣⲓⲛ ⲉⲧϫⲓⲛⲓ̄ⲛⲓ ⲙ̄ⲡⲉϥⲥⲱⲙⲁ. ⲉϥⲥⲱⲟⲩⲛ ϫⲉⲁ̄ⲡⲭⲥ ⲕⲏⲛⲉ̄ⲣ̣-ⲉⲣⲣⲏⲧ ⲛⲁϥ ⲉⲑⲣⲉϥⲉⲣ-ⲙⲁⲣⲧⲩⲣⲟⲥ, ⲉⲑⲣⲉⲡⲉϥⲥⲱⲙⲁ ϣⲱⲡⲓ ϧⲁⲧⲉⲛⲫⲁⲡⲉϥⲓⲱⲧ. ⲁ̄ⲛⲁⲡⲓ-ⲑⲟϣ ⲧⲏⲣϥ ⲉⲧⲉⲙⲙⲁⲩ ⲧⲁϩⲟ ⲛⲁϥ ⲉ[ⲣ]ⲁⲧⲥ ⲛ̄ⲟⲩⲥⲧⲩⲗⲏ

1) Read ⲟϣⲥ.

ϩⲓϫⲉⲛⲫⲓⲁ̄ⲣⲟ. ⲁⲩⲥϧⲁⲓ ⲛⲡϩⲩⲥⲟⲛ ⲛ̄ⲡⲓⲁ̄ⲅⲓⲟⲥ ⲑⲉⲟ̄ⲇⲱⲣⲟⲥ ⲉ̄ϩⲣⲏⲓ ⲉ̄ϫⲱⲥ, ϩⲓⲛⲁ ⲛ̄ⲧⲉⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ ⲉⲙⲓ ϫⲉⲡⲕⲁϩⲓ ⲛ̄ⲡⲓⲁ̄ⲅⲓⲟⲥ ⲑⲉⲟ̄ⲇⲱⲣⲟⲥⲡⲉ, ⲛⲥⲉϯ-ⲱ̄ⲟⲩ ⲛ̄ⲧⲉϥⲡⲁⲧⲣⲓⲥ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲡⲅⲉⲛⲟⲥ ⲛ̄ⲓⲱⲥⲏⲫ ϫⲉⲁⲩϫⲉⲙ-ⲉ̄ϩⲙⲟⲧ ⲙ̄ⲡⲉⲙⲑⲟ ⲛ̄ⲫⲁⲣⲁⲱ ⲉⲑⲃⲏⲧϥ. ⲥϧⲏⲟⲩⲧ ⲅⲁⲣ ⲉⲑⲃⲉⲓⲱⲥⲏⲫ ϫⲉϧⲉⲛⲡϫⲓⲛⲑⲣⲉϥⲙⲟⲩ ⲁⲩⲧϩⲉⲙⲕⲟ ⲙ̄ⲡⲉϥⲗⲁⲟⲥ ϩⲓⲧⲉⲛⲟⲩⲣⲟ ⲉϥⲥⲱⲟⲩⲛ ⲛ̄ⲓⲱⲥⲏⲫ ⲁⲛ ⲟⲩⲇⲉ ⲛⲉϥⲥⲛⲏⲟⲩ.

"... of the Persians ... is better than the army (πόλεμος) of the unrighteous (παράνομος) Diocletian. But (λοιπόν) when thy servant's letter comes to thee, hasten with speed (ταχη) and come to me without delay."

And this letter (ἐπιστολή) was brought to St. Theodore by the messengers who speed along the roads like birds. He was much troubled when he read it. O how great grief fell upon all that district when they heard that he was summoned to the war (πόλεμος)! Then he called the two sons of Amphylia his father's sister and made them governors (ἔπαρχος) of all that district. And he left his servant in Egypt to make sure (προσκαρτερεῖν) of the bringing of his body (σῶμα), knowing that Christ had promised him that he should suffer martyrdom and that his body (σῶμα) should abide with his father's. The people of that province erected a pillar (στήλη) to him on the stream and carved the image (ἴσον) of the St. Theodore on it that (ἵνα) all might know that it was the land of St. Theodore and give honour to his country (πάτρις), like the kinsfolk (γένος) of Joseph, for they found favour in the presence of Pharao for his sake. For (γάρ) it is written concerning Joseph: "On his death his people (λάος) were oppressed by a king who knew not Joseph nor (οὐδέ) his brethren."

(7) Ms. Tisch. fol. 30.

ⲉⲱⲱⲡⲓ ⲙⲉⲩ[ⲟⲩⲱⲛϩ ⲙⲡⲓⲙⲁ]ⲉⲓⲛ ⲛ̀ⲧ̀ⲙⲓⲛⲓ, ⲁⲩⲥ[ⲱ ⲁⲥ-
ⲛⲉⲙⲓ]ⲱⲓ.

Ⲍⲉⲛⲧⲁⲓⲛⲟⲣⲉⲛⲓϐ[ⲁⲣ]ϐⲁⲣⲟⲥ ⲕⲱ̀ⲧ ⲉⲣⲱⲟⲩ ⲉⲧⲣⲟⲩⲙⲓⲱⲓ,
ⲁⲩ̀ⲧ-[ⲛⲓ]ⲁⲧⲟⲩ, ⲁⲩⲛⲁⲩ ⲉⲡⲓⲙⲁⲉ[ⲓⲙ ⲉ]ⲧⲟⲩⲛⲁⲩ ⲉⲣⲟⲩ ⲕⲁⲧⲁ-
ⲥⲟⲙ. ⲁⲩⲉⲙⲓ ϫⲉⲡⲓϩⲣⲟ ⲫⲱⲟⲩⲡⲉ. Ⲍⲉⲛⲧⲟⲩⲛⲟⲩ ⲁⲡⲟⲩⲣⲟ
ⲇⲓⲟⲕⲕⲗⲏⲧⲓⲁⲛⲟⲥ ⲱⲓ̀ ⲉⲃⲟⲗ ⲉϫⲱⲟⲩ[1] ϫⲉⲙⲓⲱⲓ, ⲛⲁⲥⲱⲧⲡ
ⲛ̄ⲛⲁⲙⲁⲧⲟⲥ. ⲑⲛⲁⲑ ⲛⲱⲧⲉⲛ ⲛ̄ⲣⲁⲛⲛⲓⲱⲑ ⲛ̄ⲧⲁⲓⲟ.

ⲡⲓ̄ⲁⲧⲓⲟⲥ ⲇⲉ ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡⲓ̄ⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲡⲉϫⲁⲩ ⲛ̄ⲡⲟⲩⲣⲟ
ϫⲉⲡⲓϩⲣⲟ ⲫⲱⲕ ⲁⲛⲡⲉ, ⲁⲗⲗⲁ ⲫⲁⲛ̄ϭⲡⲉ. ⲇⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ
ⲇⲉ ⲡⲉϫⲁⲩ ⲛⲱⲟⲩ ϫⲉⲉⲧⲁⲓϫⲉ ⲫⲁⲓ ⲛⲱⲧⲉⲛ ⲁⲛ ⲣⲱⲥ ⲟⲩⲣⲟ,
ⲁⲗⲗⲁ ⲣⲱⲥ ⲱⲫⲣ ⲛ̄ⲧⲛⲓ.

ⲉⲧⲁⲩϫⲉ ⲫⲁⲓ ⲇⲉ ⲛⲁⲩ, ϫⲉⲛⲁⲩⲉⲣ-ⲣⲟⲩ̀ Ⲍⲁϫⲱⲫⲡⲉ. ⲓⲧⲁ
ⲡⲉϫⲁⲩ ⲛ̄ⲡⲓϫⲱⲣⲓ ϫⲉⲁ̄ⲣⲓ ⲧⲉⲕ[ⲥⲡⲟⲩⲁ][2]ⲛ, ⲱ ⲕⲩⲣⲓ ⲥⲧⲣⲁ-
ⲧⲩⲗⲁⲧⲏⲥ, [ⲁⲣⲏⲟⲩ][2] ⲕⲛⲁⲱⲥⲱⲡⲓ ⲛ̄ⲡⲟⲩⲣⲟ [ⲛⲛⲓⲡⲉ]ⲣⲥⲏⲥ.
[. . . .]ⲡⲉⲩⲣⲁⲣⲙⲁ ⲛⲁⲩ[. .] ⲛⲧⲁⲩⲡⲉ ϫⲉⲡⲟⲩⲣⲟⲡⲉ.

Ⲍⲉⲛⲧⲟⲩⲛⲟⲩ ⲉⲓⲥ ⲡⲓⲙⲗⲁⲍ ⲥⲱⲣ ⲉⲃⲟⲗ Ⲍⲉⲛⲧⲟⲩⲙⲛ̀ⲧ̀.
ⲁⲡⲓϫⲱ[ⲣ][3] ⲉⲧⲉⲛⲉⲣ-ⲱⲁⲓ ⲛⲱⲟⲩ ⲙⲫⲟⲟⲩ ⲛⲟⲩⲥⲟⲡ ⲛ̄ⲟⲩⲱⲧ,
ⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟ̄ⲇⲱⲣⲟⲥ ⲡⲓ̄ⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲛⲉⲙⲡⲓⲁⲧⲓⲟⲥ ⲑⲉⲟⲇⲱ-
ⲣⲟⲥ ⲡⲓⲥⲧⲣⲁⲧⲩⲗⲁⲧⲏⲥ, ⲁⲩⲉⲣ ⲟⲩⲥⲟⲥⲛⲓ ⲛ̄ⲟⲩⲱⲧ ⲛⲉⲙⲛⲟⲩⲉ-
ⲣⲛⲟⲩ, ⲁⲩⲧ̀ ⲛ̄ⲛⲟⲩⲟⲓ ⲉⲙⲱⲱⲓ. Ⲍⲉⲛⲧⲟⲩⲛⲟⲩ ⲁ̄ⲑⲉⲟ̄ⲇⲱⲣⲟⲥ
ⲡⲓⲁⲛⲁⲧⲟⲗⲉⲟⲥ ⲱⲓ̀ ⲉⲃⲟⲗ ⲉ̄ⲛⲓⲡⲉⲣⲥⲏⲥ ⲉⲩϫⲱ[4] ⲙ̄ⲙⲟⲥ
ϫⲉⲁⲛⲟⲕⲡⲉ ⲑⲉⲟ̄ⲇⲱⲣⲟⲥ ⲡⲓ̄ⲁⲛⲁⲧⲟⲗⲉⲟⲥ, ⲉⲧⲁⲓ ⲉ̄ϩⲉⲛⲟⲛⲛⲟⲩ
ⲉⲩⲉⲧ ⲟⲛⲛⲟⲩ ⲉⲃⲟⲗ. ⲁϥ̄ⲧ ⲧ ⲛ̄ⲟⲩⲥⲣⲟ ⲛ̄ⲡⲉϥϩⲣⲱⲟⲩ.
ⲁ̄ⲣⲉⲱⲁⲛ ⲛⲓⲡⲉⲣⲥⲏⲥ ⲥⲱⲧⲉⲙ ⲉⲣⲟⲩ ⲙ̄ⲙⲁⲧⲁⲧⲩ, ⲱⲁⲧϥⲱⲧ

1) ⲉⲉⲇⲱⲟⲩ Ms.
2) There seems hardly room for so many letters.
3) Read ⲁⲛⲓϫⲱⲣⲓ. 4) Read ⲉⲩϫⲱ.

εθβετεqρο†, ετεωοτη χε̄μμον ϣχοm μ̄μωο[τ] ερος
αν. ζεν†οτνοτ αqερ-ζ[ιωκιν] | ν̄ηωοτ ν̄ηαο[τεα οτοq] fol. 31.
θεο̄δωρος πε[τ]ρ[ατηλα]τηε ν̄ηακεca. ατκω† επ-
qαρμα ν̄ππνη[ρι] ν̄ηοτρο ηηιπερεηε, [eq]ταληοτ,
ερε† [η]καρ[οτ]κιον εωκ ζαροq. ηικαροτκιον ζε
ετατ[να]τ επιϣθορτερ νεμπαϣαι ηηιεηϣι ετθοκεμ,
ατχω ν̄ππqαρμα εβολ. αn[οτ]ρο qει qιχεννεqρο.
ā θεο̄δωρος πῑανατολεος αμονι ν̄ηοq ν̄ηαπϣωι ητε-
τεqαφε. αqτηq ν̄ππῑατιος θεο̄δωρος πιστρατηλατηε,
αqταλοq επεqερθο. οτοq τεqτᾱιε τηρε ετζαρατq
αqεορορ εβολ ϧ̄ρρη† ν̄ηοται εqεωκ ν̄ηαοτατελι
ν̄ηηερε. οτοq πιατιος θεο̄δωρος πῑανατολεος εοτ-
εετ ν̄ηαηιπερεηε ϣαερρηι εηοτθοϣ.

εταανατ ζε ν̄ηχε πῑανατολεος χεαπι ρωϐ ρωϣι, |
[eqερ-ιγ]ωκιν ηαηιπερ[εηε], αqκοτq εφαρατ [εθ]βε-
πϣηρι ϯμοτρο ν̄ηη[π]ερεηε, χεννοτζωτεϐ [μ]μοq.
αqχεμq ν̄ητοτq [μ]πεϣϣφηρ πιατιος θεο̄δωρος πιστ-
ρατηλατ[ηεπ]ε. ρω[ε]τε ητοq αqαμονι μμοq, αqεiτq
ερατq ν̄ππνρο, αqϣωπι μπ̄ϐ ετα[ι]ηοτ ν̄ητοτq
ϯμοτρο [ε]θβε†ηιϣ† ν̄ημετχωρι ετατατε. αqμοτ†
ερωοτ ν̄χε ηαπιπαλλατιον χεηπολεμαρχος πρεq-
σρο. α[τ]μοτ† εθεο̄δωρος πι[α]νατολεος χεπιρεqερ-
ιγωκιν ηαηιπερεηεπε. αqμοτ† εθεο̄δωρος πιστ-
ρατηλατηε, φη ετενερ-ϣαι ναq ϯφοοτ χεπιρεqσρο.
πλιν αqϣωπι εqϣηϣ ηεμηοτερνοτ ζεππιταιο,
χεν̄θωοτ ν̄ππϐπε ετατερ ταιμετχωρι, ϯπεοταi ν̄ημωοτ
εiει ν̄ρητ.

... if he did not reveal to them the sign thus, they abode without fighting.

When the barbarians (βάρβαρος) encompassed them to fight, they looked and saw the sign which they saw every time; and they knew that the victory was theirs. Straightway king Diocletian cried aloud to them: "Fight, my chosen champions (δυνατός). I will give you great honours." And St. Theodore the Eastern said to the king: "The victory is not thine, but the Lord's." And Diocletian said to them: "I said not this to you as king, but as comrade." And this he said to him because he was afraid of him. Then he said to the mighty man "Make (haste (σπουδή)?), lord (κύριος) general (στρατηλάτης). (Perchance?) thou wilt take the king of the Persians .. his chariot (ἅρμα) ... he is the king".

Straightway behold the battle stretched forth in their midst. The champions whose festival we are celebrating. St. Theodore the Eastern and St. Theodore the General, had the same idea; they advanced to fight. Straightway Theodore the Eastern cried aloud to the Persians saying: "I am Theodore the Eastern. I have come upon you to wipe you out." God gave victory to his voice. If the Persians heard him only, they fled for fear, knowing they had not strength enough for him. Straightway he pursued (διώκειν) them on one side, and Theodore the General on the other side. They surrounded the chariot (ἅρμα) of the son of the king of the Persians, who was riding, and 500 cars (καρούκιον) were following him. But (δέ) when the cars (καρούκιον) saw the uproar and the number of the swords which were drawn, they left the chariot (ἅρμα). The king fell upon his face. Theodore the Eastern took him by the hair of his head, and gave him to St. Theodore the General, who set him upon his horse. And all his array (τάξις) that was under him was scattered, as when one chases a flock (ἀγέλη)

of sheep. And St. Theodore persued the Persians to their land.

And when St. Theodore saw that his pursuit (— διώκειν) sufficed, he turned back for the Persian king's son, lest they slay him. He found him in the hand of his comrade St. Theodore the General. So (ὥστε) he took him and brought him to the king.

They were both honoured by the king for the great valiance they had performed; and the courtiers (— παλάτιον) called them the Victorious Generals. Theodore the Eastern was called He that pursued after the Persians; and Theodore the General, he whose feast we celebrate today was called the Conqueror. But (πλήν) they were equal with one another in honour, the two who performed this valiance. Neither of them was exalted in heart.

Ms. Tisch. fol. 28.

ⲙ̄ⲫⲣⲏϯ ⲅⲁⲣ ⲉⲧⲁⲕϣⲱⲡⲓ ⲙ̄ⲡⲟⲗⲉⲙⲁⲣⲭⲟⲥ ⲣⲓⲍⲉⲛⲡⲕⲁⲣⲓ ϯⲛⲁⲑⲣⲉⲕϣⲱⲡⲓ ⲉ̄ⲕⲟⲓ ⲛ̄ⲥⲱⲓⲧ ⲍⲉⲛϯⲙⲉⲧⲙⲁⲣⲧⲩⲣⲟⲥ. ⲟⲩⲟⲇ ϯⲛⲁϯ-ⲭⲟⲙ ⲛⲁⲕ ⲍⲉⲛⲛⲓⲃⲁⲥⲁⲛⲟⲥ ⲧⲏⲣⲟⲩ ⲉⲧⲟⲩⲛⲁⲉ̄ⲛⲟⲩ ⲉ̄ⲍⲱⲕ ⲣⲓⲧⲉⲛⲛⲁⲓⲁⲑⲛⲟⲩϯ. ϯⲛⲁⲑⲣⲟⲩⲕⲱⲧ ⲛⲁⲕ ⲛ̄ⲟⲩⲙⲁⲣⲧⲩⲣⲓⲟⲛ ⲣⲓⲍⲉⲛⲡⲕⲁⲣⲓ, ⲛⲥⲉⲙⲟⲩϯ ⲉ̄ⲡⲉⲕⲣⲁⲛ ⲉ̄ⲣⲣⲏⲓ ⲉ̄ⲍⲱϥ. ⲁ̄ⲛⲟⲕ ϯⲛⲁⲑⲣⲉⲡⲉⲕⲣⲁⲛ ⲉⲣ-ⲛⲓⲱϥ ⲍⲉⲛⲡⲓⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ, ⲛ̄ⲣⲟⲩⲟ̄ ⲇⲉ ⲍⲉⲛⲧⲭⲱⲣⲁ ⲛ̄ⲭⲏⲙⲓ. ϯⲛⲁⲑⲣⲉⲕⲉⲣ-ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲛ ⲟⲛ ⲛ̄ⲛⲓⲁⲅⲁⲑⲟⲛ ⲛⲁⲧⲕⲏⲛ ⲛ̄ⲧⲉⲑⲙⲉⲧⲟⲩⲣⲟ ⲛ̄ⲛⲓⲫⲛⲟⲩⲓ, ⲛ̄ⲧⲉⲕⲙⲟⲩⲛ ⲉ̄ⲃⲟⲗ ⲛⲉⲙⲛⲓ, ⲉⲕⲉⲣ-ϣⲁⲓ. ⲡⲟⲩⲣⲟ ⲇⲉ ⲛ̄ⲁⲛⲟⲙⲟⲥ ⲛⲁⲟⲩⲱⲣⲡ ⲛ̄ⲥⲱⲕ ⲛ̄ⲧⲟⲟⲩⲓ, ⲛ̄ⲧⲉϥϯ ⲛⲁⲕ ⲛ̄ⲣⲁⲛⲛⲓϣϯ ⲛ̄ⲃⲁⲥⲁⲛⲟⲥ ⲛⲁⲧⲥⲓ-ⲛⲡⲓ ⲙ̄ⲙⲱⲟⲩ. ϣⲱⲡⲓ ⲉⲕⲍⲉⲙⲭⲟⲙ, ⲍⲉⲁⲛⲟⲕ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ ⲉⲓϯ-ⲭⲟⲙ ⲛⲁⲕ. ⲙⲉⲛⲉⲛⲥⲱⲥ ⲟⲛ ⲉϥⲛⲁⲟⲩⲟⲣⲡⲕ ⲉⲣⲣⲏⲓ ⲉ̄ⲭⲛⲙ ϣⲁⲕⲟⲩⲗⲕⲓⲁ|ⲛⲟⲥ ⲡⲓⲇⲛⲧⲉⲙⲱⲛ. ϥⲛⲁⲓⲛⲓ

ⲉⲣⲡⲏ ⲉϫⲱⲕ ⲛ̄ⲣⲁⲛⲛⲓϣϯ ⲛ̄ϩⲓⲥⲓ ϩⲉⲛⲡⲓⲙⲁ ⲉⲧⲉⲙⲙⲁⲩ. ⲁⲗⲗⲁ ϯⲟⲩⲛⲟⲩ ⲙⲙⲟⲕ ⲁⲛ ϩⲉⲙⲱⲓⲧ ⲛⲓⲃⲉⲛ ⲉⲧⲟⲩⲛⲁⲟⲗⲕ ⲉⲣⲱⲟⲩ.

ⲁⲗⲗⲁ, ⲁⲕϣⲁⲛⲧⲱⲛⲕ ⲛ̄ⲛⲓϣⲱⲣⲡ, ⲁ̄ⲙⲟⲩ ⲉ̄ⲃⲟⲗ ϩⲉⲛⲡⲁⲓϣⲩⲧⲉⲕⲟ, ⲙⲁϣⲉ ⲛⲁⲕ ⲉⲉⲩϫⲏⲧⲟⲥ ϯⲡⲟⲗⲓⲥ, ⲣⲓⲙⲁ ⲛⲧⲉⲕϩⲱⲧⲉⲃ ⲙ̀ⲡⲁⲓⲙⲏϣϯ ⲛ̄ⲛⲁⲣⲁⲕⲱⲛ, ϕⲁⲓ ⲉⲧϫⲏ ϩⲉⲛⲡⲓⲙⲁ ⲉ̄ⲧⲉⲙⲙⲁⲩ, ⲉ̄ⲧⲱⲙⲕ ⲙ̄ⲡⲁⲓⲙⲏϣ ⲙ̀ⲯⲩϫⲏ ⲉ̄ⲧⲏⲃ ⲉ̄ⲣⲟⲛ. ⲁ̄ⲛⲟⲕ ϯⲛⲁϯ-ϫⲟⲙ ⲛⲁⲕ ϣⲁⲧⲉⲕϩⲱⲧⲉⲃ ⲙ̄ⲙⲟⲩ. ⲟⲩⲟⲣ ϯⲛⲁϯ ⲛⲟⲩⲉⲃϣⲓ ⲉ̀ⲡⲣⲏⲧ ⲙ̄ⲡⲁⲓⲟⲩⲣⲟ ⲛⲁ̄ⲛⲟⲙⲟⲥ ⲛ̄ⲧⲉϥϣⲧⲉⲙϣⲓⲛⲓ ⲛⲥⲱⲕ ϣⲁⲧⲉⲕϩⲱⲕ ⲉ̀ⲃⲟⲗ ⲛ̄ϯⲇⲓⲁⲕⲟⲛⲓⲁ ⲉⲧⲁⲓⲑⲁϣⲥ ⲛⲁⲕ.

ⲉⲧⲁϥⲕⲏⲛ ⲉϥϫⲱ ⲙ̀ⲛⲁⲓ ⲛⲁϥ ⲛ̄ϩⲉ ⲡⲓⲥⲱⲧⲏⲣ ⲛⲁⲅⲁⲑⲟⲥ, ⲁϥϯ ⲛⲁϥ ⲛ̄ϯⲇⲓⲣⲏⲛⲏ, ⲁϥϣⲉ ⲉ̀ⲡϣⲱⲓ ⲉ̀ⲛⲓⲫⲛⲟⲩ, ⲉ̀ⲣⲉⲡⲓⲁ-ⲧⲓⲟⲥ ⲥⲟⲙⲥ ⲛⲥⲱϥ. ⲉⲧⲁⲡⲓⲟⲩⲱⲓⲛⲓ ⲇⲉ ϣⲁⲓ, ⲁϥⲓ ⲉⲃⲟⲗ ϩⲉⲛⲡϣⲩⲧⲉⲕⲟ. ⲁϥⲟⲩⲁϩ-ⲥⲁϩ[ⲛⲓ

For even as thou art a general (*πολέμαρχος*) on the earth, thou shalt be famous in thy martyrdom (— *μάρτυς*). And I will give thee strength in all the tortures (*βάσανος*) inflicted on thee by this godless man. I will cause a shrine (*μαρτύριον*) to be built to thee in the land and called after thy name. I will cause thy name to be great in the whole world (*κόσμος*) and (*δέ*) especially in the land (*χώρα*) of Egypt. I will cause thee to inherit (*κληρονομεῖν*) the imperishable good things (*ἀγαθόν*) of the kingdom of heaven, and make thee abide with me and rejoice. But (*δέ*) the unrighteous (*ἄνομος*) king will send for thee in the morning and give thee great and numberless tortures (*βάσανος*). Be strong, for (*γάρ*) I am with thee and will give thee strength. After this he will send thee to Egypt to Koulkianos the governor (*ἡγέμων*). He will bring upon thee great suffering in that place. But (*ἀλλά*) I am not far from thee in all the ways to which thou shalt

be taken. But (ἀλλά) when thou shalt arise in the morning, come forth from this prison and go to the city (πόλις) Euchetus, that (ἵνα) thou mayst slay this great dragon (δράκων) that inhabits that land, and devours these many souls (ψυχή) that are ours. I will give strength to thee to slay him, and I will give forgetfulness to the heart of this unrighteous (ἄνομος) king, that he seek not for thee till thou fulfil this service (διακονία) that I have appointed thee..

When the good (ἀγαθός) Saviour (σωτήρ) ceased from saying this, he bade him farewell[1]) and ascended to the heavens, the saint (ἅγιος) watching him.

And (δέ) when the light rose, he went out of the prison: he commanded

Ms. Tisch. fol. 34.

ϣⲁⲣⲟⲕ. ⲁϫⲟⲥ ⲛⲏⲓ ϣⲉⲡⲟⲩϫⲁⲓ ⲛ̄ⲛⲓⲛⲟⲩϯ, ϫⲉⲕⲧⲁⲓⲏⲟⲩⲧ ⲛ̄ⲧⲟⲧ ⲉ̄ⲙⲁϣⲱ, ⲉⲣⲉϩⲑⲏⲓ ⲭⲏ ⲉ̄ⲣⲟⲕ ⲉ̄ϩⲟⲧⲉ ⲛⲓϫⲱⲣⲓ ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲉⲑⲙⲉⲧⲟⲩⲣⲟ ⲛⲛⲓⲣⲱⲙⲉⲟⲥ. ⲁ̄ⲣⲏⲟⲩ, ⲉ̄ⲧⲁⲡⲓⲡⲟⲗⲉⲙⲟⲥ ϩⲣⲟϣ ⲉ̄ϫⲱⲕ, ⲁ̄ⲕⲉⲣ-ⲕⲟⲩϫⲓ ⲛ̇ϩⲏⲧ, ⲓ̄ⲉ̄ ⲡⲁⲛⲧⲱⲥ ⲉ̄ⲧⲁⲕϭⲉ ⲟⲩⲙⲏϣ ⲛ̇ⲭⲣⲏⲙⲁ ⲉ̄ⲃⲟⲗ ϧⲉⲛⲛⲓⲇⲏⲙⲟⲥⲓⲟⲛ ⲉⲑⲃⲉⲡⲁϣⲁⲓ ⲛ̇ⲛⲓⲙ̇ⲏϣ ⲉⲑⲛⲉⲙⲁⲕ. ⲓⲥϫⲉⲭⲟⲩⲱϣ ϩⲁⲛⲕⲉⲟⲩⲟⲛ, ϭⲓⲧⲟ̇ⲩ, ⲙⲁϣⲉ ⲛⲁⲕ. ⲙⲟⲛⲟⲛ ⲙ̄ⲡⲉⲣϯ ⲙ̄ⲕⲁϩ ⲛ̇ϩⲏⲧ ⲛⲏⲓ ⲁⲛ. ⲁϥⲱϣ ⲉⲃⲟⲗ ⲛϫⲉ ⲡⲓⲁ̄ⲅⲓⲟⲥ ⲑⲉⲟ̇ⲇⲱⲣⲟⲥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ, ϫⲉⲱ̄ ⲡⲟⲩⲣⲟ ⲛ̄ⲁ̇ⲛⲟⲙⲟⲥ, ⲙⲏ ⲕϣⲓⲡⲓ ⲁⲛ ⲉⲕϫⲱ ⲙ̇ⲙⲟⲥ ⲛⲏⲓ ϫⲉϭⲓ ⲛⲁⲕ ⲛ̄ϩⲁⲛⲭⲣⲏⲙⲁ̇, ⲛ̄ⲧⲉⲕϫⲱⲗ ⲉ̄ⲃⲟⲗ ⲙ̄ⲡⲉⲕϭ̄ⲥ̄. ⲉ̇ⲕⲟⲩⲱϣ ⲛ̄ⲧⲁϣⲱⲡⲓ ϩⲱ ⲙ̇ⲡⲣⲟⲇⲟⲧⲏⲥ ⲙ̄ⲫⲣⲏϯ ⲛ̄ⲓⲟⲩⲇⲁⲥ, ⲫⲁⲓ ⲉⲧⲁϥϭⲓ ⲛ̇ⲗ̄ ⲛ̄ϩⲁⲧ ⲛ̄ⲧⲟⲧⲟⲩ ⲛⲛⲓⲟⲩⲇⲁⲓ, ⲁϥϯ ⲛⲱⲟⲩ ⲙ̄ⲡⲉϥϭ̄ⲥ̄, ⲫⲏ̄ ⲉ̄ⲧⲁϥⲓ ⲉ̄ⲡⲓⲕⲟⲥⲙⲟⲥ ⲉ̄ⲥⲱϯ ⲛ̇ⲟⲩⲟⲛ ⲛⲓⲃⲉⲛ. | ⲡⲁⲓⲥⲟϭⲛⲓ ⲉⲧϩⲱⲟⲩ ⲫⲁⲓ ⲫⲁⲡⲉⲕⲓⲱⲧ ⲡⲓⲇⲓⲁⲃⲟⲗⲟⲥⲡⲉ, ⲫⲁⲓ ⲉ̄ⲧⲟⲩⲛⲁ-

1) Lit. "gave him the εἰρήνη".

ρitк немаq ⲉ†ⲧⲉⲉннa ⲛ̄тепiхρωм, ⲛ̄сⲉ̄ωλi ⲛ̄тотк ⲛ̄текмⲉтоуро ⲙ̄пατⲉⲉ[..]кı ϣωπı.

ⲉтаqсωтⲉм ⲉ̄наı нⲍⲉ пı̄ⲁсⲉвнс ⲛ̄оуро, аqⲍωнт ⲉ̄маϣω. ⲁ̄псатанас мор ннⲉqмⲉλос тироу. пⲉⲭаq ⲙ̄пı̄ⲁтıос ⲑⲉоλωрос ⲍⲉχω ⲛ̄сωк ⲛ̄наıсаⲍı тироу ⲉтⲉкⲍω ⲙ̄ⲙωоу ⲙ̄пⲁ̄ⲙ̄ⲑо ⲉвоλ. ⲙⲙон ϣⲍом ⲙ̄ⲙок ⲉнармек ⲉ̄воλ ⲍⲉннаⲍıⲍ, ⲉ̄пıⲁн кемı ρωк ⲍⲉ†ⲙнı ⲙ̄ⲙок ⲉ̄роте паıмнϣ тирq ⲉткω† ероı. ⲉⲑⲉфаı кıрı ⲙпаıмнϣ ⲛ̄саⲍı ⲍⲉноуметаυⲑатнс, ⲛ̄кер-ро† ан, оуⲍе кϣпı ан. †ωрк нак ⲙ̄поуⲍаı ⲛ̄ннноу† ⲉтⲍосı, пıⲁ̄поλλωн нем†артемıс, нıнϣ† ⲛ̄прⲉqноρем ⲛ̄те-
fol. 33. †оıкоу|мⲉ̄нн тирс ⲍⲉⲉ̄внλ ⲍⲉⲉ̄наıмнı ⲉрокпе, наınаωоу ⲛ̄ⲑнт немак анпе ⲛ̄таıⲍⲉ тирс. аλλа †натако [ⲙⲙок] ⲍⲉнⲑаннϣ† нвасанос ⲉтⲍосı. †ноу ⲍⲉсωтⲉм ⲛ̄сωı. арı-ⲟусıа ⲛ̄ннноу† ⲉттаınоут, ⲛ̄тахак ⲉ̄воλ. мнпωс ⲛ̄таⲑⲉвıок, ⲛ̄та†-ϣпı нак ⲍⲉноⲙн† ⲛ̄ннıϣ† тироу ⲛ̄тепıпаλλатıон ⲉткω† ероı.

аqⲉр-оуω ⲛ̄нⲍⲉ пı̄ⲁтıос ⲑⲉоλωрос, пⲉⲭаq ⲙ̄поуро ⲍⲉω пıсос оуоϱ пıсаβе ан, ке ⲧар аqⲍос ⲛ̄нⲍⲉ пıпрофнтнс ⲉⲑоуаβ ⲇаυıⲇ ⲍⲉаıχа ρⲟн ⲉ̄пⲍⲍ̄, ⲛ̄неφорıсı-ϣпı ϣаⲉнер. оуоϱ он ⲍⲉнı ⲉтер-ⲣⲉλпıс ⲉ̄пⲍⲍ̄, оунаı ⲉ̄qекω† ⲉ̄рωоу. оуоϱ он ⲍⲉ̄ннекорıсı-ϣпı, ⲍⲉаıер-ⲣⲉλпıс ерок, пⲍⲍ̄. ке ⲧар оуон нıвен ⲉтⲉрнак ⲛ̄ноусı-ϣпı. аλλа сенаⲍı-ϣпı ⲛ̄ⲑωоу | нⲍⲉ пıасевнс тироу, нсⲉⲍıтоу ⲉ̄ρрнı ⲉ̄ⲙⲉн†. ⲉте-ⲛ̄ⲑокпе, ⲱ пıоуро ⲛ̄ⲁсевнс, немоуон нıвен ⲉ̄тип ⲉрок. ке ⲧар хнаⲍı ⲛ̄поуⲙнϣ ⲛ̄ϣпı немнкеноу†

ⲉⲧϭⲁϧⲉⲙ ⲉ̄ⲧⲉⲕϣⲉⲙϣⲓ ⲙ̄ⲙⲱⲟⲩ ⲕⲁⲧⲁⲫⲣⲏϯ ⲉⲧⲥϧⲏⲟⲩⲧ ϫⲉⲉⲩⲉ̄ϭⲓ-ϣⲓⲡⲓ ⲧⲏⲣⲟⲩ ⲛ̄ϫⲉ ⲛⲏ ⲉ̄ⲑⲟⲩⲱϣⲧ ⲛⲛⲓⲙⲟⲩⲛⲕ ⲛϫⲓϫ, ⲛⲏ ⲉⲧϣⲟⲩϣⲟⲩ ⲙ̄ⲙⲱⲟⲩ ϧⲉⲛⲛⲟⲩⲓ̄ⲇⲱⲗⲟⲛ.

ⲉ̄ⲧⲁϥⲥⲱⲧⲉⲙ ⲉ̄ⲛⲁⲓ ⲛ̄ϫⲉ ⲡⲟⲩⲣⲟ, ⲁϥϫⲱⲛⲧ, ⲁϥⲟⲩⲁϩⲥⲁϩⲛⲓ ⲉⲑⲣⲟⲩⲱ̄ⲗⲓ ⲛ̄ⲛⲏ ⲉ̄ⲑⲟⲩⲁⲃ ⲉ̄ⲡⲓϣⲧⲉⲕⲟ ϣⲁⲡ̄ⲉϥⲣⲁⲥϯ. ⲛⲁϥⲥⲟϭⲛⲓⲡⲉ ⲛ̄ϫⲉ ⲡⲓⲁ̄ⲥⲉⲃⲏⲥ ϫⲉⲟⲩⲡⲉ ⲡⲓⲑⲱϣ ⲉ̄ϯⲛⲁⲁⲓϥ [1]) ⲉⲣⲱⲟⲩ. ϧⲉⲛⲡⲓⲉ̄ϫⲱⲣϩ ⲇⲉ ⲉ̄ⲧⲉⲙⲙⲁⲩ ⲁϥⲓ ⲛ̄ϫⲉ ⲡⲓⲥⲱⲧⲏⲣ ϣⲁⲡⲓⲁ̄ⲅⲓⲟⲥ ⲑⲉⲟ̄ⲇⲱⲣⲟⲥ, ⲡⲉϫⲁϥ ⲛⲁϥ, ϫⲉⲡⲁⲥⲱⲧⲡ ⲑⲉⲟⲇⲱⲣⲟⲥ, ϭⲣⲟ ⲙ̄ⲙⲟⲕ, ⲛ̄ⲧⲉⲕϫⲉⲙ-ⲛⲟⲙϯ. ⲁⲛⲟⲕ ϯϣⲟⲡ ⲛⲉⲙⲁⲕ.

"... to thee. Tell me by the health of the gods, for thou art greatly honoured by me and my heart inclines to thee more than to all the mighty men of the Roman kingdom. Perchance when the war (πόλεμος) was heavy upon thee, thou wast afraid, or at any rate (πάντως) thou[2]) didst take a large sum of money (χρῆμα) from the public treasury (δημόσιον) for the many folk that were with thee. If thou wishest for more, take it and go. Only (μόνον) do not grleve my heart."

Saint Theodore cried aloud: "Unrighteous (ἄνομος) king, art thou not (μή) ashamed to say to me, take moneys (χρῆμα) and deny thy Lord? Doest thou wish that I should be a traitor (προδότης) like Judas, who took 30 pieces of silver from the Jews and gave them his Lord, who came into the world (κόσμος) to save every one. This evil thought is that of thy father the devil (διάβολος) with whom thou wilt be taken to the Gehenna of fire; and thy kingdom will be taken from thee before ... happen.

When the ungodly (ἀσεβής) king heard this, he was very wroth and Satan filled all his limbs (μέλος). He said to Saint Theodore: "Cease from all these words, which thou speakest

1) ⲛⲁⲓϥ first hand. 2) Or "when thou."

in my presence. Thou art not able to save thyself from my hand, since (ἐπειδή) thou knowest that I love thee more than all this company which is around me. For this reason thou utterest this host of words in stubborness (— αὐθάδης), and art not afraid nor (οὐδέ) ashamed. I swear to thee by the health of the exalted gods Apollo and Artemis, the
fol. 33. great saviours of the whole world (οἰκουμένη) that, unless I loved thee, I should not have been so mild with thee. But (ἀλλά) I will destroy thee with great and painful tortures (βάσανος). Now listen to me. Sacrifice (— θυσία) to the revered gods, and I will let thee go. Else (μήπως) will I humble thee and shame thee in the midst of all the great men of the palace (παλλάτιον) who are around me.

St. Theodore answered and said to the king: "O fool, for the holy prophet (προφήτης) David said: "I have put
Ps. 31, 1. my trust (ἐλπίς) in the Lord, he will not let me be put to shame ever," and again: "Those who put their trust (ἐλπίς)
Ps. 32, 10. in the Lord, shall mercy surround." And again: "Thou wilt not let me be put to shame, for in thee have I put my
Ps. 25, 20. trust (ἐλπίς), O Lord." For (καὶ γάρ) every one who puts his trust (ἐλπίς) in him, shall not be put to shame; but (ἀλλά) all the ungodly (ἀσεβής) shall be put to shame, and cast into hell, that is to say, thou, ungodly (ἀσεβής) king, and all that are thine. For thou shalt be put to much shame with all the unclean gods thou servest, even as (κατά —) it is written: "All they that serve graven images shall be put
Ps. 97, 7. to shame, and they that boast themselves of idols (εἰδωλον)."

When the king heard this he was wroth and bade them take the saints to prison till the morrow. And the ungodly (ἀσεβής) man bethought himself: "What shall I do unto them?"

And in that night the Saviour (σωτήρ) came to St. Theodore and said to him: "My chosen Theodore, be strong and victorious. I am with thee."

CHAMOUL

AND

JUSTUS.

Chamoul and Justus.

α.) *Chamoul.*

The remaining texts are taken from an unusually well-preserved papyrus book in the British Museum, Pap. V (Crum, 325 and 338). Though the whole book is not preserved, there remain 46 complete or nearly complete leaves of about $9^3/_8$ by $6^7/_8$ inches in size. Of the writing which is in one column of 17 to 19 lines in a large and clear hand a facsimile may be found in Crum's *Catalogue*. Judging from the existing page-numbers and those supplied āpparently conjecturally [1]) in Goodwin's copy of the Ms. (Add. Ms. 31,290) the surviving leaves were pages 51—62, 77—142 and 157—170 of the Ms.

These pages contain the end of one text, a martyrdom of Apa Chamoul ending on p. 111, and the beginning of another, a martyrdom of Justus with Stephanou his wife, Sophia his daughter, and Eusebius, son of Basilides. The latter are of course connected with the interminable cycle of Basilides; but Apa Chamoul has no connection with it save that he is once mentioned in the martyrdom of Apater as suffering under Arian [2]) and that his acts claim to be writ-

1) Crum thinks the page-numbers must have existed in Goodwin's time. But judging from Goodwin's copy, the leaves are otherwise unaltered, and it therefore seems more probable that he supplied the numbers by conjecture.

2) Hyvernat, *Actes* 99.

ten by Julius of Aqfahs. Nor is he knows to Synaxaria; and owing to the loss of the first fifty leaves the details given about him in the account here published are very few. At the beginning of it we find him imprisoned by a governor named Pompeius [1]). Apparently he is shut up in a sealed room, from which, as usual, he emerges looking so healthy that he is accused of eating in secret and tortured again. Equally naturally he is favoured with a vision of Christ who prophesies his death and promises him the gift of healing. While in prison he casts a demon out of Theodore the son of Dionekta; and after several examinations and tortures he is condemned and beheaded on the 16th of the month Pachons. He had previously commended his body to Julius, the assistant gaoler, who with Dionysius, a clerk of Siut, attended to it. It was conveyed by Theotimus, Julius' servant to "the cells" (κελλέα) [2]) in the land of Tarabia [3])", which according to a mention of him among twelve imprisoned martyrs in the martyrdom of Apater and Irai, was his birthplace or at any rate his native place. When that cell was destroyed, the men of his mother's village removed the body to the σεντίον of the bakers on the west of Peremoun. There it worked miracles of conversion especially after a fountain had sprung up at the tomb in accordance with the prophecy made to the saint by Christ in the vision. Julius wrote his biography, and removed to Alexandria, where he persuaded the count Armenius to spare the other imprisoned Christians, until they were freed by the accession of Constantine. Then he visited the prisons and set them free

1) Pompeius, ἡγέμων of Peremoun is mentioned in the acts of Aptias and of Piroou (Zoega, *Cat. codd. Borg.* 27, 53—4).

2) Presumably the plural κελλία, which was used of the region near Nitria, where hermits dwelt.

3) Not Arabia, bud a town in the eastern Delta which Amélineau (*Géogr. de l'Ég.* 483) identifies with فاقوس.

and took them to his house, where with his sister Eucharistia [1]) he ministered to them. Several of them died in his house and were buried, in the unceremonious way in which saints were occasionally disposed of [2]), in his tool-house (ἐργαστήριον) and storeroom (ἀποθήκη). But of their memories he took more care than of their bodies by writing their biographies from the notes taken by his slaves in court. It is to be feared that he adds this detail rather as a testimony to the truthfulness of his accounts than by way of apology for their flagrant lack of veracity.

β.) *Justus.*

The rest of the book recounts the martyrdom of Justus and Stephanou his wife with Sophia their daughter and Eusebius, son of Basilides; but the text shows considerable divergency from the ordinary Basilides cycle. Justus, the son of the late king, is represented as refusing the crown when it was offered him at Diocletian's apostasy, and also refusing to sacrifice to the new gods. In the latter he was supported by the rest of the Senate and he and they had their property forfeited. In spite of that Diocletian inconsequently takes the greatest interest in bringing about the marriage of Justus' daughter Sophia with Eusebius son of Basilius [3]). But on the day after the marriage he turns on them for still professing christianity. Justus is dragged by his heels through the town and Stephanou and 1849 servants confess Christ. Then they are all banished to Armenius, *comes* of Alexandria with instructions not to slay them

1) cf. Amélineau, *Actes* 137. In Hyvernat, *Actes* 246 Eucharistus is son of Julius.

2) Cf. Amélineau, *Actes* 236 and C. Schmidt, *Aeg. Z.* XXXII, 54.

3) = Basilides.

there, if they still prove recalcitrant, but to send them on to the redoubtable Arian at Thebes. Landing at Alexandria, they find Armenius on the sea-shore condemning Christians, and they are sent to prison. On the next day, the 20th of the mouth Tybi, 500 of Justus' servants leap on the flames, which were prepared for others, and Armenius in alarm sends the rest to Arian. After a gap of 15 pages we find Sophia undergoing an examination before Arian and being racked. Stephanou equally recalcitrant has her breasts out off and her nails drawn out: whereupon she sees a vision of Christ crowning the family. Eusebius and Sophia are together brought before the magistrate, and after preliminary tortures are slain on mill-wheels, on the 16th of Mechir [1]). Finally Justus and Stephanou are condemned to execution.

Crum has pointed out that this version differs from the Bohairic martyrdom, of which six leaves are preserved at Leipzig [2]), in calling Justus' wife Stephanou instead of Theokleia and substituting his daughter Sophia for his son Apoli; and that the *Synaxarium* [3]) agrees with the Bohairic in these points, but omits Eusebius. The fact that Stephanou and the vision of the crowns are found too in the Acts of Victor [4]) suggests a connection between the two works and rather confirms Peeters' [5]) suggestion that the whole of this Basilides' cycle of lives originated from the life of Victor.

But it would seem as though this text was either written

1) The date here given is unusual. In Hyvernat's *Actes* p. 1 it is Mechir 23; and so also in the *Synaxarium* (cf. Assemani, *Bibl. Med. Cat.* p. 164).

2) Leipzig Univ. Bibl. Ms. XXIV, foll. 14, 27, 4, 19, 20 and Ms. XXVI fol. 36.

3) Mechir 10 Justus; Pachons 11 Theokleia; Mechir 1 Apoli.

4) *Mémoires de la mission fr. au Caire* VIII, 230 and 239. It also occurs in the martyrdom of Victor and Corona (*Acta SS.* May 14) Cf. also Fisandia's vision in the Ethiopic life of Theodore the Eastern (Pereira, p. 124).

5) *Analecta Bollandiana*, XXVII (Bruxelles, 1908), pp. 69—73.

independently of the ordinary Basilides' cycle, or considering the age of the Ms. very possibly before that cycle was formed. Otherwise it would hardly have given an account of Eusebius so different from that of the Coptic martyrdom published by Hyvernat[1]). There instead of the sentimental youth of this story, we find a general and something of a fire-brand, who is persuaded with difficulty not to eject Diocletian by force and finally compels the latter to banish him with his father and the rest of his brethren to Egypt. There he is slain by Maurianus of Colchos. The Ethiopic version of the martyrdom of Justus is equally different from our text. Eusebius is omitted and Theokleia and Apoli are substituted for Stephanou and Sophia. Justus' is represented as a younger brother of Romanus, and nephew, not son, of the former king; he is a general and a person of great importance in the empire. The Persian wars and the double capture of Nicomedes occur before Diocletian's apostacy; and after the second defeat of the Persians, Justus with Theodore the Eastern, his kinsman, goes to Persia, slays the king, and takes the throne. At the end of two years and six months he returns to find Diocletian a heathen, Victor a martyr, and his own son Apoli a prisoner for refusing, with abuse, to sacrifice to the new gods. For three days he holds Diocletian, Maximinian and Romanus prisoners in the citadel, and then in accordance with a vision he visits Diocletian and forces him to sign an order for his banishment to Armenius at Alexandria, there to be tortured and sent on to South Egypt. Later we find it more explicitly stated that Justus was to be sent to Arius at Antinoou, Apoli to Ptolemaeus at Basta, and Theokleia to Sa. This order is carried out: and Apoli is tortured,

1) *Actes* pp. 1—39. The change in the name, Basilius for Basilides, proves too that the author was not familiar with the Basilides cycle of martyrdoms.

performs some cures, is ejected from the city, but manages to get in again, and finally suffers decapitation. Strangely Justus and his wife drop entirely out of the story and their martyrdom is only thought worthy of a casual mention [1]).

1) According to the *Synaxarium* (ed. Wüstenfeld p. 292), Mechir 10, Justus perished by the sword in the city Ansine.

Apa Chamoul.

[ⲟⲩ]ⲟⲛ ⲛⲓⲙ ⲛ̄ⲧⲁⲩⲧⲁⲙⲓⲟⲟⲩ. ⲙ̄ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧⲕⲱ̄ ⲛ̄ϩⲧⲏⲩ [ⲛ̄ⲁ̄
ⲉⲣⲟⲟⲩ. ⲁⲕⲉⲓⲙⲉ ϭⲉ ⲧⲉⲛⲟⲩ ⲱ̂ ⲡϩⲏⲅⲉⲙⲱⲛ. ϫⲉⲛ̄ⲧⲟⲕ ⲙ̄ⲛ̄-
ⲛⲉⲕⲛⲟⲩⲧⲉ ⲛ̄ⲧⲉⲧⲛ̄ ϩⲉⲛⲣⲉϥⲙⲟⲟⲩⲧ':

ⲁϥϭⲱⲛⲧ̄ ⲇⲉ ⲛ̄ϭⲓ ⲡϩⲏⲅⲉⲙⲱⲛ. ⲁⲩⲱ ⲁϥⲕⲉⲗⲉⲩⲉ ⲉⲧⲣⲉⲩ-
ⲛⲟϫϥ̄ ⲉϩⲟⲩⲛ ⲉⲩⲣⲓ̄ ⲛ̄ⲥⲉϯ-ⲕⲱϩⲧ̄ ⲛⲁϥ. ⲛⲉⲁⲩⲧⲱϭ ⲇⲉ ϩⲁ-
ⲣⲟϥⲡⲉ ⲛ̄ϣⲟⲙⲛ̄ⲧ ⲛϩⲟⲟⲩ ⲙ̄ⲛ̄ϣⲟⲙⲧⲉ ⲛⲟⲩϣⲏ.

ⲙⲛ̄ⲛ̄ⲥⲁⲛⲁⲓ̈ ⲇⲉ ⲟⲛ ⲁϥⲟⲩⲉϩ-ⲥⲁϩⲛⲉ ⲉⲛ̄ⲧϥ̄[1]) ⲉⲃⲟⲗ ⲛⲁϥ.
ⲁⲩⲱ ⲛⲉⲣⲉ|ⲡⲉϥϩⲟ' ⲣ̄-ⲟⲩⲟⲉⲓⲛ ⲛ̄ⲑⲉ ⲙ̄ⲡⲣⲏ. ⲁϥⲣ̄-ϣⲡⲏⲣⲉ [ⲛ̄ⲃ̄
ⲇⲉ ⲟⲛ ⲛ̄ϭⲓ ⲡϩⲏⲅⲉⲙⲱⲛ ⲡⲉϫⲁϥ ⲛ̄ⲧ̂ⲧⲁ́ⲍⲉⲓⲥ ϫⲉⲁⲗⲏⲑⲱⲥ
ⲉϥⲟⲩⲱⲙ ⲛ̄ϫⲓⲟⲩⲉ. ⲁϥⲟⲩⲱϣⲃ̄[2]) ⲛ̄ϭⲓ ⲡⲇⲓⲕⲁⲓⲟⲥ ϫⲉⲛ̄ϯⲟⲩⲱⲙ
ⲁⲛ ⲛ̄ϫⲓⲟⲩⲉ. ⲁⲗⲗⲁ ϣⲁⲣⲉⲟⲩⲁⲅⲅⲉⲗⲟⲥ ⲛ̄ⲧⲉⲡϫⲟⲉⲓⲥ ⲓ̄ⲥ̄ ⲉ̂ⲓ
ⲛ̄ϥⲧⲙ̄ⲙⲟⲓ̈ ϩⲛ̄ⲧⲉⲧⲣⲟⲫⲏ ⲛ̄ⲙ̄ⲡⲏⲩⲉ' ⲉⲧⲃⲉⲡⲁⲓ̈ ϭⲉ ⲧⲉⲛⲟⲩ
ⲙⲉⲓ̈ⲣ̄-ⲡⲙⲉⲉⲩⲉ ϩⲟⲗⲱⲥ ⲛ̄ⲧⲉⲧⲣⲟⲫⲏ ⲙ̄ⲡⲉⲓ̈ⲕⲟⲥⲙⲟⲥ. ⲕⲁⲧⲁⲑⲉ
ⲉⲧⲥⲏϩ' ϫⲉⲛⲉⲣⲉⲡⲣⲱⲙⲉ, ⲛⲁⲱⲛϩ̄[3]) ⲁⲛ ⲉⲟⲉⲓⲕ ⲙ̂ⲙⲁⲧⲉ.
ⲁⲗⲗⲁ̀ ⲉϣⲁϫⲉ ⲛⲓⲙ ⲉⲧⲛⲏⲩ ⲉⲃⲟⲗ ϩⲛ̣ⲧ̣ⲧⲁⲡⲣⲟ ⲙ̄ⲡⲛⲟⲩⲧⲉ.| [ⲛ̄ⲅ̄
ⲡⲉϫⲉ ⲡϩⲏⲅⲉⲙⲱⲛ ⲛⲁϥ ϫⲉⲁⲣⲓ-ⲑⲩⲥⲓⲁ ⲙ̄ⲡⲁϯϯ ⲛ̄ⲧⲉⲕⲁ-
ⲡⲟ̂ⲫⲁⲥⲓⲥ. ⲁϥⲟⲩⲱϣⲃ̄ ⲇⲉ ⲛ̄ϭⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ, ⲁⲡⲁ ϭⲁⲙⲟⲩⲗ.
ⲡⲉϫⲁϥ ϫⲉϯϣⲡ̄-ϩⲙⲟⲧ' ⲛ̄ⲧⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉϩⲣⲁⲓ̈ ⲉϫⲛ̄ⲧⲉⲕⲁⲡⲟ-

1) ⲉⲛϥ Tattam's copy.

2) ϣⲃ̄ appears to be written over an erasure.

3) So also is ⲛⲁⲱⲛϩ̄ ⲁ̄, and the following ⲉ is added outside the line.

ϥαcιc. ebol ϧεπωηϱ ⲙ̄πεϊκοcμοc ⲁⲩparaϯe ⲛ̄τοοτ' ϧεοⲩπροcωτοειⲱπε. πωηϱ γαρ ⲙ̄πικοcμοc ⲱⲁⲩταko. πωηϱ ⲇε ⲛ̄τοϥ ⲙ̄πⲁϧοειc ⲓc πεχc ⲟⲩοⲩωηϱ[1]) ⲱⲁεπερπε:

ⲛⲁ] ⲁⲩϩωⲛ̄τ ⲇε ⲛ̄ϩι ρηγεμων. ⲁⲩω ⲁⲩκελεⲩε, ετρεⲩⲱⲧϥ επρερμηνάριον. ⲛ̄cεκω̂ ⲛ̄cω̂ ⲛ̄λⲁμπⲁc ⲛ̄κωρⲧ ραπεϥcπρooⲩε ⲛ̄ⲱⲟⲙτε ⲛ̄ⲟⲩⲛoⲩ ⲱⲁⲛτεπεϥcπρooⲩε ϭωωλε. ⲁⲩτωοⲩⲛ ⲇε ρατεϊκεβⲁcⲁnoc ρⲛ̄oⲩⲙⲛτγεnnaιoc:

ⲁⲩω ⲁⲩκελεⲩε, ⲟⲛ, ⲛ̄ϩι ρηγεμων, ετρεⲩρωωκε ⲙ̄ⲙoϥ ⲱⲁⲛτεπεϥcnoϥ ρατε, ⲉϧⲙ̄πκⲁρ. πεϧⲁϥ ⲛⲁϥ ⲛ̄ϩι ρηγεμων, ϧεϭω̂ ⲛ̄τⲁnⲁⲩ ϧεπεκnoⲩτε ⲛⲁⲱ-
ⲛⲉ] ⲛⲁρμεκ ebol ρⲛ̄ⲛⲁϭιϧ. ρⲁ|ⲧιoc ⲇε ⲁⲡⲁ ϭⲁmoⲩλ ⲁπεπⲛⲁ ετoⲩⲁⲁb ⲙ̄τon ⲙ̄ⲙoϥ ερραï ⲉϧⲱϥ. πεϧⲁϥ ⲙ̄πρηγεμων, ϧε τωⲙ ρωκ. ⲁλoκ πεπⲛⲁ ⲙ̄πoⲛⲛρon ⲉκϩι-oⲩⲁ' ⲉπραn ⲙ̄πnoⲩτε ebol ρⲛ̄τεκτⲁπρω̂ ⲉτϧⲁρⲙ̄. ϧεcωⲛ̄τ ⲛⲓⲙ ceϯ-ⲉoⲟⲩ ⲙ̄πnoⲩτε ρⲛ̄τεⲩφγcιc. ⲛ̄τoκ ⲇε κ'cωⲱ' ⲙ̄ⲙoϥ.

ρηγεμων ⲇε ⲁⲩκελεⲩε ετρεⲩρⲓτε ⲙ̄πⲱⲩⲁⲁρ ⲙ̄πεϥ-
ⲛϩ] cωⲙⲁ. ⲛ̄cεπωρⲧ ερραï ⲉϧⲱϥ ⲛ̄oⲩρⲙϩ ⲙ̄noⲩκo|ⲛια. ⲁⲩω πεϧⲁϥ ⲛⲁϥ ⲛ̄ϩι πάnomoc ϧεⲁρι-ⲑⲩcια ⲙ̄πρⲙoⲩ κⲁκωc. ρⲁϱ γαρ ⲛ̄τεκρε. ⲁⲩω ⲙ̄περ'ιερτoc ον, παραρoκ, ⲁⲩoⲩω̂ ⲉⲧⲙoⲩ ρⲛ̄ⲛⲁϭιϧ ρⲛ̄ρεnⲙoⲩ, ⲉⲧⲱⲟⲩⲃε:

ρⲁτιoc ⲇε ⲁⲡⲁ ϭⲁmoⲩλ ⲛερεπϩoειc ⲱⲟoπ ⲛ̄ⲙⲙⲁϥ ⲉϥ†-ϭoⲙ ⲛⲁϥ ⲱⲁⲛτ̄ⲧⲱoⲩⲛ ραnεïⲃⲁcⲁnoc ⲧηρoⲩ ρⲛ̄oⲩⲙⲛτγεnnaιoc:

ⲛ̄τερεϥειⲙε ⲇε ⲛ̄ϩι ρηγεμων ϧεⲙπ̄ⲁιcⲑⲁnε,

ï) Read oⲩωηϱ.

ⲉⲡⲧⲏⲣϥ̄ ϩⲁⲛⲉⲓ̈ⲃⲁⲥⲁ|ⲛⲟⲥ ⲁϥⲣ̄-ϣⲡⲏⲣⲉ ⲉⲙⲁⲧⲉ. ⲁϥϥⲟϭϥ̄ |ⲛ̄ⲍ
ⲉϩⲣⲁⲓ̈ ⲙ̄ⲙⲓⲛ ⲙ̄ⲙⲟϥ ⲛ̂ϭⲓ ⲡϩⲏⲅⲉⲙⲱⲛ. ⲁϥϭⲱⲡⲉ ⲛ̄ⲟⲩⲥⲏϥⲉ
ⲉϥⲟⲩⲱϣ̂ ⲉⲣⲁϩⲧϥ̄. ⲁⲩⲱ ⲉⲓⲥ ⲕⲗⲟⲟⲗⲉ ⲛ̄ⲟⲩⲟⲉⲓⲛ ⲁⲥⲡⲱⲣϣ̄
ⲉⲃⲟⲗ ⲉϫⲱϥ:

ⲛ̄ⲧⲉⲣⲉϥⲛⲁⲩ ⲇⲉ ⲛ̄ϭⲓ ⲡⲟⲙⲡⲓⲟⲥ ⲡϩⲏⲅⲉⲙⲱⲛ ϫⲉⲙ̄ⲡϥ̄-
ϭⲙ̄ϭⲟⲙ ⲉⲣⲟϥ ϩⲛ̄ⲛⲁⲓ̈ ⲧⲏⲣⲟⲩ, ⲁϥⲧⲣⲉⲩϥⲓⲧϥ̄ ⲟⲛ ⲉⲡⲉϣⲧⲉⲕⲟ.

ϩⲣⲁⲓ̈ ⲇⲉ ϩⲛ̄ⲧⲉⲩϣⲏ̂ ⲉⲧⲙ̄ⲙⲁⲩ. ⲁϥⲉⲓ̂ ϣⲁⲣⲟϥ ⲛ̄ϭⲓ ⲡⲥⲱⲧⲏⲣ
ⲓ̄ⲥ̄. ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉⲭⲁⲓⲣⲉ ⲡϣⲟⲉⲓϫ̂ ⲉⲧⲛⲁⲛⲟⲩϥ|ⲛ̄ⲧⲁϥϫⲣⲟ |ⲛ̄ⲏ
ϩⲛ̄ⲁⲅⲱⲛ ⲛⲓⲙ. ⲉⲡⲓⲇⲏ̂ ⲁⲕϩⲩⲡⲟⲙⲓⲛⲉ ϩⲛ̄ⲙ̄ⲡⲓⲣⲁⲥⲙⲟⲥ ⲧⲏⲣⲟⲩ
ⲙ̄ⲡⲓⲁⲧϣⲓⲡⲉ. ⲕⲛⲁⲙ̂ⲧⲟⲛ ⲙ̄ⲙⲟⲕ ϩⲛ̄ⲧⲁⲙ̄ⲛ̄ⲧⲉⲣⲟ ϣⲁⲉⲛⲉϩ.
ⲁⲓ̈ⲟⲩⲱ̂ ⲅⲁⲣ ⲉⲓ̈ⲥϩⲁⲓ̈ ⲙ̄ⲡⲉⲕⲣⲁⲛ̂ ⲉⲡϫⲱⲱⲙⲉ ⲙ̄ⲡⲱⲛϩ̄. ⲉⲓⲥ
ϩⲏⲏⲧⲉ ⲅⲁⲣ ⲁϥϩⲱⲛ ⲉϩⲟⲩⲛ ⲛ̄ϭⲓ ⲡⲉⲕⲗⲟⲙ ⲙ̄ⲡⲉⲕⲁⲅⲱⲛ.
ⲁⲛⲟⲕ ⲡⲉⲧϯ-ϭⲟⲙ ⲛⲁⲕ ϣⲁⲛⲧ̄ⲕϯ-ϣⲓⲡⲉ ⲙ̄ⲡⲟⲙⲡⲓⲟⲥ ⲡϩⲏ-
ⲅⲉⲙⲱⲛ. ⲁⲩⲱ ϯ ⲛ̄ⲙ̄ⲙⲁⲕ' ⲟⲛ, ϣⲁⲛⲧ̄ⲕϫⲓ̂ ⲙ̄ⲡⲉⲕⲗⲟⲙ ⲙ̄ⲡⲱⲛϩ.
ⲟⲩⲛ̄ ϩⲉⲛⲛⲟϭ|ⲛ̂ϭⲟⲙ ⲙ̄ⲛ̄ϩⲉⲛϣⲡⲏⲣⲉ ⲛⲁϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓ- |ⲛ̄ⲑ
ⲧⲟⲟⲧⲕ̄ ⲙ̄ⲡⲟⲟⲩ ϩⲛ̄ⲧⲉⲓ̂ⲡⲟⲗⲓⲥ. ⲁⲩⲱ ⲥⲉⲛⲁⲥⲱⲧⲙ ⲛ̄ϭⲓ ⲛ̄-[1])
ⲣⲱⲙⲉ ⲛ̄ⲧⲡⲟⲗⲓⲥ ⲛ̄ⲥⲉⲉⲓ̂ ϣⲁⲣⲟⲕ ⲉⲡⲉϣⲧⲉⲕⲟ. ⲉⲧⲃⲉⲛ̄ϭⲟⲙ
ⲉⲧⲛⲁϣⲱⲡⲉ ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ̄. ⲥⲉⲛⲁⲉⲓⲛⲉ ⲛⲁⲕ ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ
ⲉⲧϩⲏϣ̂ ϩⲛ̄ϩⲉⲛϣⲱⲛⲉ ⲛ̂ⲁⲧⲧⲁⲗϭⲟ̂ ⲁⲩⲱ ⲛⲅ̄ⲧⲁⲗϭⲟⲟⲩ. ⲁⲩⲱ
ⲓ̈ⲟⲩⲗⲓⲟⲥ ⲡⲕⲟⲙⲉⲛⲧⲁⲣⲏ́ⲥⲓⲟⲥ ϥⲛⲁϭⲓⲛⲉ ⲛ̄ⲟⲩϩⲙⲟⲧ ⲛ̄ⲧⲁⲗϭⲟ̀
ⲉⲃⲟⲗ ϩⲓⲧⲟⲟⲧⲕ̄. ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲡⲉⲧⲛⲁϥⲓ̂ ⲡⲣⲟⲟⲩϣ̂ ⲙ̄|ⲡⲉⲕ- |ⲍ
ⲥⲱⲙⲁ ⲛ̄ϥ̄ⲕⲟⲟⲥϥ̄. ⲁⲩⲱ ⲛⲉⲕϩⲩⲡⲟⲙⲛⲏⲙⲁ ϥⲛⲁⲧⲛ̄ⲛⲟⲟⲩⲥⲉ,
ⲉⲡⲉϥⲏⲓ̈, ⲛ̄ⲥ̄ⲉϭⲱ̂ ⲙ̄ⲙⲁⲩ, ϣⲁⲡⲉϩⲟⲟⲩ ⲉⲧⲉⲣⲉⲡⲁⲉⲓⲱⲧ, ⲛⲁⲟⲩ-
ⲟⲛϩⲟⲩ ⲉⲃⲟⲗ ⲉⲩⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛ̄ⲛ̄ⲅⲉⲛⲉⲁ̂ ⲧⲏⲣⲟⲩ ⲙ̄ⲡⲕⲁϩ.
ϯⲣⲏⲛⲏ ⲛⲁⲕ ⲡⲁϣⲃ̄ⲣ̄-ⲙⲉⲗⲟⲥ. ⲛⲁⲓ̈ ⲇⲉ ⲛ̄ⲧⲉⲣⲉϥϫⲟⲟⲩ ⲛ̄ϭⲓ
ⲡⲥⲱⲧⲏⲣ' ⲛ̄ⲁⲡⲁ ϭⲁⲙⲟⲩⲗ' ⲁϥⲃⲱⲕ ⲉϩⲣⲁⲓ̈ ⲉⲙⲡⲏⲩⲉ ⲙ̄ⲡⲛⲁⲩ
ⲛ̄ϫⲡ̄-ⲥⲟ̄. ⲉⲣⲉⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ϩⲩⲙⲛⲉⲩⲉ ϩⲁⲧⲉϥϩⲏ̂.

1) ϭⲓⲛ̄ is added above the line.

πραϊος δε απα σαμουηλ αγρ̄ τεϣη τηρϥ̄ εϥ-
σμοϩ επηοϩτε:

ζα] ασϣωπε δε ⲙ̄ⲡⲛⲁϩ ⲛ̄ϣⲱρⲡ̄. ⲛⲉϩⲛ ⲟϩⲣⲱⲙⲉ ⲉϥⲛⲗ[1]) ⲉⲣⲟϩⲛ ⲉⲧⲉⲫⲩⲗⲗⲁⲕⲏ̂ ⲉⲣⲉⲟⲩⲇⲁⲓⲙⲱⲛⲓⲟⲛ ⲛ̄ⲙ̄ⲙⲁϥ. ⲁϥⲱϣ̂ ⲉⲃⲟⲗ ⲣ̄ⲛⲟⲩⲛⲟϭ, ⲛ̄ⲥⲙⲏ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ. ϫⲉϯⲛⲁⲡⲱⲧ, ⲉⲃⲟⲗ ⲛ̄ⲑⲉⲟⲇⲱⲣⲟⲥ ⲡ̄ϣⲏⲣⲉ ⲛ̄ⲁⲓⲟⲛⲓⲕⲧⲁ̂ ⲱ̂ πραϊος απα σα-
μουηλ. ⲉⲧⲃⲉⲡⲁⲓ̈ ⲁ̈ⲓⲛⲁⲩ ⲉⲡⲉϫⲥ ⲙ̄ⲙⲛⲉϥⲁⲣⲭⲉⲗⲟⲥ ⲉⲁϥⲉⲓ̂ ϣⲁⲣⲟⲕ[2] ⲉⲧⲉⲫⲩⲗⲗⲁⲕⲏ̂ ⲛ̄ⲧⲉⲓ̈ⲟⲩϣⲛ. ⲛ̄ⲧⲉⲩⲛⲟⲩ, ⲁⲡⲇⲁⲓⲙⲱⲛ ⲛⲟϫϥ̄ ⲉϫⲙ̄ⲡⲕⲁⲣ[2] ⲁϥⲉⲓ̂ ⲉⲃⲟⲗ ⲛ̄ⲣⲛⲧϥ̄ ⲁⲡⲉϥⲣⲛⲧ̂ ⲥ̄ⲙⲛⲧϥ̄
ζβ] ⲉⲣⲟϥ. ⲁϥⲡⲁⲣⲧϥ̄ | ϩⲁⲣⲁⲧϥ̄ ⲙ̄ⲡⲣⲁϊⲟⲥ απα σαμουηλ ⲁϥϣⲱⲡⲉ ⲉϥ†-ⲛ̄ ⲉⲛⲉϩⲟⲩⲉⲣⲏⲧⲉ ⲉϥⲥⲙⲟϩ ⲉⲡⲏ̣ⲧⲉ. ⲡⲉⲡⲣⲟ-
ⲟⲩⲣⲁⲥ ⲇⲉ ⲉⲧⲣⲓϫⲛ̄ⲧⲉⲫⲩⲗⲗⲁⲕⲏ. ⲛ̄ⲧⲉⲣⲉϥⲛⲁⲩ ⲉⲧⲃⲟⲙ ⲉⲛⲧⲁⲥϣⲱⲡⲉ ⲉⲃⲟⲗ ⲣⲓⲧⲙ̄ⲡⲣⲁϊⲟⲥ απα σαμουηλ ⲁϥⲣ-
ϣⲡⲏⲣⲉ ⲉⲙⲁⲧⲉ, ⲉϫⲙ̄ⲡⲣⲱⲃ[2] ⲛ̄ⲧⲁϥϣⲱⲡⲉ. ⲛⲉⲩⲛ̄ⲧϥ̄ ⲟⲩ-
ϣⲉⲉⲣⲉ ⲇⲉ ⲙ̄ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲉⲥⲉⲉⲧ[3]. ⲛ̄ⲧⲉⲣⲉⲥⲡⲟⲣ ⲇⲉ ⲉⲡⲉⲥ-
ⲉⲃⲟⲧ̂ ⲙ̄ⲙⲓⲥⲉ ⲁⲡⲉⲥϣⲏⲣⲉ ⲥⲱϣⲩⲧ ⲣⲛ̄ⲣⲟⲛⲧⲉ. ⲁⲥⲣ ⲙ̄ⲛⲧⲟⲩⲉ ⲛ̄ⲣⲟⲟⲩ, ⲉⲥⲃⲁⲥⲁⲛⲓϫⲉ. ⲉⲁⲩⲉⲓⲛⲉ ϣⲁⲣⲟⲥ ⲛⲟⲩⲙⲛⲛϣⲩⲉ ⲛ̄ⲥⲁⲉⲓⲛ.
ⲙⲛ̄ |. . . . . ,

fol. 14. Recto. [2]) . . . . .] ⲉⲣ̣ [. . . . .] ⲁⲕ [. . . . .] ⲁⲛⲉ [. .] ⲁⲕ. ⲛ̄ [. . . . .] ⲱϣⲃ̂ [. .] ⲥ̄ϥ̄ ⲣⲛ̄ [. . . . .] ⲓⲧⲛ [. .] ϥⲓ ⲛ̄ⲧⲁⲡ[ⲉ. .]. ⲉ. ⲡⲉ[ⲧⲟ]ⲩⲁⲁⲃ̂ ⲛ̄ⲧⲁⲩ[ⲣⲉ?] ⲉⲡⲉⲥ[ⲛⲧ ⲁⲩ]ϫⲱⲕ ⲉⲃⲟ[ⲗ] ⲛ̄ⲧⲉ-
[ⲧⲉⲙ]ⲁⲣⲧⲩⲣⲓ[ⲁ][3]) ⲙⲡⲉⲣⲟⲟ[ⲩ] ⲛ̄ⲟⲩⲱ[ⲧ] ⲁⲡⲉⲥⲧⲉⲣⲉⲱⲙⲁ

1) Read ⲣⲛⲗ?

2) This, the most damaged of all the leaves, is incomplete at the top, and contains now only 13 lines, including fragmentary lines, on the recto and 14 on the verso. The pagination is lost and its precise position cannot be determined, but it seems to come somewhere near the end of the gap, possibly immediately before ⲟⲟ. It is neither copied nor mentioned in Tattam's copy.

3) Possibly ⲛ̄ⲧⲉ[ⲙⲁ]ⲣⲧⲩⲣⲓ[ⲁ]; but the gap seems to require more letters.

ⲧⲏⲣϥ ⲙⲟⲩⲣ̀ ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ. ⲁⲩⲱ ⲛ̄ⲛⲉⲩⲯⲩⲭⲟⲟⲩⲉ ⲁⲩⲥⲟⲟ-
ⲗⲟⲩ, ⲛ̄ⲣⲉⲛ |

[.....] ⲧⲣ [.....] ⲁⲡ [...] ⲡⲁ [.....] ⲭ̄ⲥ̄ ⲉ[.] Verso.
ⲛⲣⲉⲛ [.....]. ⲉⲧⲉⲡ [.] ⲥ̄ⲃ̄ⲉ [.]. ⲟ. ⲓⲱⲁⲛ[ⲓⲉⲛⲉⲣ ⲁ][1])ⲙⲏⲛ:
ⲙ̄ⲛⲛⲥⲁ[ⲛ]ⲁⲓ̈ ⲇⲉ ⲁⲡⲣⲏ[ⲧ]ⲉⲙⲱⲛ [ⲕⲟ]ⲧϥ̄ ⲉⲡⲙ̄[ⲁⲕ]ⲁⲣⲓⲟⲥ [ⲁ]ⲡⲁ
ⲥⲁⲙⲟⲩⲗ̀ ⲡⲉϫⲁ[ϥ ⲛ]ⲁϥ. ϫⲉ [ⲛ]ϯⲛⲁⲧⲁⲙⲟ[ⲕ] ⲁⲛ ⲡⲁⲡ[ⲟ]-
ⲥⲧⲁⲧⲏⲥ. ⲛⲣⲁⲕⲟ [ϫ]ⲉⲟⲩⲛⲉ ⲛⲉⲣⲃⲏⲧⲉ ⲙ̄ⲙⲁⲥⲓⲁ ⲉⲛⲧⲁⲓ̈ⲥⲟⲧ-
ⲙⲟⲩ, ⲉⲧⲃⲏ[ⲏⲧⲕ

[3])ⲗⲁ.[.....] ⲱⲱⲡⲉ [.....] ⲉⲃⲟⲗ ⲣⲏ.[.]...[..] [ⲟⲑ[2])
ⲛ̄ⲧⲉⲓ̈ⲣⲉ. ⲥⲱⲧⲙ̄ [ⲉⲣⲟⲓ] ⲁⲣⲓ-ⲑⲩⲥⲓⲁ ⲛ̄ⲥⲗ̀[ⲟ ⲛ]ⲛⲓⲣⲓⲥⲉ ⲛ̄ⲧⲉⲓ̈-
ⲙⲓ[ⲛⲉ] ϫⲉⲉⲣⲉⲡⲁⲓⲕⲁⲥⲧⲏⲣⲓⲟⲛ ⲟⲩⲟⲥϥ̄ ⲉⲣⲟⲕ. ⲁϥⲟⲩⲱⲱⲱⲃ̄[4])
ⲛ̄ⲥⲓ ⲡⲣⲁⲩⲓⲟⲥ ⲁⲡⲁ ⲥⲁⲙⲟⲩⲗ̀ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ. ϫⲉⲙⲉ ⲩⲉⲛⲟⲓⲧⲟ
ⲛ̄ⲧⲉⲡⲁⲓ̈ ⲱⲱⲡⲉ ⲛ̄ⲧⲉⲓ̈ⲣⲉ. ⲁⲓ̈ⲟⲩⲱ ⲅⲁⲣ ⲉⲓ̈ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ
ⲛ̄ⲟⲩⲙⲛⲏⲱⲉ ⲛ̄ⲥⲟⲡ ϫⲉⲛ̄ϯⲛⲁⲣ-ⲑⲩⲥⲓⲁ ⲁⲛ ⲛ̄[ⲛⲉⲕⲛⲟⲩⲧⲉ [ⲡ̄
ⲛⲛⲟⲩϫ. ⲙⲙⲛⲛⲟⲩⲧⲉ ⲅⲁⲣ] [5]) ⲱⲟ[ⲟⲡ ⲛⲥⲁⲡⲉⲓ]ⲱⲧ ⲙ̄ⲡⲁ[ϫⲟⲉⲓ]ⲥ
ⲓ[ⲥ] ⲡⲉϫⲥ ⲡⲱⲛ[ⲣⲉ ⲙ]ⲡⲛⲟⲩⲧⲉ ⲉⲧⲟⲛⲟ [ⲭⲥⲛ]ⲟ ⲅⲁⲣ, ϫⲉ-
ⲉⲣⲱⲁⲛ[ⲡⲣ]ⲱⲙⲉ ϯ-ⲟⲣⲛⲧ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ ⲛⲥϯ-ⲟⲥⲉ ⲇⲉ
ⲛ̄ⲧⲉϥⲯⲩⲭⲏ. ⲟⲩ̀ ⲡⲉⲧⲉⲣⲉⲡⲣⲱⲙⲉ ⲛⲁⲧⲁⲁϥ ⲛ̄ⲱⲩⲃⲃⲱ ⲛ̄ⲧⲉ[ϥ]-

1) ⲣⲁⲙⲏⲛ the ordinary Coptic form is I think impossible, as there is only room for one latter at the beginning of the line before ⲙ.

2) The following pages (ⲟⲑ–ϥ) are all incomplete at the top. Precisely how much is missing in each case it is difficult to say, as the number of lines to a page varies in this Ms. from 17 to 20. I state below how many lines (including fragmentary lines) are preserved in each case. The pagination is taken from Tattam's copy. He apparently fitted them in order and inserted the numbers arbitrarily, as his copies leave little doubt that the pages were just as incomplete in his time as they are now.

3) Pages ⲟⲑ–ⲡⲉ now have 16 lines, ⲡⲍ, ⲡⲏ, ⲡⲑ 17 lines and ⲡⲋ and ϥ 18 lines each.

4) The first ⲱ is, I think, erased.

5) The bracketed words probably give the sense required, and would make the page contain 17 lines. But there may be more missing.

ψυχη. ετβεπαϊ σε ν̄ϯναρ-θυσια αν ν̄δεννουτε ετ̣ϣουειτ̣.

πρηγεμων δε αγσωνϯ πεχας χε̣ϣεττυχη ννερ-[ρωου][1]).

πα] ε..[.....] νερβη[υε μματια] ετκ̄ειρε μ̣μο̣[ου] επιδ̣η̣ πεκου[ω̣ϣ]πε παϊ, ετρεκμ[ου] εχ̄μπεκνουτ[ε ται] ρωωστε τεκαποφασις, κατατκελευσις[2]) ν̄ννεν-χιcουυε, νερρωου. ετβεπαϊ ϯκελευε, ετρεϥ ν̄τεκαπε ρ̄ντcηϥε. αυω πκεcεεπε μ̄πεκcωμα ν̄cερο̣κρ̄ϥ ρ̄νου-cατε. χεκας εϥ

πβ] [.....[3])] ται [τε ταποφα]cις νταϥ[...] ερ[..] μπερoου [ετμ]μαυ. αυω αϥτω[ουν] ρ̣ιπβ̣ημα. μμα-[τοι] δε αυχ̣ι μ̄πρατιος εβολ επμα̣ ν̄τεϥαποφασις. αϥπαρακαλει, ν̄μματοϊ, χεκας ετναανα̣χωρει ν̄ου-κοϋ̈. χεεϥετβ̄ϱ̄ πεϥνουτε, ετρεϥρ ουνα ν̄μμαϥ ρ̣μπμα̣ ετ̄ϥναβωκ ερoϥ. μ̄ματοϊ δε αυcυτχ̣ωρει ναϥ κα|[ταπεϥουω̣ϣ]

πc] τ..[αϥταλε νεϥσιχ[4])] εραι ε̣[τπε εϥ]χω μ̄μοc χε[πχοεις] πνουτε ππα[ντοκ]ρατωρ.[5]) πειωτ [μπα]-χοεις ις̄ πεχc̄. π̣[ε]τε[ρ]ε̣ναρχη μ̄ννεζουcια αρερατου ερoϥ. χεν̄τoϥ πεντaϥταμιε πτηρ̄ϥ πaχοεις ις̄ πεχc̄. εκεαρερατκ̄ μ̄μμαϊ μ̄πoου, ϣαν̄ϯχωκ εβολ μ̄παατωη ρ̄νουμν̄τχωωρε.

ϣωπε ναϊ ν̄βονθοc.|

1) ερ[πα] Tattam.

2) Altered to κατατακελευσις.

3) τακο επτηρϥ would fill this gap and give the sense. But it would make the page contain only 16 lines.

4) or βαλ. 5) α[υτοκ]ρατωρ Tattam.

[.....] ⲕ̣ⲃ̣ . [.....] . ⲉ̣ . ϫⲉⲛⲧⲟⲕ ⲡ[ⲉ]ⲧ̣ⲉⲣⲉⲡⲁⲧ [ⲡⲁ]
[ⲛⲓⲙ] ⲕⲱⲗ̅ϫ̅ ⲛⲁⲕ. ⲁⲩ[ⲱ ⲉ]ⲣⲉⲗⲁⲥ ⲛⲓⲙ ⲉⲍⲟ[ⲙⲟ]ⲗⲟⲅⲉⲓ
ⲛⲁⲕ. ϫⲉⲛⲧⲟⲕⲡⲉ ⲡϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅.

ⲡⲉⲛⲧⲁϥⲛⲟⲩϩ̅ⲙ̅ ⲛ̅ⲛⲉϥⲡⲉⲧⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ϩⲛ̅ⲛⲉⲩⲑⲗⲓⲯⲓⲥ
ⲙ̅ⲛⲛⲉⲩⲡⲓⲣⲁⲥⲙⲟⲥ. ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙ̅ⲡⲟⲟⲩ ⲉⲓ̈ⲱ̣ϣ ⲉϩⲣⲁⲓ̈
ⲉⲣⲟⲕ ⲡⲁϫⲟⲉⲓⲥ ⲓ̅ⲥ̅.

ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ̅ ⲉⲁⲇⲁⲙ ϩⲙ̅ |

ⲛⲥ̣[.....ⲉⲕⲉⲥⲱⲧⲙ] ⲉⲣⲟⲓ̣ ϩⲱ̣ [ⲙⲡⲟⲟⲩ. [ⲡⲉ

ⲓ̅ⲥ̅] ⲡⲉⲛⲧⲁϥ̣ⲥ̣ⲱⲧⲙ ⲉⲁⲃⲉⲗ̀ ⲉⲁϥϫⲓ̂ ⲛ̅ⲧⲉϥⲑ̣ⲩ̣ⲥⲓⲁ ⲛ̅ⲧⲟⲟⲧϥ̅.
ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙⲡⲟⲟⲩ̣:

ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ̅ ⲉϩⲏⲑ̂ ⲁϥⲧⲁⲙⲟϥ ⲉⲙⲙⲩⲥⲧⲏⲣⲓⲟⲛ
ⲙ̅ⲡⲱⲛϩ̅. ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙ̅ⲡⲟⲟⲩ.

ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ̅ ⲉⲉⲛⲱⲭ̀ ⲁϥⲡⲟⲟⲛⲉϥ̅ ⲉⲃⲟⲗ ⲉⲧⲙ̅ⲧⲣⲉϥ-
ⲛⲁⲩ, ⲉⲡⲙⲟⲩ. ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙ̅ⲡⲟⲟⲩ:

[ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ ⲉⲛⲱϩⲉ ⲁϥⲛⲁϩⲙⲉϥ ⲉⲃⲟⲗ ϩⲛϩⲉⲛⲙⲟⲟⲩ [ⲡϛ
ⲙⲡⲕⲁ] [1])ⲧ̣ⲁ[ⲕⲗⲩⲥⲙⲟⲥ. ⲛ]ⲧⲟϥ ⲙ̅ⲛⲛⲁⲡⲉϥⲏ[ⲓ] ⲧⲏⲣⲟⲩ ⲉⲕⲉ-
ⲥⲱⲧⲙ ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙ̣̅ⲡⲟⲟⲩ.

ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁϥ[ⲥ]ⲱⲧⲙ̅ ⲉⲁⲃⲣⲁϩⲁⲙ ϩⲙ̅ⲡⲕⲁϩ ⲛ̅ⲧⲉⲛⲉⲫⲩⲗⲓⲥ-
ⲧⲓⲉⲓⲙ̀ ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙ̅ⲡⲟⲟⲩ.

ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ̅ ⲉⲓ̈ⲥⲁⲁⲕ̀ ⲁϥϫⲓ̂ ⲛⲧⲉϥⲑⲩⲥⲓⲁ ⲛ̅ⲧⲟⲟⲧϥ̅.
ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙ̅ⲡⲟⲟⲩ.

ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ̅ ⲉⲓ̈ⲁⲕⲱⲃ̀ ⲁϥⲛⲁϩⲙⲉϥ ⲉⲛϭⲓϫ̀ ⲛ̅ⲏ̅ⲥⲁⲩ
ⲡⲉϥⲥⲟⲛ. ⲉⲕⲉⲥⲱ|[ⲧⲙ ⲉⲣⲟⲓ ϩⲱ ⲙⲡⲟⲟⲩ] [ⲡϛ

ⲓ̣[ⲥ̅ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ] ⲉⲓ̈ⲱⲥⲏ[ⲫ ⲁϥⲛⲁϩⲙⲉϥ?] ⲉⲛϭⲓϫ ⲛ̅ⲛⲉϥ-
ⲥⲛⲏ̣ⲩ ⲁⲩⲱ ⲁϥⲛⲁϩⲙⲉϥ ⲉⲛϭⲓϫ ⲛ̅ⲧⲣⲙ̅ⲛ̣ⲕⲏⲙⲉ. ⲉⲕⲉⲥⲱⲧⲙ̅
ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙ̅ⲡⲟⲟⲩ.

ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ ⲉⲙⲱⲩ̈ⲥⲏⲥ ⲁϥⲛⲁϩⲙⲉϥ̀ ⲉⲛϭⲓϫ ⲙ̅ⲫⲁ-

1) This restitution is very uncertain. It would make a page of 19 lines.

ⲣⲁⲱ̂ ⲡ̅ⲣ̅ⲣⲟ ⲛ̅ⲕⲏⲙⲉ. ⲁϥϯ ⲛⲁϥ ⲛ̅ⲛⲉϥⲛⲟⲙⲟⲥ ⲧⲏⲣⲟⲩ. ⲁϥⲙ̅ ⲡⲗⲁⲟⲥ ⲉⲃⲟⲗ ϩⲛ̅ⲕⲏⲙⲉ ⲁϥϣⲱⲡⲉ ⲉϥⲧⲁⲉⲓⲏⲩ ⲙ̅ⲡⲉϥⲙ̅ⲧⲟ ⲉⲃⲟⲗ. ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙ̅ⲡⲟⲟⲩ

ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ̅ ⲉⲁⲁⲣⲱⲛ,ⲁϥϯ ⲛⲁϥ ⲛ̅ⲧⲙ̅ⲛ̅ⲧⲟⲩⲏⲏⲃ.ⲁⲩⲱ|

ⲡ̅ⲏ̅] [. . . ⲉⲕⲉⲥⲱⲧⲙ ⲉⲣ]ⲟ̣[ⲓ] ϩ̣[ⲱ ⲙ̅ⲡⲟⲟⲩ

ⲓ̅ⲥ̅] ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ̅ ⲉⲓ̣ⲏ̣ⲥ̣[1]) ⲡϣⲏⲣⲉ ⲛ̅ⲛⲁⲩⲏ̂ ⲁϥϣⲱⲡⲉ ⲛ̅ⲣⲉϥϣⲙ̅ϣⲉ ⲙ̅ⲙⲱⲩ̈ⲥⲏⲥ. ⲁⲩⲱ ⲁϥⲡⲱϣ ⲙ̅ⲡⲕⲁϩ̂ ⲉϫⲛ̅ⲛ̅ϣⲏⲣⲉ ⲙ̅ⲡⲓⲏⲗ̅. ⲁⲩⲱ ⲁϥⲣ̅-ⲡⲙ̅ⲡϣⲁ̂ ⲁⲕⲧⲛ̅ⲛⲟⲟⲩ ⲛⲁϥ ⲙ̅ⲙⲓⲭⲁⲏⲗ̂ ⲡⲉⲕⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲉⲕⲉⲥⲱⲧⲙ̅ ⲉⲣⲟⲓ̈ ϩⲱ̂ ⲙ̅ⲡⲟⲟⲩ:

ⲓ̅ⲥ̅ ⲡⲉⲛⲧⲁϥⲥⲱⲧⲙ̅ ⲉⲡⲟⲩⲁ̂ ⲡⲟⲩⲁ̂ ⲛ̅ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ. ⲁⲕⲧ-

ⲡ̅ⲑ̅] ⲣⲉⲩⲛⲁⲩ ⲉⲡⲉⲕⲉⲟⲟⲩ' ⲉⲧⲟⲩⲁⲁⲃ. ⲏ̅ⲥⲁⲓ̈ⲁⲥ | [ⲁϥⲛⲁⲩ ⲉⲡⲉⲕⲉⲟⲟⲩ] ⲉⲕ̣[ϩⲙⲟⲟⲥ ϩⲓϫⲙ̅ⲡⲉⲕ]ⲑⲣⲟⲛⲟⲥ̣, [ⲉⲣⲉⲛ̣ⲥ̣]ⲉ̣ⲣ̣ⲁ̣ⲫⲉⲓⲛ' ⲉⲧⲟⲩⲁⲁⲃ ϩⲱⲥ' ϩⲁⲧⲉⲕϩⲏ.

ⲓ̈ⲉⲍⲉⲕⲓⲏⲗ' ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲁϥⲛⲁⲩ ⲉⲡⲉⲕⲉⲟⲟⲩ ⲉⲕϩⲙⲟⲟⲥ, ϩⲓϫⲙ̅ⲡⲉⲕϩⲁⲣⲙⲁ ⲛ̅ⲉⲟⲟⲩ. ⲉⲣⲉⲛⲉⲕⲍⲱⲟⲛ ⲉⲧⲧⲁⲓ̈ⲏⲩ ⲥⲱⲕ, ϩⲁⲣⲟⲕ.

ⲓ̈ⲉⲣⲏⲙⲓⲁⲥ, ⲁⲕϫⲟⲟⲩϥ' ϣⲁϩⲉⲛⲗⲁⲟⲥ ⲙ̅ⲛ̅ϩⲉⲛⲣ̅ⲣⲱⲟⲩ. ⲁⲩⲱ ⲁⲕϫⲟⲟⲥ ⲛⲁϥ. ϫⲉⲁⲓ̈ⲧⲃ̅ⲃⲟⲕ' ⲛⲁⲓ̈ ⲙ̅ⲡⲣⲟⲫⲏⲧⲏⲥ.

ⲇⲁⲛⲓⲏⲗ' ⲟⲛ, ⲁⲕⲧⲁⲙⲟϥ' ⲉⲡⲉⲕⲉⲟⲟⲩ, ⲉⲕⲛⲏⲩ̈ |

ϥ̅] [. . . . . .]ⲓ̣, [ⲁⲩⲱ] ⲉ̣ⲕ[ⲟⲩⲱⲛϩ ⲛⲑ]ⲟⲣⲁⲥⲓⲥ ⲛ̅ⲧⲁϥⲛⲁⲩ ⲉⲣⲟⲥ.

ⲡϣⲟⲙ̅ⲛ̅ⲧ ⲛ̅ϩⲁⲅⲓⲟⲥ, ⲁⲩϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̅ⲙⲟⲕ ϩⲛ̅ⲧⲙⲏⲏⲧⲉ ⲛ̅ⲧⲉϩⲣⲱ̂ ⲛ̅ⲕⲱϩⲧ̅. ⲁⲕⲧⲛ̅ⲛⲟⲟⲩ ϣⲁ̣ⲣⲟⲟⲩ ⲙ̅ⲡⲉⲕⲁⲅⲅⲉⲗⲟⲥ ⲁϥⲛⲁϩⲙⲟⲩ ϫⲉⲁⲩⲕⲁ̂-ϩⲧⲏⲩ ⲉⲣⲟⲕ:

ⲁⲕϫⲱ̂ ⲙ̅ⲡⲙⲁⲕⲁⲣⲓⲥⲙⲟⲥ ⲛ̅ⲓ̈ⲱⲃ ⲡⲇⲓⲕⲁⲓⲟⲥ. ⲉⲕϫⲱ ⲙ̅ⲙⲟⲥ. ϫⲉⲙ̅ⲛ̅ⲡⲉⲧⲧⲛ̅ⲧⲱⲛ, ⲉⲣⲟϥ ϩⲓϫⲙ̅ⲡⲕⲁϩ ⲧⲏⲣϥ̅. ⲛ̅ⲥⲱⲧⲡ̅ ⲛ̅ⲇⲓⲕⲁⲓⲟⲥ. ⲛ̅ⲣⲙ̅ⲙ̅ⲙⲉ' ⲉϥⲥⲁϩⲏⲩ, ⲉⲃⲟⲗ ⲙ̅ⲡⲉⲑⲟⲟⲩ ⲛⲓⲙ.

ϥ̅ⲁ̅] ⲁⲕⲧⲁⲙⲉ | ⲇⲁⲛ̣[ⲓⲏⲗ . . . . . ⲉ]ⲡⲉⲕⲥ̣ⲧⲁⲩⲣⲟ̣[ⲥ ⲉⲧⲟⲩⲁⲁⲃ]

1) ⲉ(ⲡ)ⲓⲥ Tattam.

ⲙⲡⲉⲕⲁⲛⲁⲥ[ⲧ]ⲁⲥⲓⲥ. ⲁⲩⲱ ⲛ̄ⲣⲩⲙⲛⲟ[ⲥ] ⲛ̇ⲧⲉⲕⲕⲗⲏⲥⲓⲁ. ⲉⲧⲃⲉⲡⲁⲓ ⲁⲩϫⲟⲟⲥ. ϫⲉⲛⲉⲧⲣⲓⲡ̄ ⲙⲛⲛⲉⲧⲉⲛⲥⲉⲟⲩⲟⲛⲣ̄ ⲉⲃⲟⲗ ⲁⲛ ⲛ̄ⲧⲉⲕⲥⲟⲫⲓⲁ ⲁⲕⲟⲩⲟⲛⲣⲟⲩ ⲛⲁⲓ ⲉⲃⲟⲗ.

ⲁⲩⲱ ⲟⲛ ⲡⲕⲉⲥⲟⲗⲟⲙⲱⲛ ⲁⲕⲣ̄-ⲙⲛ̄ⲧⲣⲉ ⲛⲁⲩ. ϫⲉⲙ̄ⲡⲉⲟⲩⲟⲛ, ⲛ̄ⲧⲉⲕⲣⲉ ⲧⲱⲟⲩⲛ, ⲣⲓϫⲙ̄ⲡⲕⲁⲣ ⲉⲩⲧⲛ̄ⲧⲱⲛ ⲉⲣⲟⲕ. ⲟⲩⲇⲉ ⲟⲛ, ⲙⲛ̄ⲟⲩⲟⲛ ⲙⲛ̄ⲛⲥⲱⲕ, ⲉⲩⲉⲓⲛⲉ ⲙ̄ⲙⲟⲕ:

ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲇⲉ ⲟⲛ, ⲁⲕ | [. . . . .]ⲣ[.]ⲛⲉⲕ [. . . . .] [ⲣⲃ
ⲛⲉⲧⲧⲁⲓⲛⲟ. [ⲁ]ⲩⲱ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ, ⲁⲩ†-ϫⲱⲕⲙ̄ ⲛⲁⲕ ⲣ̄ⲡⲓⲟⲣⲇⲁⲛⲛⲏⲥ. ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲡⲁϫⲟⲉⲓⲥ. ⲥⲉⲣⲱⲟ [1]), ⲥⲉ-ⲥⲙⲟⲩ ⲉⲣⲟⲕ ϫⲉⲛ̄ⲧⲟⲕ ⲁⲕⲧⲁⲙⲓⲟⲟⲩ ⲧⲏⲣⲟⲩ. ⲛ̄ⲑⲉ ⲡⲁϫⲟⲉⲓⲥ ⲛ̄ⲧⲁⲕⲥⲱⲧⲙ̄ ⲉⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲛⲧⲁⲓⲟⲛⲟⲙⲁⲍⲉ ⲛ̄ⲛⲉⲩⲣⲁⲛ. ⲛ̄ⲧⲉⲓ̈ⲣⲉ ⲟⲛ ⲉⲕⲉⲥⲱⲧⲙ̄ ⲉⲣⲟⲓ̈ ⲣⲱ̂ ⲙ̄ⲡⲟⲟⲩ ⲣⲛ̄ⲣⲱⲃ ⲛⲓⲙ ⲉ†ⲁⲓⲧⲓ ⲙ̄ⲙⲟⲕ ⲙ̄ⲙⲟⲟⲩ ⲙⲁ| ⲣⲉⲡⲕⲁⲕⲉ[. . . . ρ] ⲥⲁⲃⲃⲟⲗ ⲙ̄[ⲙⲟⲓ] ⲛ̇ⲧⲉⲡⲟⲩⲟⲉⲓⲛ [ⲩⲇ
ⲩⲁ ⲛⲁⲓ̈.

ⲙⲁⲣⲉⲛϫⲁϫⲉ ⲡⲱⲧ̄ ⲛⲁⲩ. ⲛ̄ⲧⲉ†ⲣⲛⲏⲛ ⲩⲱⲡⲉ ⲛⲁⲓ̈ ⲣⲛ̄ⲧⲁ-ⲥⲓⲛⲁⲡⲁⲛⲧⲁ ⲉⲣⲟⲕ.

ⲁⲩⲱ ⲛⲉⲧⲛⲁⲥⲣⲁⲓ̈ ⲛ̄ⲧⲁⲙⲁⲣⲧⲩⲣⲓⲁ᾽ ⲉⲕⲉⲡⲱⲣ᾽ ⲙ̄ⲡⲭⲓⲣⲟ-ⲅⲣⲁⲫⲟⲛ ⲛ̄ⲛⲉⲩⲛⲟⲃⲉ. ⲁⲩⲱ ⲛⲉⲧⲛⲁ† ⲡⲁⲣⲁⲛ ⲉⲛⲉⲩⲩⲛⲣⲉ ⲉⲩⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲛⲁⲓ̈. ⲉⲕⲉⲕⲱ̂ ⲙ̄ⲡⲉⲕⲥⲙⲟⲩ ⲙ̄ⲛⲧⲉⲕⲉⲓⲣⲏⲛⲏ ⲣⲙ̄ⲡⲉⲩⲙⲁⲛⲩⲱⲡⲉ. ϫⲉⲡⲉⲧⲕⲛⲁⲥⲙⲟⲩ | [ⲉⲣⲟⲩ ⲉ]ⲩⲩⲱⲡⲉ [ⲩⲍ
ⲉⲩⲥⲙⲁ[ⲣⲱⲟⲩ]ⲧ,[2]) ⲩⲁⲉⲛⲉⲣ:

ⲁⲥⲩ[ⲱ]ⲡⲉ ⲇⲉ ⲛ̄ⲧⲉⲣⲉⲩϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲡⲣⲟⲥⲉⲩⲭⲏ ⲛ̄ⲥⲓ ⲡⲣⲁⲧⲓⲟⲥ ⲁⲡⲁ ⲥⲁⲙⲟⲩⲗ᾽ ⲁⲩⲉⲓ̈ ⲩⲁⲣⲟⲩ ⲛ̄ⲥⲓ ⲡⲁϫⲟⲉⲓⲥ ⲓⲥ ⲡⲉϫ̄ⲥ, ⲡⲩⲛⲣⲉ ⲙ̄ⲡⲛⲟⲩⲧⲉ. ⲡⲉϫⲁⲩ ⲛⲁⲩ. ϫⲉϫⲁⲓⲣⲉ, ⲡⲁ-ⲥⲱⲧⲡ̄. ϫⲣⲟ᾽ ⲁⲩⲱ ⲛ̄ⲧⲥ̄ⲙⲥⲟⲙ. †ϫⲱ̂ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ, ⲱ̂ ⲡⲁ-ⲥⲱⲧⲡ̄ ⲁⲡⲁ ⲥⲁⲙⲟⲩⲗ. ϫⲉⲣⲱⲃ ⲛⲓⲙ ⲉⲛⲧⲁⲕⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟⲓ̈ ⲉⲧ-

1) Read ⲥⲉⲣⲱⲟ.

2) Or less probably ⲉⲩⲥⲙⲁ[ⲙⲁⲁ]ⲧ.

ϥε] ϐнтоу ⲧнаχαριϩε ⲙⲙооу нак. аⲩω ρⲱ|ме ним ет[ρноуⲑ]λιψις ⲙⲛρеⲛ[ан]аскн ⲛ кіⲛⲁⲩнос ним. ⲉⲧⲯанⲱⲯ ⲉρραї ерої ⲙⲛⲡаеіωт, ⲛагаⲑос. ⲙⲛⲡⲉⲡⲛа ⲉтоⲩаав ⲣⲙⲡекран, ⲧнасωтⲙ ерооу. ⲉⲃоλ ⲍеакϥ ⲣаоуⲙⲛⲛⲯе, ⲛρісе ⲣікіⲛⲁⲩнос, ⲉⲧⲃⲉпаран. аⲩω нетнаρісе ⲣітерін ⲛсер-пмееⲩе ⲙⲡекран ⲧнасωтⲙ ерооу ⲣноуⲍепн. аⲩω ρⲱме ним ⲉⲩна† ⲛоуπрос-

ϥϛ] ⲫора᾽ е|ⲍмп[ⲃⲱⲙ]ос. ⲛ нⲉρнт, [λаау] нернᵀ᾽ нϥ-таау ⲣноуπістіс. ⲣωⲃ ним ⲉⲧⲩнааітеі, ⲙⲙооу, ⲧ-наⲍоокоу, наϥ᾽ ⲉⲃоλ. аⲩω он ⲛтаеірε ⲙⲙмаϥ ⲛоуна ⲣⲙⲡерооу ⲛтекрісіс. ⲍеанок пеіс пеχс, петсωтⲙ еоуон ним ⲉтⲱⲯ᾽ ⲉρраї ероϥ. сенаϥ ⲙⲡексωма ⲉπ†ме ⲙⲡекеіωт нⲣр оуноⲥ, ⲛоуоеⲯ ⲙⲡⲙⲁ ⲉтⲙⲙау.

ϥζ] пексωма᾽ нар-ⲍаїе, маⲧаау ⲣⲙⲡма᾽ | ⲉтⲙⲙау. [ⲯан-тоусω]¹)тⲙ ⲛⲥι ⲛρⲱме ⲛтекмаау, ⲙⲛρенкерωме ⲛχрістіанос. ⲛсеει ⲛсеϥ ⲙⲡексωма ⲛсеⲍітϥ ⲉρраї ⲉπ†ме ⲛтекмаау. ⲣωсте ⲛⲥⲡⲓⲱⲉ ⲙⲡекеіωт ⲙⲛтек-маау, ⲍеннеⲧπωрⲍ ерок ⲣⲙⲡнї ⲙⲡ̣̀те. аλλа оуⲛ ⲣенρωме ⲛаⲧⲑатнс нар-апістос, епексωма. анок ⲣω̄ ⲧнаоⲩωϩ ⲉⲃоλ ⲛоумаеін᾽ ⲙноуноⲥ, ⲛ̀ⲯⲡнре.

ϥн] ⲧнанерсе ⲛоуноⲥ ⲙπнгн ⲙⲙооу ⲣⲛ̀тмн[те м]пек-топос ⲛⲥⲯω[пе] ⲛоуⲑерапіа ⲛоуон ним ⲉтнаⲍωкⲙ ⲛρнтⲥ. ⲣωсте ⲛтепекран ⲍι-ероу ⲣⲙпкосмос тнрϥ. наї ⲇе ⲛтереϥⲍооу ⲛⲥι псωтнр᾽ ⲛапа ⲥамоуλ᾽ аϥ† наϥ ⲛ†рнни᾽ аⲩⲃωк᾽ ⲉρраї ⲉмпнⲩе, ⲉрⲉнаггелос ⲣⲧмнеⲧе ⲣатеϥρн:

1) [нсесω] Tattam. [сенасω] Crum. But this would only make 11 or 12 letters to the line, whereas there are generally 13 or 14.

пмакарюс де апа самоул' аукоту епароу, ауна[у] ⟦ф⟧
еїоуλюс пвонѳос мпкоментарисюс. пеχаq | наq
χепамерит', проскартирег, ерої. нтq прооуѡ
мпасѡма нткоосq нтχооуq ерраї епкеллеа пкар
птаравеіа' ѡаперооу етqнар-рнаq нді пхоеіс нq-
тнноуут' епкар нтамаау, χепаїпе поуѡѡ мпноуте,
етрепаї ѡѡпе мпасѡма. пеχе їоуλюс наq χеарі-
памееуе рѡ паеіѡт етнаноуq. ауѡ ⳮнаеіре нрѡв ⟦р
ним ентакоуер-сарне ммоу наї. мнисанаї аукоту
нді пмакарюс апа самоул. пеχаq ннетаѳератору.
χеамнїтн теноу, наснну, нтетнχѡк евоλ мпен-
таоуер-сарне, ннтн ммоq. ауеї' де нді нкестѡ-
нарюс ауреқ' пеχамѡс, ерѡq ауѡ нтеqапе, рн-
соу мнтасе мпевот', паχонс катанрмнкиме. ауѡ-
χѡк евоλ нтеqмартуріа рноуеірини нтепноуте
рамин:

ауеї де нді їоуλюс пвонѳос, мпкоментарисюс. ⟦ра
ауеіне нренстеноуqе, енаѡе соунтоу. мнренсинѡѡ-
нюн, еураре, нкаѳарѡн, аукѡѡс, мпсѡма мпаі-
каюс. ауѡ діонусюс плоуістис нсіооут пента-
пеїратюс талѳе пеqѡнре. ауеіне нотноѳ, нроλо-
сіріком, ауѳооλеq' епеqсѡма нѡорп. ауѡ ауеіне
нотноѳ нстаурос ннотѵ̀ ауⲕааq' ехмпеqро'. ⟦рв

аїоуλюс де моуте еѳеотімос пеqрмраλ' нанаѵ-
каюн ауⳮ псѡма мпаікаюс, етоотq. ауталоq
етмоуλλон нотѡвѡ ауχітq ерраї епкеллеа'. рмп-
кар нтаравіа. аукааq ммау, ѡаперооу нтаѵѡѡq
мпкеллеа. аусѡтм нді нрѡме нтмаау мпмакарюс

апа ϭамоуλ. аүеі̀ мнренкерωме нхрістіанос |
рт] ауω мпсωма мпүеннаюс апа ϭамоуλ̀ аукааү
ρмпсе́нтіон нтенιамрнү. мпемнт мпереморн̀. ра-
ртмпсωма мпеїкемнтсноотс нрατюс. роїне ⳇе
ауπістеуе ероϥ. ауω ρенкоотс, ауρ-а́пістос. ауноϭ
нсухісма ϣωпе рнтеүмнте.

прατюс ⳇе апа ϭамоуλ̀ ацпаракалеі мпноүте
рλ] етреоүϭом оүωнρ евоλ ρнтмн|те мптопос. рωсте
нтепесухісма λо̀ нтмнте. нтеүноү ⳇе ауноϭ мпнсн
ммооү, оүωнρ евоλ ρнтмнте мптопос. ауρ-ϣпире,
емате. ауω рωме ним етϣωпе ρнϣωпе ним ецуатχωкм
нрнтс ауω ϣауоүχаї нтеүноү ρннеүϣωпе. ауω
несϣооп он теноү ϣароүн епооү нрооү:

анок ⳇе їоүλюс аїρмоос ерраї акрівὼс аїсраї
ре] ннрүпомнима̀ мпратюс апа | ϭамоуλ. аїтаау
нθеоτимос пармраλ̀ ацχітоү ерраї епанї. ауω
аїкааү ρинаманϣωпе. χекас ерепеүсмоү наϣωпе
наї ϣантенеа тироү мпкар. мннсωс аїктої ера-
коте, ератϥ нрарменюс пкомес нракоте. ауω
аїϣωпе ёїпроскартнрει ероϥ простехріа мпкос-
мос ϣантϥмоү нϭι пιаномос ннро ліокλнтіанос.
ρϭ] ацкѡ̀ оүн̀ ннетоүаав ево́тп ероүн е.|тефүλλакн̀
катаполіс. нтерінау ⳇе, епроχρχ ннетоүаав
ево́тп ероүн ρнракоте. аївωк ϣапепарχос, аїаїті
ммоϥ етрефкѡ̀ евоλ ннетоүаав. пеχаϥ наї. χеϯр-
роте мнпωс нүтωоүн нϭι керро наномос. нϣϣне
нсωоү, нүтмзнтоү. нүр пеθооү наї рароү. анок
ⳇе пеχаї наϥ χеϯнавωк нтармоос рароү. ϣанте-

пноуте ✝ ноуτωщ енаноуⲥ ⲛ̄нетоуаав. аївωк оуⲛ̄ етефⲧλλаκⲏ аїρмо|ос ⲙ̄ⲙау, аїкω евоλ ⲛ̄нетоуаав ⸗ⲣⲍ
ⲍⲓракоте щапмарис[1]) ⲛ̄кⲓме тирⲥ. аїⲍω̄ де оуⲛ
ρⲛ̄тефⲧλλаκⲏ ⲛ̄ракоте. анок ⲙ̄нтасρⲓме. ⲙ̄нтасωне
ⲉⲩχарⲓстⲓа. ерепарρраλ̀ ⲇⲓаконеⲓ, ерої щапероот
ⲛ̄тафр-рро ⲛ̄ⲥⲓ пмаїноуте ⲛ̄рро кωстантⲓнос.
арⲍоот ерраї екⲓме аукω̄ евоλ ⲛ̄нетоуаав тирот.
ⲛ̄тероукω̄ де евоλ ⲛ̄тефⲧλλаκⲏ ⲛ̄ракоте, аїеⲓ епанї
анок ⲙ̄ⲙнарωме тирот. аїсω|тм ⲍеанетоуаав тирот ⸗ⲣⲏ
сωоуρ̀ енеуерⲏу ρⲛ̄оума ⲛ̄ноуωт аївωк аусⲧⲛауе
ⲙ̄ⲙої ⲙ̄ⲙнапанї̀ тирот. ауω тасωне ⲉⲩχарⲓстⲓа
асеⲓне ⲛ̄ноуⲙоот асеω̄ ⲛ̄ⲛоуеρнте ⲛ̄нетоуаав̀ ауⲥмоу
ерос ρⲛ̄θορⲙⲏ ⲙ̄пеуⲧⲡна. ауω ✝пⲓстеуе, ⲍепеуⲥмоу
наωⲍⲏ ан ρⲛ̄наманщωпе щаенер. ауω щанⲧенеа
тирот ⲙ̄пкар. роїне де евоλ ρⲛ̄нетоуаав ентауеⲓ
щарої | аука-сωма ерраї ⲛ̄роуⲧⲛ ⲙ̄панї. ауω аїтом- ⸗ⲣⲑ
сот ⲛ̄роуⲧⲛ ⲛ̄наапоⲑⲏкⲏ ⲙ̄ⲙнаерⲧастирⲓон. ⲍекас
ерепеуⲥмоу щωпе ⲛ̄рⲛ̄тот. ауω псеепе ⲛ̄нетоуаав
ауⲃωк, евоλ ρⲓтоот̀ ρⲛ̄оуеⲓрнⲓⲛ. апⲫ̀те паωⲛⲓос
✝ ⲛ̄ноуⲃ̂ще епρⲛ̄т, ⲛ̄неїаномос. оуⲇе ⲙ̄поуанастаⲍе
ⲙ̄ⲙої, ер-ⲑⲩсⲓа. оуⲇе он ⲙ̄пⲓеⲓре. аλλа̀ аїщωпе еїⲥⲓ
ⲙ̄прооуⲥ̂ ⲛ̄нетоуаав. ауω прооуⲥ̂ ⲛ̄неуρⲩпомнⲓма
еїкω̄ ⲙ̄ⲙоот ратоот̀. еаїкω̄ ноуρⲙ̄|раλ̀ епωїпе, ка- ⸗ⲣⲓ
таⲇⲓкастирⲓон, ⲉⲩсраї ⲛ̄неуρⲩпомнⲓма ⲉⲩⲧⲉⲓне
ⲙ̄ⲙоот наї. анок ρω̄ аїρмоос ерраї акрⲓβω̄с, аїсраї
пеуснⲓон аїкааⲥ ⲛ̄роуⲧⲛ ⲙ̄панї ⲍеерепеуⲥмоу
щωпе ⲛ̄рⲛ̄тⲥ щаенер:

1) ма is added above the line by another hand.

ⲡⲛⲟⲩⲧⲉ ⲇⲉ ⲡⲉⲧⲟ ⲙ̄ⲙ̄ⲛ̄ⲧⲣⲉ ⲉⲧⲁⲯⲩⲭⲏ ⲙ̄ⲛ̄ⲡⲁⲥⲱⲙⲁ
ⲁⲛⲟⲕ ⲓ̈ⲟⲩⲗⲓⲟⲥ. ϫⲉⲙ̄ⲡⲓⲟⲩⲱϩ̀ ⲉϫⲛ̄ⲛ̄ϭⲟⲙ ⲛ̄ⲧⲁⲡϩⲁⲅⲓⲟⲥ
ⲁⲡⲁ ϭⲁⲙⲟⲩⲗ̀ ⲁⲁⲩ. ⲟⲩⲇⲉ ⲟⲛ ⲙ̄ⲡⲓϥⲓ̀ ⲛ̄ϩⲏⲧⲟⲩ. ⲁⲗⲗⲁ
ⲣⲓⲁ] ⲛⲉⲛⲧⲁⲩϣⲱⲡⲉ ⲙ̄ⲙⲟϥ ⲧⲏⲣⲟⲩ, ⲛⲉⲛⲧⲁⲓ̈ⲥϩⲁⲓ̈ⲥⲟⲩ. ϯⲣⲏⲛⲏ |
ⲛ̄ⲟⲩⲟⲛ ⲛⲓⲙ ⲛ̄ⲧⲁⲩⲣ̄-ⲙⲁⲣⲧⲩⲣⲟⲥ ϩⲙ̄ⲡⲣⲁⲛ ⲙ̄ⲡⲉⲛϫⲟⲉⲓⲥ ⲓ̄ⲥ̄
ⲡⲉⲭ̄ⲥ̄. ⲡⲁⲓ̈ ⲡⲉⲟⲟⲩ ⲛⲁϥ ⲙ̄ⲛ̄ⲡⲁⲙⲁϩⲧⲉ. ⲧⲉⲛⲟⲩ ⲁⲩⲱ
ⲛ̄ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ϣⲁⲉⲛⲉϩ̀ ⲛ̄ⲉⲛⲉϩ̀ ϩⲁⲙⲏⲛ:

ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡⲙⲁⲣⲧⲩ
ⲣⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ ⲁⲡⲁ ϭⲁ
ⲙⲟⲩⲗ. ⲛ̄ⲧⲁϥϫⲱⲕ ⲉⲃⲟⲗ
ⲙ̄ⲡⲉϥⲁⲅⲱⲛ ⲛ̄ⲥⲟⲩ
ⲙ̄ⲛ̄ⲧⲁⲥⲉ, ⲙ̄ⲡⲉⲃⲟⲧ̀
ⲡⲁⲭⲟⲛ̄ⲥ̄ ϩⲛ̄ⲟⲩⲉⲓⲣⲏ
ⲛⲏ ⲛ̄ⲧⲉⲡⲛⲟⲩⲧⲉ.
ϩⲁⲙⲏⲛ:

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ⲧⲙⲁⲣⲧⲩⲣⲓⲁ ⲙ̄ⲡϩⲁⲅⲓ
ⲟⲥ ⲁⲡⲁ ⲓ̈ⲟⲩⲥⲧⲟⲥ̀ ⲙ̄ⲛ̄
ⲧⲉϥⲥϩⲓⲙⲉ ⲥⲧⲉⲫⲁⲛⲟⲩ.
ⲙ̄ⲛ̄ⲧⲉϥⲕⲟⲩⲓ̈ ⲛ̄ϣⲉⲉ
ⲣⲉ ⲥⲟⲫⲓⲁ. ⲙ̄ⲛ̄ⲉⲩⲥⲉⲃⲓ
ⲟⲥ ⲡϣⲏⲣⲉ ⲛ̄ⲃⲁⲥⲓⲗⲓ̄
ⲟⲥ, ⲙ̄ⲛ̄ⲛⲉϥϩⲙ̄ϩⲁⲗ ⲧⲏⲣⲟⲩ:

ⲛⲧⲁⲣⲭⲏ ⲛⲁⲓⲟⲕⲗⲏⲧⲓⲁⲛⲟⲥ. ⲁⲡⲇⲓⲁⲃⲟⲗⲟⲥ ⲥⲱⲣⲙ ⲙⲡⲉϥ-
ⲣⲏⲧ ⲛⲥⲁⲃⲃⲟⲗ ⲙⲡⲛⲟⲩⲧⲉ. ⲁⲩⲱ ⲛⲉϥⲉⲓⲣⲉ ⲛⲣⲉⲛϩⲩⲏⲧⲉ
ⲛⲃⲱⲧⲉ, ⲣⲏⲧⲁⲛⲧⲓⲟⲭⲉⲓⲁ ⲧⲉϥⲡⲟⲗⲓⲥ. ⲁϥⲕⲉⲗⲉⲩⲉ ⲛⲧⲉⲩⲛⲟⲩ
ⲉⲧⲣⲉⲩϣⲟⲣϣⲣ, ⲛⲛⲉⲕⲕⲗⲏⲥⲓⲁ. ⲛⲥⲉⲟⲩⲱⲛ ⲛⲛⲉⲣⲡⲓⲛⲉ. ⲁⲩⲱ [ριϛ
ⲁϥⲧⲁⲣⲟ ⲉⲣⲁⲧⲟⲩ ⲛⲛⲟⲩⲛⲓⲃ ⲙⲛⲛⲣⲉϥϣⲓⲛⲉ. ⲁⲩⲱ ⲛⲉϥⲃⲏⲕ
ⲉⲣⲟⲩⲛ ⲉⲛⲉⲣⲡⲓⲛⲉ ⲉϥϣⲓⲛⲉ ⲛⲛⲟⲩⲛⲓⲃ. ϫⲉⲁⲛⲁⲩ, ⲛⲧⲉⲧⲛ-
ϩⲛⲉ ⲛⲛⲟⲩⲧⲉ, ϫⲉⲟⲩ ⲡⲉⲧⲉⲧⲛⲟⲩⲉϣ ⲧⲣⲁⲁϥ ⲛⲁⲩ, ⲁⲩⲱ
ϯⲛⲁⲁϥ. ϣⲁⲛⲧⲉⲡⲁⲣⲏⲧ ⲗⲟ ⲉϥϣⲧⲣⲧⲱⲣ. ⲁⲩⲱ ⲛⲧⲉⲧⲙⲛ-
ⲧⲉⲣⲟ ⲥⲙⲏⲧⲥ. ⲡⲉϩⲉ ⲛⲟⲩⲛⲓⲃ ⲛⲁϥ ϫⲉⲛⲁⲓ ⲛⲉⲧⲉⲣⲉⲛⲛⲟⲩⲧⲉ
ϫⲱ ⲙⲙⲟⲟⲩ. ϫⲉⲉⲛⲟⲩⲱϣ ⲉⲧⲣⲉⲕⲧⲁⲣⲟ ⲉⲣⲁⲧⲟⲩ ⲛⲣⲉⲛⲥⲧⲓⲗⲏ
ⲙⲛ|ⲣⲉⲛⲧⲩⲭⲏ. ⲁⲩⲱ ⲛⲥⲧⲣⲉⲧⲟⲩⲱϣⲧ ⲛⲁⲛ ⲣⲛⲛⲉⲣⲡⲓⲛⲉ, [ριϛ
ⲕⲁⲧⲁⲡⲟⲗⲉⲓⲥ. ⲁⲩⲱ ⲕⲁⲧⲁϯⲙⲉ ⲛⲓⲙ ⲣⲛⲧⲉⲕⲙⲛⲧⲉⲣⲟ. ⲁⲩⲱ
ⲛⲥⲁⲓⲱⲕⲉ ⲛⲥⲁⲛⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ. ⲛⲥⲧⲣⲉⲧϣⲙⲛⲉ ⲛⲁⲛ. ⲉϣⲱⲡⲉ
ϫⲉ ⲉⲕϣⲁⲛⲣ ⲛⲁⲓ ⲛⲛⲟⲩⲧⲉ ⲧⲛⲟⲩ ⲛⲁⲙⲓⲛⲉ ⲉⲣⲁⲓ ⲉϩⲛ-
ⲧⲉⲕⲙⲛⲧⲉⲣⲟ. ⲁⲩⲱ ⲥⲉⲛⲛⲩ ⲛⲙⲙⲁⲕ ⲉⲃⲟⲗ ⲉⲡⲡⲟⲗⲉⲙⲟⲥ,
ⲛⲥⲉⲃⲟⲛⲟⲉⲓ ⲉⲣⲟⲕ.

ⲁϥϣⲟⲣⲡϥ ⲇⲉ ⲉⲣⲧⲟⲟⲩⲉ ⲛⲥⲓ ⲡⲣⲣⲟ ⲛⲁⲛⲟⲙⲟⲥ ⲁϥⲃⲱⲕ· [ριϛ
ⲉⲡⲣⲡⲉ ⲁϥϩⲛⲉ ⲛⲟⲩⲛⲓⲃ· ϫⲉⲉϣⲁⲣⲣ ⲟⲩ. ⲁⲩⲧⲁⲙⲟϥ ⲉⲃⲉ
ⲛϯ ⲗⲓⲃⲁⲛⲟⲥ ⲉϩⲛϯϣⲛⲧⲉ. ⲛⲧⲟϥ ⲇⲉ ⲁϥϣⲟⲣⲡϥ ⲁϥϯ ⲗⲓⲃⲁ-
ⲛⲟⲥ ⲉⲣⲁⲓ ⲉϩⲛϯϣⲛⲧⲉ ⲣⲓⲟⲛ ⲙⲡⲣⲡⲉ. ⲁϥⲟⲩⲱϣⲧ ⲛⲛⲉⲓ-
ⲇⲱⲗⲟⲛ ⲉⲧϩⲁⲣⲙ. ⲁϥⲥⲟⲃⲧⲉ ⲛⲣⲉⲛⲛⲟⲥ ⲛⲕⲟⲗⲁⲥⲧⲏⲣⲓⲟⲛ
ⲁϥⲕⲁⲁⲩ ⲙⲡⲉⲙⲧⲟ ⲉⲃⲟⲗ ⲛϯϣⲛⲧⲉ. ⲁⲩⲱ ⲁϥⲧⲣⲉⲡⲕⲧⲣⲍ
ϣⲱϥ ⲉⲃⲟⲗ ⲉⲡⲙⲏ|ⲛϣⲉ. ϫⲉⲡⲉⲧⲛⲁⲧⲁⲗⲉ ⲗⲓⲃⲁⲛⲟⲥ ⲁⲛ ⲉⲣⲁⲓ [ριϛ
ⲥⲉⲛⲁⲕⲟⲗⲁⲍⲉ ⲙⲙⲟϥ ⲣⲛⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉⲧⲕⲏ ⲉⲣⲁⲓ. ⲛⲧⲉ-
ⲣⲉⲡⲙⲏⲛϣⲉ ⲇⲉ ⲥⲱⲧⲙ ⲁⲧⲣ-ⲣⲟⲧⲉ. ⲁⲩⲱ ⲁⲣⲁϥ ⲟⲩⲥⲓⲁⲍⲉ,
ⲉⲧⲃⲉⲟⲩⲧⲉ ⲛⲛⲃⲁⲥⲁⲛⲟⲥ. ⲁⲩⲙⲏⲛϣⲉ ⲇⲉ ⲛⲥⲩⲥⲕⲗⲏⲧⲓⲕⲟⲥ,
ⲣⲙⲡⲡⲁⲗⲁⲧⲓⲟⲛ. ⲙⲛⲛⲟⲥ ⲧⲏⲣⲟⲩ. ⲁⲩⲱ ⲟⲛ ⲛϣⲩⲣⲉ ⲛⲛⲟⲥ
ⲛⲧⲉⲡⲣⲣⲟ. ⲁⲩⲁⲡⲟⲧⲁⲥⲥⲉ ⲛⲛⲉⲩⲭⲣⲏⲙⲁ ⲙⲛⲛⲉⲩⲁⲛⲛⲱⲛⲁ.

ριζ] ⲁⲩⲙⲉⲣⲉ ⲡⲣⲁⲛ | ⲙ̄ⲡⲉⲭ̄ⲥ̄ ⲡⲁⲣⲁⲡⲉⲟⲟⲩ ⲙ̄ⲡⲕⲟⲥⲙⲟⲥ ⲙ̄ⲛ̄ⲛⲉⲩ-
ⲭⲣⲓⲙⲁ ⲧⲓⲣⲟⲩ ⲉⲧⲛⲁⲃⲱⲗ̀ ⲉⲃⲟⲗ. ⲙ̄ⲡⲟⲩⲧ̀ⲥⲟ̀ ⲉ̀ⲧ ⲛ̄ⲛⲉⲧ-
ⲥⲱⲙⲁ̀ ⲉⲧⲥⲁⲧⲉ ⲉⲧⲙ̄ⲟⲩⲣ̄. ⲛ̄ⲑⲉ ⲙ̄ⲡ̀ⲩⲟⲙⲛ̄ⲧ̄ ⲛ̄ⲣⲁⲥⲓⲟⲥ
ⲛ̄ⲧⲁⲩⲛⲟⲭⲟⲩ ⲉⲧⲕⲁ̀ⲙⲓⲛⲟⲥ ⲛ̄ⲥⲁⲧⲉ ⲛ̄ⲧⲁⲥⲧⲁⲙⲓⲟⲥ ⲛ̄ⲥⲓ ⲛⲁ-
ⲃⲟⲩⲭⲟⲇⲟⲛⲟⲥⲟⲣ̀.

ⲛⲛⲟⲥ ⲇⲉ ⲙ̄ⲡⲡⲁ̀ⲗⲁ̀ⲧⲓⲟⲛ ⲙ̄ⲡⲣⲣⲟ̀. ⲛ̄ⲧⲉⲣⲟⲩⲛⲁⲩ ⲭⲉ-
ⲁⲡⲉⲥⲣⲏⲧ̄ ⲡ̀ⲩⲓⲃⲉ ⲣⲓⲧⲛ̄ⲧⲙⲁⲛⲓⲁ ⲙ̄ⲡⲇⲓⲁⲃⲟⲗⲟⲥ, ⲁⲩⲱ ⲙ̄ⲡⲥ̄-
ριη] ⲥⲁⲣⲱⲟⲩ ⲉⲃⲟⲗ ⲙ̄ⲙ̀ⲟⲥ, ⲉⲧⲃⲉ ⲭⲉⲙⲡⲟⲩⲉⲡ̀ⲕⲧⲟⲩ ⲉⲡⲛⲟⲩⲧⲉ
ⲛ̄ⲕⲉⲥⲟⲡ. ⲁⲗⲗⲁ ⲁⲩⲥⲱ̀ ⲉⲣⲁⲓ̈ ⲣⲛ̄ⲛⲉⲣⲣⲃⲛⲟⲩⲉ ⲙ̄ⲡⲁⲣⲁ́ⲛⲟⲙ-
ⲟⲛ. ⲛ̄ⲧⲟⲟⲩ ⲣⲱⲟⲩ, ⲁⲙⲉⲥⲧⲉ ⲡⲉⲟⲟⲩ ⲙ̄ⲡⲓⲕⲟⲥⲙⲟⲥ ⲉⲧ-
ⲡⲟⲩⲉⲓⲧ̀ ⲙ̄ⲡⲣⲟⲥⲟⲩⲟⲩ̈ⲓ̈ⲩ. ⲁⲙⲙⲉⲣⲉ ⲡⲉⲟⲟⲩ ⲙ̄ⲡⲛⲟⲩⲧⲉ ⲉⲧⲙⲛⲛ
ⲉⲃⲟⲗ ⲡ̀ⲩⲁⲉⲛⲉⲣ. ⲁⲩⲣ̄-ⲡⲙⲉⲉⲩⲉ ⲙ̄ⲡⲩⲁⲭⲉ ⲉⲧⲥⲛⲣ. ⲭⲉⲡⲉⲧ-
ⲛⲁⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ⲙⲟⲓ̈ ⲙ̄ⲡⲉⲙⲧⲟ̀ ⲉⲃⲟⲗ ⲛ̄ⲛⲣⲱⲙⲉ. ⲡ̀ⲩⲛⲣⲉ
ριθ] ⲙ̄ⲡⲣⲱⲙⲉ ⲛⲁⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲙ̄ⲙⲟⲩ ⲙ̄ⲡⲉⲙ|ⲧⲟ ⲉⲃⲟⲗ ⲙ̄ⲡⲉⲭⲉⲓⲱⲧ
ⲙ̄ⲛ̄ⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ:

ⲙ̄ⲛ̄ⲥⲁⲛⲁ̈ⲓ̈ ⲇⲉ ⲧⲓⲣⲟⲩ, ⲁⲩⲙⲟⲩⲧⲉ ⲉⲟⲩⲁ̀ ⲭⲉ̈ⲟⲩⲥⲧⲟⲥ.
ⲉⲧⲛⲟⲥ ⲉⲙⲁⲧⲉⲡⲉ ⲛ̄ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ. ⲁⲩⲱ, ⲉⲣⲉⲡⲣⲣⲟ̀ ⲟ̀
ⲛ̄ⲣⲟⲧⲉ ⲣⲁⲧⲉⲣⲣⲏ̀ ⲉⲧⲃⲉ ⲭⲉⲡ̀ⲩⲛⲣⲉ ⲙ̀ⲡⲣⲣⲟⲡⲉ ⲉⲧⲣⲁⲧⲉⲣⲣⲏ.
ⲁⲩⲱ, ⲣⲁⲣ̀ ⲛ̄ⲥⲟⲡ, ⲁⲩⲥⲱⲧⲙ̄ ⲭⲉⲛⲛⲟⲥ ⲙ̀ⲡⲡⲁ̀ⲗⲁ̀ⲧⲓⲟⲛ ⲥⲩⲙ-
ⲃⲟⲩⲗⲉⲩⲉ ⲛⲁⲩ ⲉⲭ̄ⲓ̀ ⲛ̄ⲧⲙ̄ⲛ̄ⲧⲉⲣⲟ̄. ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ⲭⲉ-
ρκ] ⲧⲱⲕⲧⲉ. ⲁⲩⲱ ⲟⲛ ⲡⲉⲕ|ⲙ̀ⲁⲡⲉ ⲭⲓⲧⲥ [1]). ⲡⲁ̈ⲓ̈ ⲅⲁⲣ ⲟⲩⲣ̄ⲙ̄ⲛ̄-
ⲕⲓⲙⲉⲡⲉ. ⲁⲩⲱ ⲧⲛ̄ⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟⲩ ⲁⲛ. ⲡⲓⲱⲉ ⲥⲉ ⲙ̄ⲙⲟⲛ ⲁⲩⲱ
ⲧⲛ̄ⲛⲁⲑ̄ⲙ̄ⲥⲟⲕ̀ ⲉⲭ̄ⲙ̄ⲡⲉⲑⲣⲟⲛⲟⲥ ⲛ̄ⲧⲙ̄ⲛ̄ⲧⲉⲣⲟ. ⲛ̄ⲧⲟⲩ ⲇⲉ ⲙ̄ⲡⲩ-
ⲡⲓⲱⲉ: ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉⲙⲛⲡⲟⲧⲉ ⲛ̄ⲧⲉⲟⲩⲛⲟⲥ ⲛ̄ⲡⲩⲧⲟⲣⲧⲣ̄
ⲡⲱⲡⲉ. ⲁⲩⲱ ⲛⲉⲩⲥⲉⲉⲧ̀ ⲙⲁⲣⲁⲩ̀ⲡⲉ ⲣⲛ̄ⲧⲉⲩⲙ̄ⲛ̄ⲧⲛⲟⲥ, ⲉⲩⲟ̀
ⲛ̄ⲣⲁⲣ̄ⲡⲣⲛ̄ⲧ̀.

ⲙ̄ⲛ̄ⲛⲥⲱⲥ ⲇⲉ ⲁⲡ̄ⲣⲣⲟ̀ ⲙⲟⲩⲧⲉ, ⲉⲣⲟⲩ ⲉⲧⲃⲉ ⲭⲉⲟⲩⲛⲟⲥⲡⲉ.

1) = ⲡⲉ ⲉⲭⲓⲧⲥ?

ατω ον πεχωϣιρπε βασιλεις πεϩοτ ⲙⲡϣηρε-κοϊ. ρκα
πεϫⲓⲥ ⲁϥϣⲱⲡε δε ⲙⲙοηογεηις ⲁⲛⲛⲥⲛο ενερ-
ισαβ̀λας. επεσραηλ πε σοφια. ατω πραν ητες-
ⲙⲁⲁϯπε στὲφανος. απρρὸ δε ϣⲁⲍε ⲓⲙⲙⲁϥ ϫεⲙαρι†
τεκϣεερε ⲙⲡϣηρε-κοϊ. κατ γαρ ⲡϣηρε ρⲱⲙϥπε
ⲛοτηος. ατω ⲡⲁϣηρε ρⲱⲙε. ⲁϥⲡⲟε δε εϫⲙⲡϣⲁⲍε
ⲙⲙⲟϥ ⲁⲛⲁ ϊωϯστος πεστρατηλατης. ατω ητερεροτρε
ϣⲱⲙε. ⲁⲡρρὸ οτ ⲛοϥ. εροϯⲛ. ⲙⲛⲉⲧⲉρⲓⲛϥ. ⲡϣηρε δε ρκϐ
κοϊ ⲁⲛⲉⲙⲉⲉϩε ⲛτεϊρε ⲁ̀λε, ερραϊ. ⲉϫⲙⲡⲉⲓρⲓⲛϥ,
ⲉⲡⲧⲓⲣϥ. ⲛτερεϯϣⲱⲡε δε ϣⲱⲙε ⲁϥⲧⲱⲟϯ ⲁϥϣⲁⲛⲁ
ⲉϥⲍⲱ ⲙⲙⲟϥ. ϫεⲡⲓϯε ⲙⲛⲁⲉⲓⲟϯε ϣⲱⲙε ⲛⲁⲓ ⲛϩⲟⲛϩⲟϥ.
ⲛτερⲉϥϣⲁⲛⲁ) δε ⲁⲙⲁ ρ-ⲟⲧⲟⲉⲓⲛ ⲉⲁⲡϫⲟⲉⲓϥ ⲓϥ ρ-
ⲟⲧⲟⲉⲓⲛ ερⲟϥ. ατω ⲁⲧⲟϯⲙⲛ ερⲟϥ ⲙⲛⲉⲥⲙⲟϯ ⲙⲛⲉⲓⲉⲓⲟϯ.
ⲛⲉϫⲁϥ ⲛⲁϥ. ϫεⲟⲩⲛⲧ̀ⲕ ϩⲟⲛϩⲟϥ ⲉϥⲙⲱϣε ερραϊ ⲉϫⲱⲕ. ρκϛ
ⲛⲁϊ ⲁⲍⲉⲡⲉ ⲡρορωⲙⲁ· ⲉⲛⲧⲁϥⲛⲁϯ ερⲟϥ ⲛτεϣⲱⲡ. ατω
ον, τηεκοϊ ⲛϣⲉερε. ⲁⲥⲛⲁϯ ρⲱⲙⲉ ⲉⲡⲟⲧⲟⲉⲓⲛ. ⲛτερε-
ρτοοτε δε ϣⲱⲙε, ⲁⲡρρὸ ⲕⲉⲗⲉⲧⲉ ⲉⲧⲣⲉⲩⲛⲧⲟϯ ⲉⲃⲟⲗ
ⲙⲛⲉⲥⲛⲁϯ. ⲁϥϣⲁⲍε δε ⲙⲛⲡϣηρε-κοϊ ⲉϥⲍⲱ ⲙⲙⲟϥ.
ϫεⲉⲓⲥ ρⲟⲛⲓⲧⲉ ⲁⲕρ-ϣηρε ⲛⲁϊ. ⲟⲩⲥⲓⲁϫⲉ ϫⲉ τⲉⲛⲟϯ. ⲛⲧⲟϥ
δε πεϫⲁϥ ϫⲉⲛ†ⲛⲁⲟⲩⲥⲓⲁϫⲉ ⲁⲛ, ⲁⲡⲉρⲙⲟϯ γαρ ⲧⲁρⲟϥ.
πεϫⲁϥ δε ον ⲛτϣⲉερε-κοϊ ϫεⲁρⲓ-ⲟⲩⲥⲓⲁ ⲛⲧⲟ ⲛϣⲟρⲡ. ρκⲍ
πεϫⲁⲥ ϫⲉⲛ†ⲛⲁⲟⲩⲥⲓⲁϫⲉ ⲁⲛ ⲁⲛⲅ ⲟⲩϫⲣⲓⲥⲧⲓⲁⲛⲓ. ατω
ⲉⲃⲟⲗ ρⲓⲧⲟⲟϥ ⲁⲛⲡⲉ ⲡⲉϊρⲱⲗ. ⲁ̀λλⲁ ⲟⲩⲉⲃⲟⲗ ρⲓⲧⲙⲡⲛⲧⲉ
ⲛτⲡⲉⲡⲉ. ϫⲉⲕⲁⲥ ⲉρⲉⲡⲉρⲙⲟϯ ⲧⲁρⲟϊ ρⲱ ⲙⲛⲁⲉⲓⲟϯε.
ⲉⲧⲃⲏⲛⲧⲟϯ. ⲡⲣⲣⲟ δε ⲁ̀ⲓϫⲱⲛⲧ ⲁⲧⲱ ⲁ̀ⲓⲥⲁϩⲟϯ ⲛⲛⲉ-
ⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ϫⲙⲙⲁⲡⲉⲧⲕⲟϊ ϣⲁⲡⲉⲧⲛⲟⲩ. ατω ⲁ̀ⲓⲕⲉⲗⲉⲧⲉ
ⲉⲛⲟϫⲟϯ ⲉⲡⲉϣⲧⲉⲕⲟ: ϊωϯστος δε πεστρατηλατης ⲁ̀ⲓρⲟ

1) ρε is added below the line.

рке] кч̄ ерооуи ⸗нтеуноу пеχач̄ χеанс̄ оуχристіанос ро⸗. прро⸗ де аур-рва⸗ ⸗нтерецсωтм̄ ⸗мпнау етммау; ауω пеχач̄ ніоустос χенτк̄ оуχристіанос σе χӣ ⸗ммон. ⸗нтоц̄ де пеχач̄ χеере, апермот, тарої евол̄ рітм̄-пноуте. ауω евол̄ рітнτ̄ψеере. пеχач̄ на[ц̄] χеоу-сіаζе. пеχе пестратнλатис χенτ̄наθтсіаζе ан
рκ̄ζ] петернак арц̄ наї. мн̄ ⸗ї̈таеінт̄ | паранадувнр наї ентаукатафронеі ⸗мпеувіос тнр̄ц̄ ⸗ецχе ⸗мпіψуте ⸗ї̈нау енаї тнроу. посω маλλон такемеріт нψеере τнакаас ан ет-ψуте наї еанокпе песеіωт ентаїχпос. аλλа анок ро⸗ ⸗ї̈нар̄-матої рарат̄ц̄ ⸗мпрро⸗ ⸗нтпе. ⸗нтерецсωтм̄ енаї ацкелеуе етреуσωтр̄ ⸗ннецтвс ⸗нсеστра⸗ ⸗ммоц̄ рнтполіс тнрс̄. ⸗нтеретецсріме сте-
рκ̄ζ] фанос̄ сωтм̄ χеау|стра⸗. ⸗мпесраї рнтполеіс. ас-тωоун асеі евол̄ рмпеснї ⸗нтос мннесрмрал̄ тнроу мн̄напеснї тнроу. теунпе тнроу χинмпеукої̈ ψапеуноσ сееіре ⸗ммнтψумин ⸗нψе рме снооус м̄-ψуχн. ауω ауωψ евол̄ тнроу χеанон ренχристіанос парр[н]сіа[1]). прро⸗ де ацсароу ⸗ммооу. ауω ацωрк̄ ⸗мпнау етммау ецχω⸗ ⸗ммос. χенτ̄намооуτоу ан
рκн] рннаσιχ. аλλа | ψепамарте ⸗ннерρωмаюс мнпаполλων пноσ ⸗ннοуτе τнаеζωріζе ⸗ммωтн екнме ψантетнмоу рмпма етммау:

рраї рнтеромпе етммау апрро тнноуу ⸗нтеуанафора екнме ерат̄ц̄ ⸗нрарменюс пкомес нракоте. χекас̄ еретполіс р-роте етχω⸗ ммос χееψχе ацр̄ наї ⸗мпестратнλатис епуунрепе ⸗мпрро⸗ нуорп̄.

1) Read мпарρнсіа?

ⲛ̂ⲧⲟϥ ⲙ̄ⲛ̄ⲧⲉϥⲥϩⲓⲙⲉ ⲙ̄ⲛ̄ⲛⲉϥϣⲏⲣⲉ ⲙ̄ⲛ̄ⲛⲉϥ|ϣⲏⲣⲉ[1]) ⲙ̄ⲛ̄ⲛⲉϥ- [ⲣⲕⲑ
ϩⲙ̄ϩⲁⲗ. ⲉⲓⲉ ⲟⲩ̂ ⲡⲉⲧⲛⲁϣⲱⲡⲉ ⲙ̂ⲙⲟⲛ. ⲧⲟⲧⲉ ⲡⲣ̄ⲣⲟ ⲁϥⲕⲉ-
ⲗⲉⲩⲉ ⲉⲛⲟϫⲟⲩ ⲉⲡⲉϣⲧⲉⲕⲟ̀ ϣⲁⲡⲉϥⲣⲁⲥⲧⲉ ϣⲁⲛⲧ̄ϥⲥϩⲁⲓ̈
ⲛ̂ⲧⲉⲩⲉⲍⲱⲣⲓⲥⲧⲓⲁ. ⲙ̄ⲛ̄ⲛ̄ⲥⲁⲛⲁⲓ̈ ⲁⲛⲟⲕ ⲓ̈ⲟⲩⲥⲧⲟⲥ ⲡⲉⲓ̈ⲉⲗⲁⲭⲓⲥ-
ⲧⲟⲥ ⲛ̂ⲧⲉⲣⲉⲡⲛⲟⲩⲧⲉ ⲣ̄-ϩⲛⲁϥ ⲛ̂ⲧⲁϩⲙⲉⲧ ⲉⲧⲉϥⲙ̄ⲛ̄ⲧⲉⲣⲟ̀.
ⲁⲓ̈ϭⲟϣ̄ⲧ̄ ϩⲛ̄ⲛⲁⲃⲁⲗ ϩⲙ̄ⲡⲉϣⲧⲉⲕⲟ̀ ⲛ̂ⲧⲉⲣⲉⲛⲁⲥⲛⲏⲩ ϫⲱⲕ
ⲉⲃⲟⲗ ⲙ̂ⲡⲉⲩⲃⲓⲟⲥ ⲉⲧⲛⲁⲛⲟⲩϥ. ⲁⲓ̈ⲛⲁⲩ ⲉⲡⲓⲱⲧ ⲛ̄ⲁⲅⲁⲑⲟⲥ
ⲉϥⲥⲧⲉⲫⲁⲛⲟⲩ ⲙ̂ⲡⲉϥϣⲏⲣⲉ, ⲉ̀ⲧⲟⲩⲁⲁⲃ. ⲁⲩⲱ ⲁϥⲥⲧⲉⲫⲁⲛⲟⲩ [ⲣⲗ
ⲙ̂ⲡⲉⲕⲗⲟⲙ ⲙ̂ⲡⲉⲟⲟⲩ ⲉⲧⲉⲙⲉϥϩⲱϭ̄ⲃ̄. ⲛⲁⲓ̈ ⲇⲉ ⲁⲛⲛⲁⲩ ⲉⲣⲟⲟⲩ
ⲛ̂ⲧⲉⲓ̈ϩⲉ ϩⲙ̄ⲡⲉϣⲧⲉⲕⲟ ⲁⲛⲟⲕ ⲙ̄ⲛ̄ⲧⲁⲥϩⲓⲙⲉ ⲙ̄ⲛ̄ⲛⲁϩⲙ̄ϩⲁⲗ
ⲙ̄ⲛ̄ⲛⲁⲡⲁⲏⲓ̈ ⲧⲏⲣⲟⲩ ⲙ̂ⲡⲁⲧⲟⲩⲉⲍⲱⲣⲓⲍⲉ ⲙ̄ⲙⲟⲛ ⲉⲕⲏⲙⲉ:

ⲛ̄ⲧⲉⲣⲉϩⲧⲟⲟⲩⲉ ⲇⲉ ϣⲱⲡⲉ ⲁⲡⲣ̂ⲣⲟ̄ ⲛ̄ⲧⲟⲩ ⲉⲃⲟⲗ ⲁϥϣⲁϫⲉ
ⲛⲙ̄ⲙⲁⲩ ϫⲉⲓ̈ⲟⲩⲥⲧⲟⲥ ⲕⲛⲁⲑⲩⲥⲓⲁⲍⲉ ϫⲛ̄ ⲙ̂ⲙⲟⲛ. ⲛ̂ⲧⲟⲟⲩ ⲇⲉ
ⲡⲉϫⲁⲩ ϫⲉⲛ̄ⲧⲛ̄ⲛⲁⲑⲩⲥⲓⲁⲍⲉ ⲁⲛ ⲉⲛⲉϩ̀. ⲁⲗⲗⲁ ⲡⲉⲛⲧⲁϥϣⲱⲡⲉ|
ϫⲓⲛⲛ̂ϣⲟⲣⲡ̄ ⲡⲁⲓ̈ⲡⲉ. ⲡⲉϫⲉ ⲡⲣ̄ⲣⲟ̀ ⲛⲁϥ ϫⲉⲑⲩⲥⲓⲁⲍⲉ ⲙ̂ⲡⲣ̂ⲙⲟⲩ [ⲣⲗⲁ
ⲕⲁⲕⲱⲥ. ⲡⲉϫⲉ ⲓ̈ⲟⲩⲥⲧⲟⲥ ⲛⲁϥ ϫⲉϯⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲁⲛ ⲣⲱ̂
ⲛ̂ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ. ⲁⲗⲗⲁ ⲉⲓ̈ⲛⲁⲱⲡ ⲉⲡⲁⲥⲡⲁⲥⲙⲟⲥ ⲙ̂ⲡⲣ̂ⲣⲟ̀
ⲛ̂ⲧⲡⲉ. ⲡⲉϫⲉ ⲡⲣ̄ⲣⲟ̀ ⲛⲁϥ ϫⲉⲉⲕϣⲁⲛⲥⲱⲧⲙ̄ ⲛ̂ⲥⲱⲓ̈ ⲛ̄ⲅ̄ⲡⲓⲑⲉ
ⲙ̂ⲙⲟⲓ̈ ϯⲛⲁⲑⲙ̄ⲥⲟⲕ ⲉϫⲙ̄ⲡⲉⲑⲣⲟⲛⲟⲥ, ⲛ̂ⲧⲙ̄ⲛ̄ⲧⲉⲣⲟ̀ ⲛ̄ⲅ̄ϣⲱⲡⲉ
ⲛ̂ⲁⲩⲧⲱⲕⲣⲁⲧⲱⲣ: ⲡⲉⲕⲙⲁ̀ ⲅⲁⲣⲡⲉ. ⲁⲩⲱ ⲕⲟ̀ ⲛ̄ϣⲟⲣⲡ̄ ⲉⲣⲟⲓ̈.
ⲡⲉϫⲉ | ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲓ̈ⲟⲩⲥⲧⲟⲥ ⲛⲁϥ. ϫⲉⲧⲉⲕⲙ̄ⲛ̄ⲧⲉⲣⲟ, [ⲣⲗⲃ
ⲟⲩⲗⲁⲁⲩⲧⲉ. ⲧⲉϯϭⲱϣ̄ⲧ̄ ⲁⲛⲟⲕ ⲉⲃⲟⲗ ϩⲏⲧⲥ̄, ⲟⲩϣⲁⲉⲛⲉϩ̀
ⲛ̄ⲧⲉⲡⲓⲉⲛⲉϩ̀ⲧⲉ.

ⲛ̄ⲧⲉⲣⲉϥⲧⲙ̄ⲥⲱⲧⲙ̄ ⲇⲉ ⲛ̄ⲥⲱϥ ⲛ̄ϭⲓ ⲁⲡⲁ ⲓ̈ⲟⲩⲥⲧⲟⲥ. ⲁϥⲕⲉⲗ-
ⲉⲩⲉ ϩⲙ̄ⲡⲉⲛϣⲟⲧ̀ ⲙ̄ⲡⲉϥϩⲏⲧ ⲛ̄ϭⲓ ⲡ̄ⲣⲣⲟ. ⲁϥⲧⲣⲉⲩⲥϩⲁⲓ̈
ⲛ̄ⲧⲉⲩⲁⲛⲁⲫⲟⲣⲁ̀ ⲉⲣⲁⲕⲟⲧⲉ, ⲉⲣⲁⲧϥ̄ ⲛ̄ϩⲁⲣⲙⲉ́ⲛⲓⲟⲥ ⲡⲕⲟⲙⲉⲥ
ⲛ̄ⲣⲁⲕⲟⲧⲉ. ⲛⲁⲓ̈ ϭⲉⲛⲉ ⲛⲉⲧⲥⲏϩ̀ ⲉⲧⲁⲛⲁⲫⲟⲣⲁ̀. ϫⲉⲁⲛⲟⲕ

1) Read ϣⲉⲉⲣⲉ.

ⲣⲗⲅ] ⲇⲓⲟⲕⲗⲏⲧⲓⲁ|ⲛⲟⲥ ⲡⲣⲣⲟ' ⲉϥⲥϩⲁⲓ̈ ⲉⲣⲁⲧϥ̄ ⲛ̄ϩⲁⲣⲙⲉ́ⲛⲓⲟⲥ ⲡⲕⲟ-
ⲙⲉⲥ ⲛ̄ⲣⲁⲕⲟⲧⲉ. ϫⲉⲕⲁⲧⲁⲛⲉⲡⲣⲟⲥⲧⲁⲅⲙⲁ' ⲛ̄ⲧⲁⲛⲧⲟϭⲟⲩ,
ⲉⲃⲟⲗ ϩⲛ̄ⲛⲉⲭⲱⲣⲁ ⲧⲏⲣⲟⲩ. ⲉⲧⲣⲉⲣⲱⲙⲉ ⲛⲓⲙ ϣⲙ̄ϣⲉ ⲛ̄ⲛ̄ⲛⲟⲩⲧⲉ
ⲛ̄ⲃⲣ̄ⲣⲉ ⲛ̄ⲧⲁⲛⲧⲁϩⲟⲟⲩ ⲉⲣⲁⲧⲟⲩ. ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲙ̄ⲡⲉⲓ̈ⲟⲩⲥⲧⲟⲥ
ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲓ̈ ⲛϥ̄ⲑⲩⲥⲓⲁⲍⲉ. ⲛ̄ⲧⲟϥ ⲙ̄ⲛ̄ⲧⲉ-
ⲥϩⲓⲙⲉ, ⲙ̄ⲛ̄ⲧⲉϥϣⲉⲉⲣⲉ. ⲙ̄ⲛ̄ⲛⲉϥϩⲙ̄ϩⲁⲗ. ⲙ̄ⲛ̄ⲛⲁⲡⲉϥⲏⲓ̈ ⲧⲏⲣⲟⲩ.
ⲣⲗⲇ] ⲁⲓ̈ⲧⲛ̄ⲛⲟⲟⲩⲥⲟⲩ ⲛⲁⲕ | ⲉⲃⲟⲗ ϫⲉⲙ̄ⲡⲟⲩⲑⲩⲥⲓⲁⲍⲉ, ⲙ̄ⲡⲁⲡⲟⲗ-
ⲗⲱⲛ ⲙ̄ⲛ̄ⲧⲁ̀ⲣⲧⲉⲙⲓⲥ. ⲛ̄ⲧⲟⲕ ⲇⲉ ⲙ̄ⲡⲛⲁⲩ ⲉⲧⲟⲩⲛⲁⲛ̄ⲧⲟⲩ, ⲛⲁⲕ'
ⲉⲝⲱⲣⲓⲍⲉ ⲙ̄ⲙⲟⲟⲩ ⲉⲑⲏⲃⲁⲉⲓⲥ ⲉⲣⲁⲧϥ̄ ⲛ̄ⲁⲣⲓⲛⲟⲥ[1]), ⲡϩⲏⲅⲉⲙⲱⲛ.
ⲙⲏⲡⲱⲥ ⲛ̄ⲅ̄ⲥⲱⲧⲙ̄ ⲉⲣⲟϥ ϩⲁϩⲧⲏⲕ, ⲛ̄ⲧⲉⲧⲡⲟⲗⲓⲥ ⲧⲏⲣ̄ⲥ̄
ϣⲧⲟⲣⲧⲣ̄. ⲛ̄ⲥⲉⲧⲱⲟⲩⲛ' ⲉϫⲱⲕ ⲛ̄ⲥⲉϩⲟⲧⲃⲉⲕ ϫⲉⲡϣⲏⲣⲉ ⲙ̄ⲡ-
ⲣ̄ⲣⲟⲡⲉ.

ⲣⲗⲉ] ⲛ̄ⲧⲉⲣⲉⲛⲉⲥϩⲁⲓ̈ ⲇⲉ ⲉⲓ̂ ⲉⲣⲁⲕⲟⲧⲉ. ⲉⲣⲁⲧϥ̄ ⲛ̄ϩⲁⲣⲙⲉⲛⲓ|ⲟⲥ,
ⲁⲩⲧⲁⲁⲩ, ⲛⲁϥ ⲛ̄ϫⲡ̄ϣⲟⲙⲧⲉ ⲙ̄ⲡⲉϩⲟⲟⲩ. ⲛⲉϥϩⲙⲟⲟⲥ ⲇⲉⲡⲉ
ⲉϥⲕⲣⲓⲛⲉ ⲛ̄ϩⲉⲛⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲉⲧⲃⲉⲡⲣⲁⲛ ⲙ̄ⲡⲉⲭ̄ⲥ̄. ⲛ̄ⲧⲉⲩⲛⲟⲩ
ⲇⲉ ⲁϥϣⲓⲛⲉ ⲛ̄ⲥⲱⲟⲩ. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉϥⲛ̄ⲧⲟⲩ ⲉⲧⲙⲏⲏⲧⲉ ⲁϥⲕⲉ-
ⲗⲉⲩⲉ, ⲉⲟⲧⲡⲟⲩ, ⲉϩⲟⲩⲛ ⲉⲧⲉⲫⲩⲗⲗⲁⲕⲏ ⲛ̄ⲣⲁⲕⲟⲧⲉ. ⲛⲉⲩⲟϣ̂
ⲅⲁⲣ ⲉⲙⲁⲧⲉⲡⲉ.

ⲛ̄ⲧⲉⲣⲉⲧⲉⲩϣⲏ ⲇⲉ ϣⲱⲡⲉ ⲁϥⲧⲱⲟⲩⲛ ⲛ̄ϭⲓ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ
ⲁⲡⲁ ⲓ̈ⲟⲩⲥⲧⲟⲥ ⲁϥϣⲗⲏⲗ ⲉϩⲣⲁⲓ̈ ⲉⲡⲛ̥ⲧⲉ ⲉϥϫⲱ ⲙⲙⲟⲥ,
ⲣⲗⲋ] ⲛ̄|ⲧⲟϥ ⲙ̄ⲛ̄ⲧⲉϥⲥϩⲓⲙⲉ ⲙ̄ⲛ̄ⲧⲉϥϣⲉⲉⲣⲉ. ⲙ̄ⲛ̄ⲉⲩⲥⲉⲃⲓⲟⲥ ⲡϣⲏⲣⲉ
ⲛ̄ⲃⲁⲥⲓⲗⲓⲟⲥ, ⲙ̄ⲛ̄ⲛⲉϥϩⲙ̄ϩⲁⲗ' ⲉⲩⲥⲙⲟⲩ' ⲉⲡⲛⲟⲩⲧⲉ.

ⲁϥⲁⲣⲭⲉⲓ ⲇⲉ ⲛ̄ϭⲓ ⲡⲉⲓ̈ⲙⲁⲕⲁⲣⲓⲟⲥ ⲉⲧⲁⲩⲟ̀ ⲙ̄ⲡⲓϩⲩⲙⲛⲟⲥ, ⲉⲣⲉ-
ⲛⲉⲧⲟⲩⲁⲁⲃ̀ ⲟⲩⲱϩⲙ̄ ⲛ̄ⲥⲱϥ. ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ ϫⲉⲁⲡⲁϩⲏⲧ' ⲟⲩⲛⲟϥ
ⲁⲡⲁⲗⲁⲥ ⲧⲉⲗⲏⲗ ⲉϫⲙ̄ⲡⲉⲕⲧⲟ̂ ⲛ̄ⲛⲁⲥⲛⲏⲩ. ⲡϫⲟⲉⲓⲥⲡⲉ ⲡⲁ-
ⲟⲩⲟⲉⲓⲛ. ⲁⲩⲱ ⲛ̄ⲧⲟϥ ⲟⲛ ⲡⲉⲧϣⲟⲟⲡ ⲛ̄ⲙ̄ⲙⲁⲓ̈. ⲛ̄ϯⲛⲁⲣ̄-ϩⲟⲧⲉ
ⲣⲗⲍ] ⲁⲛ | ϫⲉⲉⲣⲉⲣⲱⲙⲉ ⲛⲁⲣ̄ ⲟⲩ̂ ⲛⲁⲓ̈. ⲉⲣϣⲁⲛⲟⲩⲑⲗⲓⲯⲓⲥ ⲧⲁϩⲟⲓ̈.

1) Read ⲁⲣⲓⲁⲛⲟⲥ.

ⲛϯⲛⲁⲁⲡⲁⲣⲛⲁ ⲙ̄ⲙⲟⲕ ⲁⲛ. ⲕⲁⲛ ⲉⲣϣⲁⲛ ⲟⲩⲇⲓⲱⲅⲙⲟⲥ ⲕⲱⲧⲉ ⲉⲣⲟⲛ ⲛ̄ⲧⲛ̄ⲛⲁⲕⲁⲁⲕ, ⲛ̄ⲥⲱ̄ ⲁⲛ. ⲁⲩⲱ ⲁⲩϭⲱ̂ ⲉⲩϩⲩⲙⲛⲉⲩⲉ ϣⲁⲛⲧⲉⲡⲟⲩⲟⲉⲓⲛ ⲉⲓ̂ ⲉϩⲣⲁⲓ̈.

ϩⲧⲟⲟⲩⲉ ⲇⲉ ⲛ̄ⲧⲉⲣⲉϥϣⲱⲡⲉ. ⲁⲡⲕⲟⲙⲉⲥ ⲉⲓ̂ ⲉⲡ̂ⲡⲁⲣⲁⲑⲁⲗⲁⲥⲥⲁ ⲉⲕⲣⲓⲛⲉ ⲛ̄ⲛⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ. ⲁⲩⲱ ⲁϥⲕⲉⲗⲉⲩⲉ ⲉⲧⲣⲉⲩϫⲉⲣⲟ̂ ⲛ̄ⲟⲩⲛⲟϭ ⲛ̄ⲃⲱ̄ⲙⲟⲥ ⲛ̄ⲕⲱϩⲧ̄ | ϩⲁϩⲧⲏϥ̀ ϫⲉⲉϥⲛⲁⲣⲱⲕϩ̄ [ⲣ̄ⲗ̄ⲏ̄
ⲛ̄ⲛⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲛ̄ϩⲏⲧϥ̄. ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲁϥϫⲟⲟⲩ ⲉⲡⲉϣⲧⲉⲕⲟ ⲛ̄ⲥⲁⲛⲉⲧⲟⲩⲁⲁⲃ. ⲛ̄ⲧⲉⲣⲟⲩⲉⲓ̂ ⲇⲉ ⲉⲃⲟⲗ ⲁⲩⲛⲁⲩ ⲉⲧⲛⲟϭ ⲛ̄ⲕⲁ́ⲙⲓⲛⲟⲥ ⲛ̄ⲥⲁⲧⲉ ⲉⲣⲉ, ⲉⲣⲉ[1])ⲡⲉⲥϣⲁϩ̀ ⲛⲁⲃⲱⲕ ⲉ̇ϩⲣⲁⲓ̈ ϣⲁⲧⲡⲉ. ⲉⲣⲉⲡⲕⲟⲙⲉⲥ ⲣⲱⲕϩ̄ ⲛ̄ⲛⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ ⲛ̄ϩⲏⲧϥ̄. ⲁⲩϥⲟϭⲟⲩ ⲇⲉ ⲉϩⲟⲩⲛ ⲉⲡⲕⲱϩⲧ̄ ⲛ̄ϭⲓⲁϯⲟⲩ̂ ⲛ̄ϣⲉ ⲛ̄ϩⲙ̄ϩⲁⲗ̀ ⲉⲛⲁⲓ̈ⲟⲩⲥⲧⲟⲥⲛⲉ. ⲁⲩⲙⲟⲩ | ϩⲛ̄ⲧⲙⲏⲏⲧⲉ ⲛ̄ⲧⲥⲁⲧⲉ. ϫⲉⲛⲉⲣⲉ- [ⲣ̄ⲗ̄ⲑ̄
ⲡϣⲁϩ ⲉⲛⲉⲣⲅⲉⲓ̀ ⲉⲡⲉϩⲟⲩⲟ. ⲁⲩⲱ ⲁⲩϫⲱⲕ ⲉⲃⲟⲗ ⲛ̄ⲧⲉⲩⲙⲁⲣⲧⲩⲣⲓⲁ ϩⲛ̄ⲟⲩⲙ̄ⲛ̄ⲧⲅⲉⲛⲛⲁⲓⲟⲥ ⲙ̄ⲡⲉϩⲟⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ ϩⲛ̄ⲟⲩⲉⲓⲣⲏⲛⲏ ϩⲁⲙⲏⲛ:

ⲡⲕⲟⲙⲉⲥ ⲇⲉ ⲛ̄ⲧⲉⲣⲉϥⲛⲁⲩ ⲉⲧⲁϣⲏ̀ ⲉⲛⲧⲁⲩⲙⲟⲩ ⲁϥϣⲧⲟⲣⲧⲣ̄. ⲉⲡⲓⲇⲏ̂ ⲁⲡⲣ̄ⲣⲟ̂ ⲥϩⲁⲓ̈ ⲛⲁϥ ϫⲉⲙ̄ⲡⲣ̄ⲙⲟⲟⲩⲧⲟⲩ ϩⲁϩⲧⲏⲕ ⲉⲧⲃⲉⲡⲁⲓ̈ ⲁϥⲙⲟϣⲧϥ̄ ⲁϥⲥϩⲁⲓ̈ ⲉⲣⲁⲧϥ̄ ⲙ̄ⲡϩⲏⲅⲉⲙⲱⲛ ⲛ̄ⲑⲏⲃⲁⲉⲓⲥ. | ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ, ϫⲉⲕⲁⲧⲁⲡⲉⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲙ̄ⲡⲁϫⲟⲉⲓⲥ [ⲣ̄ⲙ̄
ⲡⲣ̄ⲣⲟ. ⲉϥⲥϩⲁⲓ̈ ⲉⲧⲃⲉⲓ̈ⲟⲩⲥⲧⲟⲥ ⲡⲉⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲙ̄ⲛ̄ⲧⲉϥⲥϩⲓⲙⲉ ⲙ̄ⲛ̄ⲧⲉϥϣⲉⲉⲣⲉ. ⲙ̄ⲛ̄ⲉⲩⲥⲉ́ⲃⲓⲟⲥ ⲡϣⲏⲣⲉ ⲛ̄ⲃⲁⲥⲓ́ⲗⲓⲟⲥ. ⲙ̄ⲛ̄ⲛⲉϥϩⲙ̄ϩⲁⲗ. ϫⲉⲉⲡⲓⲇⲏ̂ ⲙ̄ⲡⲟⲩⲥⲱⲧⲙ̄ ⲛ̂ⲥⲱⲓ̈ ⲛ̄ⲥⲉⲑⲩⲥⲓⲁⲍⲉ ⲛ̄ⲛ̄ⲛⲟⲩⲧⲉ ⲉⲛⲧⲁⲛⲧⲁϩⲟⲟⲩ, ⲉⲣⲁⲧⲟⲩ. ⲉⲓⲥ ϩⲏⲏⲧⲉ ⲁⲓ̈ϫⲟⲟⲩⲥⲟⲩ, ⲛⲁⲕ ⲁⲗⲗⲁ ⲙ̄ⲡⲣ̄ⲥⲱⲧⲙ̄ ⲉⲣⲟⲟⲩ ϩⲛ̄ⲣⲁⲕⲟⲧⲉ: | ϫⲉⲉⲛⲉⲧⲡⲟⲗⲓ̣ⲥ [ⲣ̄[ⲙ̄ⲁ̄]
ϣⲧ̣ⲟ̣ⲣ̣ⲧⲣ̄ ϫⲉⲧⲁⲡⲣ̄ⲣⲟⲧⲉ. ⲁⲩⲱ ⲟⲛ ϥ̂ϩⲁⲧⲁϩⲏ̂. ⲁⲗⲗⲁ ϫⲟⲟⲩⲥⲟⲩ, ⲉⲑⲏⲃⲁⲉⲓⲥ ⲉⲣⲁⲧϥ̄ ⲛ̄ⲁⲣⲓⲁⲛⲟⲥ ⲡϩⲏⲅⲉⲙⲱⲛ ⲛ̄ϥⲥⲱⲧⲙ̄ ⲉⲣⲟⲟⲩ. ⲛ̄ⲧⲉⲣⲟⲩⲉⲓ̂ ⲇⲉ ⲉϩⲟⲩⲛ ⲉⲣⲁⲕⲟⲧⲉ, ⲁⲓ̈ⲛⲟϫⲟⲩ, ⲉⲧⲉ-

1) Omit the first ⲉⲣⲉ.

ⲫⲩⲗⲗⲁⲕⲏ̂ ϣⲁⲡⲉϥⲣⲁⲥⲧⲉ. ⲛ̄ⲧⲉⲣⲉϩⲧⲟⲟⲩⲉ ⲇⲉ ϣⲱⲡⲉ, ⲛⲉⲓϩ-
ⲙⲟⲟⲥ ⲉⲓ̈ⲣⲱⲕϩ̄ ⲛ̄ⲛⲉⲭⲣⲓⲥⲧⲓⲁⲛⲟⲥ, ⲉⲧⲉⲙ̄ⲡⲟⲩⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁⲡⲉ-
[ⲣ]ⲙ̄ⲃ̄] ⲡ̣ⲣⲟⲥⲧⲁⲅⲙⲁ ⲙ̄ⲡⲣ̄ⲣⲟ. ⲁⲓ̈ⲧⲛ̄ⲛⲟⲟⲩ ⲛ̄ⲥⲱⲟⲩ ⲉⲧⲉⲫⲩⲗ̣ⲗ̣ⲁⲕⲏ̣
ⲉⲓ̈ⲧⲏϣ ⲉϫⲟⲟⲩⲥⲟⲩ ⲛⲁⲕ. ⲁⲩϥⲟϭⲟⲩ ⲉⲧⲙⲏⲏⲧⲉ ⲙ̄ⲡⲕⲱϩⲧ̣
ⲙⲁⲩⲁⲁⲩ ⲛ̄ϭⲓⲁϯⲟⲩ̂ ⲛ̄ϣⲉ̣ ⲛ̄ϩⲙ̄ϩⲁⲗ̀ ⲉⲛⲁⲓ̈ⲟⲩ[ⲥ]ⲧⲟⲥⲛⲉ,
ⲁⲩⲙⲟⲩ ⲙ̄ⲡⲉϩⲟⲟⲩ ⲉⲧⲙ̄ⲙⲁⲩ, ⲉⲧⲉⲥⲟⲩϫⲟⲩⲱⲧ ⲛ̄ⲧⲱⲱⲃⲉ-
ⲡⲉ. ⲛ̄ⲧⲟⲕ ⲇⲉ ϩⲱⲱⲕ ⲉⲓ̈ⲥ ϩⲏⲏⲧⲉ ⲁⲓ̈ⲧⲛ̄ⲛⲟⲟⲩ, ⲡⲕⲉⲥⲉⲉⲡⲉ
ⲛⲁⲕ ⲉⲧⲣⲉⲕⲉⲓⲣⲉ ⲛⲁⲩ, ⲕⲁⲧⲁⲡⲉⲡⲣⲟⲥⲧⲁⲅⲙⲁ ⲙ̄ⲡⲣ̄ⲣⲟ. ⲁⲩⲱ
ⲁⲩⲧⲁⲗⲟⲟⲩ ⲛ̄ⲧⲉⲩⲛⲟⲩ, ⲁⲩⲛ̄ⲧⲟⲩ, ⲉⲣⲏⲥ ϩⲛ̄ⲕⲏⲙⲉ ⲉⲩϣⲓⲛⲉ

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ⲣⲛ̄ⲍ̄] [ⲁⲣⲓⲁⲛⲟⲥ ⲇⲉ ⲁϥϫⲟⲟⲥ ⲉⲧϣⲉ]ⲉⲣⲉ ⲥⲟⲫⲓⲁ̣. ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲓ̈
ⲛ̂ⲧⲉⲑⲩⲥⲓⲁⲍⲉ. ⲁⲩⲱ ϯⲛⲁϯ ⲛⲉ, ⲛ̄ϩⲉⲛⲛⲟϭ, ⲛ̄ⲇⲱⲣⲟⲛ. ⲙⲛ̄
ϩⲉⲛⲛⲟϭ ⲛ̄ⲧⲁⲉⲓⲟ̀ ϩⲁϩⲧⲙ̄ⲡⲣ̄ⲣⲟ. ⲛ̄ⲧⲁⲥϩⲁⲓ̈ ⲛⲁϥ ⲉⲧⲃⲏⲏⲧⲉ
ⲛ̄ϥⲁⲁⲧⲉ ⲙ̄ⲙⲁⲧⲣⲱⲛⲛⲁ̂ ⲉⲡⲉϥⲡⲁⲗⲁ́ⲧⲓⲟⲛ. ⲛ̄ⲧⲉⲫⲟⲣⲉⲓ ⲙ̄ⲡⲛⲟⲩⲃ
ⲙ̄ⲛⲡϣⲛ̄ⲥ̄, ⲙ̄ⲛⲡⲱⲛⲉ ⲙ̄ⲙⲉ. ⲡⲉϫⲉ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ
ⲛⲁϥ. ϫⲉⲧⲱⲙ ⲣⲱⲕ̀ ⲉⲕϫⲱ̂ ⲛ̄ⲛⲓϣⲁϫⲉ ⲛ̄ⲥⲟϭ, ⲉⲃⲟⲗ ϩⲛ̄ⲣⲱⲕ.
ⲣ̣ⲛⲏ̄] ⲁⲛⲟⲕ ⲅⲁⲣ, ⲉⲣⲉⲡⲁⲡⲁⲗⲁⲧⲓ|ⲟⲛ ϩⲙ̄ⲡⲁⲓ̈ ⲉϯⲛⲁⲣ̄-ⲙⲁⲧⲣⲱⲛⲛⲁ̂
ⲉⲣⲟϥ ⲉⲧⲉⲡⲉⲭ̄ⲥ̄ⲡⲉ. ⲁϥϭⲱⲛⲧ̄ ⲇⲉ ⲛ̄ϭⲓ ⲡϩⲏⲅⲉⲙⲱⲛ ⲉⲧⲃⲉⲑⲉ,
ⲉⲧⲥ̄ϯ-ϣⲓⲡⲉ ⲛⲁϥ. ⲁϥⲕⲉⲗⲉⲩⲉ, ⲉⲧⲣⲉⲩⲧⲁⲗⲟⲥ ⲉⲩϭⲗⲟϭ
ⲙ̄ⲡⲉⲛⲓⲡⲉ, ⲛ̄ⲥⲉⲥⲁϩⲧⲉ ϩⲁⲣⲟⲥ, ϣⲁⲛⲧⲉⲛⲉⲥⲥⲡⲓⲣⲟⲟⲩⲉ, ϭⲟϫ-
ϭϫ̄ ⲉⲡⲉⲥⲏⲧ. ⲙ̄ⲛⲛ̄ⲥⲱⲥ, ⲁϥⲕⲁⲁⲥ, ⲉⲡⲉⲥⲏⲧ̀ ϩⲓⲡⲉϭⲗⲟϭ.
ⲁⲩⲱ ⲁϥⲧⲣⲉⲩⲧⲁⲗⲟⲥ, ⲉⲡϩⲉⲣ̄ⲙ̄ⲏ̈ⲧⲁⲣⲓⲟⲛ ⲛ̄ⲥⲉϩⲱⲱⲕⲉ:
ⲣⲛ̄ⲑ̄] ⲙ̄ⲙⲟⲥ ϣⲁⲛⲧⲉⲛⲉⲥⲥⲡⲉⲓ̂ⲣⲟⲟⲩⲉ | ϩⲁⲁⲧⲉ ϩⲁⲡⲉⲥⲛⲟ̂ϥ: ⲁⲥϥ̄ⲓ̂
ⲛⲉⲥ[1])ⲃⲁⲗ̀ ⲉϩⲣⲁⲓ̈ ⲛ̄ϭⲓ ⲧⲙⲁⲕⲁⲣⲓⲁ ⲥⲟⲫⲓⲁ ⲉⲥϩⲓⲡϩⲉⲣⲙⲏ-
ⲧⲁⲣⲓⲟⲛ ⲁⲥϫⲱ̂ ⲙⲡⲓϩⲩⲙⲛⲟⲥ ⲛ̄ⲧⲉⲓ̈ϩⲉ ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ. ϫⲉⲁⲙⲟⲩ
ⲡⲣⲉϥⲧⲱϩⲙ̄ ϩⲙ̄ⲡϫⲓⲥⲉ, ϯⲟⲩⲣⲟⲧ̀ ⲙ̄ⲡⲁⲥⲱⲙⲁ ⲛ̄ⲧⲁⲣⲓϩⲩⲙⲛⲉⲩⲉ

1) The letters ⲧⲉ ϩⲁⲡⲉⲥⲛⲟϥ. ⲁⲥϥⲓ ⲛⲉⲥ are written over an erasure which I cannot read. The stroke over ϥ probably belonged to the last of the erased letters.

ⲉⲡⲉⲕⲣⲁⲛ, ⲉⲧⲟⲩⲁⲁⲃ. ⲛ̄ⲧⲉⲣⲉⲥϥⲓ̂ ⲇⲉ ⲛ̄ⲛⲉⲥⲃⲁⲗ' ⲉϩⲣⲁⲓ̈ ⲉⲧⲡⲉ.
ⲁⲥⲛⲁⲩ ⲉⲡⲉⲭ̄ⲥ̄ ϩⲛ̄ⲛⲁⲓⲱⲛ ⲛ̄ⲉⲡⲟⲩⲣⲁ́ⲛⲓⲟⲛ ⲉϥⲥⲧⲉⲫⲁ́ⲛⲟⲩ
ⲛ̄ⲛⲉⲧⲟⲩⲁⲁⲃ' ϩⲛ̄ϩⲉⲛⲕⲗⲟⲙ ⲛ̄ⲁⲧϩⲱϭⲃ̄. ⲡⲉϫⲁϥ | ⲛⲁⲥ, ϫⲉ- [ⲣ̄ⲍ̄
ⲭⲁⲓⲣⲉ, ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧⲟⲩⲁⲁⲃ' ⲧⲉⲛⲧⲁⲥϭⲛ̄-ϩⲙⲟⲧ' ⲙ̄ⲡⲉⲙⲧⲟ
ⲉ̄ⲃⲟⲗ ⲙ̄ⲡⲁⲉⲓⲱⲧ. ϯϣⲟⲟⲡ ⲛ̄ⲙ̄ⲙⲉ, ϩⲛ̄ⲧⲟⲡⲟⲥ ⲛⲓⲙ. ⲁⲙⲟⲩ
ⲙⲓⲭⲁⲏⲗ' ⲡⲣⲉϥⲧⲱϩⲙ̄ ⲉⲡⲙⲁ' ⲛϣⲉⲗⲉⲉⲧ' ⲙ̄ⲡⲉⲭⲥ̄. ⲛⲁⲓ̈
ⲇⲉ ⲛ̄ⲧⲉⲣⲉⲥϫⲟⲟⲩ ⲁⲩⲕⲁⲁⲥ, ⲉⲡⲉⲥⲏⲧ, ϩⲓⲡϩⲉⲣⲙⲏⲧⲁⲣⲓⲟⲛ
ⲉⲥⲟⲩⲟϫ'.

ⲁⲩⲱ ⲁϥⲕⲉⲗⲉⲩⲉ ⲉⲧⲣⲉⲩⲉⲓⲛⲉ ⲉϩⲟⲩⲛ ⲛ̄ⲧⲙⲁⲕⲁⲣⲓⲁ̂ ⲥⲧⲉⲫ-
ⲁⲛⲟⲩ. ⲡⲉϫⲁϥ ⲛⲁⲥ ϫⲉⲑⲩⲥⲓⲁⲍⲉ. ⲡⲉ|ϫⲁⲥ ⲛⲁϥ ϫⲉⲛ̄ϯⲛⲁ- [ⲣ̄ⲍ̄ⲁ̄
ⲑⲩⲥⲓⲁⲍⲉ ⲁⲛ. ⲁⲩⲱ ⲁϥⲕⲉⲗⲉⲩⲉ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲉⲧⲣⲉⲩⲥⲱⲗⲡ̄ ⲉⲃⲟⲗ
ⲛ̄ⲛⲉⲥⲉⲕⲓⲃⲉ. ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ⲛ̄ⲥⲉϯ ⲗⲁⲙⲡⲁⲥ, ⲉϩⲣⲁⲓ̈ ϩⲁⲣⲟⲟⲩ.
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ϫⲟⲕϫ̄ⲕ̄ ⲙ̄ⲙⲟⲟⲩ ⲛϩⲉⲛⲛ̄ⲕⲁ̂ ⲛ̄ⲧⲱⲣⲡ̄, ϣⲁⲛⲧⲉⲡⲉⲥⲛⲟϥ ⲥⲱⲕ'
ϩⲓϫⲙ̄ⲡⲕⲁϩ. ⲛ̂ⲧⲟⲥ ⲇⲉ ϩⲱⲱⲥ ⲧⲙⲁⲕⲁⲣⲓⲁ ⲛⲉⲥⲥⲙⲟⲩ ⲉⲡⲛ̥ⲧⲉ
ϩⲛ̄ⲧⲉⲥⲧⲁⲡⲣⲟ. ⲁⲥⲟⲩⲱⲛ̂ ⲛ̄ⲣⲱⲥ, ⲁⲥⲯⲁⲗⲗⲉⲓ' ⲉⲥϫⲱ ⲙ̄ⲙⲟⲥ.|
ϫⲉⲭⲁⲓⲣⲉ, ⲭⲁⲓⲣⲉ, ⲭⲁⲓⲣⲉ ⲡⲁϫⲟⲉⲓⲥ ⲓ̄ⲥ̄. ⲁⲩⲱ ⲛ̄ⲧⲉⲣⲉⲥ- [ⲣ̄ⲍ̄ⲃ̄
ϭⲱϣⲧ̄ ⲉϩⲣⲁⲓ̈ ⲉⲧⲡⲉ ⲁⲥⲛⲁⲩ, ⲉϩⲉⲛⲕⲗⲟⲙ ⲉⲣⲉϩⲉⲛϣⲟ' ⲛ̄ⲁⲅ-
ⲅⲉⲗⲟⲥ ⲧⲱⲟⲩⲛ ⲙ̄ⲙⲟⲟⲩ. ⲉ̇ⲣⲉⲟⲩⲁ ⲛ̄ϩⲏⲧⲟⲩ, ϫⲟⲥⲉ. ⲡⲉϫⲁⲥ,
ϫⲉⲧⲱⲕ ⲛ̄ϩⲏⲧ ⲡⲁⲥⲟⲛ, ⲓ̈ⲟⲩⲥⲧⲟⲥ. ⲁⲣⲏⲩ ⲡⲱⲕⲡⲉ ⲡⲁⲓ̈
ⲉⲧϫⲟⲥⲉ ⲛ̄ϩⲏⲧⲟⲩ ⲧⲏⲣⲟⲩ. ⲁⲛⲟⲕ ϩⲱ̂ ⲙ̄ⲛ̄ⲧⲉⲕⲙⲉⲣⲓⲧ' ⲛ̄ϣⲉⲉⲣⲉ,
ⲛⲟⲩⲛ'ⲛⲉ ⲛⲁⲓ̈ ϫⲉⲁⲛⲟⲛ ϩⲉⲛⲥⲕⲉⲩⲟⲥ ⲛ̄ϭⲱⲃ.

ⲙ̄ⲛ̄ⲛ̄ⲥⲱⲥ ⲁⲩⲉⲓⲛⲉ | ⲉϩⲟⲩⲛ ⲛ̄ⲉⲩⲥⲉ́ⲃⲓⲟⲥ ⲡϣⲏⲣⲉ ⲛ̄ⲃⲁⲥⲓ- [ⲣ̄ⲍ̄ⲅ̄
ⲗⲉⲓⲥ. ⲡⲉϫⲉ ⲡϩⲏⲅⲉⲙⲱⲛ ⲇⲉ ⲛⲁϥ ϫⲉⲑⲩⲥⲓⲁⲍⲉ ⲙ̄ⲡⲣ̄ⲧⲁⲕⲟ'
ⲙ̄ⲡⲉⲕⲥⲱⲙⲁ ⲛ̄ⲑⲉ ⲛ̄ⲛⲉⲕⲉⲓⲟⲧⲉ ⲉⲧⲉⲙ̄ⲡⲟⲩⲑⲩⲥⲓⲁⲍⲉ. ⲁⲩⲱ
ⲁⲩⲧⲁⲕⲟⲟⲩ, ⲕⲁⲕⲓⲛ, ⲕⲁⲕⲱⲥ. ⲡⲉϫⲁϥ ⲇⲉ ⲛⲁϥ ⲛ̄ϭⲓ ⲡϣⲏⲣⲉ-
ⲕⲟⲩⲓ̈. ϫⲉⲉϣϫⲉ ⲙ̄ⲡⲉⲛⲁⲉⲓⲟⲧⲉ ⲑⲩⲥⲓⲁⲍⲉ ⲁⲛⲟⲕ ϩⲱ̂ ⲟⲛ
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ρζa] ϣαντεⲛκεεc ⲙⲡeycωma | ϥooϭoτ eⲃoλ. ⲛτoϥ ⲇe
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eⲃoλ eyϫω ⲙⲙoc. ϫειc ⲁⲙoτ naï eⲃoλ ρⲙⲡϫicε,
ⲛⲧⲃoⲛⲟει, eρoï aτω ⲛⲥ†-ϭoⲙ naï. ⲛτeτⲛoτ ⲇe eic
ⲙιχanλ aϥeï eⲃoλ ρⲙⲡϫicε, aϥϫωρ eπeycωma
aϥ†-ϭoⲙ naϥ. aτω aϥcλcωλϥ. eyϫω ⲙⲙoc. ϫετωⲕ
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ϫe†natⲃⲃo ⲙⲡaσωⲙa ⲛtataaϥ[1]) ⲛϣωρon ⲙⲡⲛ̀τe.
ⲛτepeϥϫω ⲇe ⲙⲡⲣⲧⲙnoc. aτecⲙⲛ ⲙⲡϫoeic ϣωⲡe
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ⲛτoϥ ⲇe neϫaϥ nac. ϫeⲙⲡⲣtakω ⲛtoⲩⲙⲛ̀ϣeeρe-
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ρζz] ϣⲏⲙ. aλλa cωⲧⲙ ⲛcωï ⲙⲡⲣtakω ⲙⲡetⲛca ⲙⲙiⲛ
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nak. taï tenoⲩ etaρeρatc ⲙⲡekⲙto eⲃoλ. etⲃepaï
ϭe tenoⲩ, aⲙnïⲧⲛ ⲛtetⲛⲱⲩcιaze ⲙⲡaπoλλωⲛ ⲙⲛ-
tartemic. ⲛtetⲛⲃωk epetⲛⲏ ρⲛoⲩeiρⲏⲛⲏ.

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ρζⲏ] aⲛ ⲛⲛiⲃoτe eⲧⲧⲥⲧⲏⲩ eⲃoλ ὼ | pⲛτεⲙωn ⲛapoc-
tatic. aϥϭωⲛⲧ ⲇe. aτω aⲩkeλeⲩe etpeⲩeiⲛe naϥ

1) ⲛtaaϥ was first written.

ⲛⲟⲩⲕⲟⲧ, ⲛⲥⲓⲕⲉ, ⲛⲥⲉⲕⲱⲧⲉ ⲙⲙⲟⲥ ⲣⲓϫⲱⲟⲩ, ⲯⲁⲛⲧⲉⲛⲉⲩ-
ⲕⲉⲉⲥ, ⲟⲩⲱⲥⲡ. ⲁⲩⲱ ⲧⲁⲓⲧⲉ ⲑⲉ ⲛⲧⲁⲩϫⲱⲕ ⲉⲃⲟⲗ ⲛⲧⲉⲩ-
ⲙⲁⲣⲧⲩⲣⲓⲁ ⲣⲛⲟⲩⲙⲛⲧϫⲱⲱⲣⲉ, ⲛϫⲡⲥⲟ̀ ⲙⲡⲥⲁⲃⲃⲁⲧⲟⲛ ⲙⲡⲉ-
ⲣⲟⲟⲩ ⲛⲟⲩⲱⲧ, ⲉⲧⲉⲥⲟⲩⲙⲛⲧ̀ ⲛⲙ̀ⲯⲓⲣ̀ⲡⲉ ⲣⲛⲟⲩⲉⲓⲣⲏⲛⲏ
ⲣⲁⲙⲏⲛ: ⲉⲣⲉⲛⲁⲥⲥⲉⲗⲟⲥ̀ ⲥⲧⲉⲫⲁⲛⲟⲩ ⲙⲙⲟⲟⲩ. |

[.....] ⲁ....ⲧⲯ..ⲣ[..ⲉ]ⲣⲟⲟⲩ. ⲉⲁⲩϫⲱⲕ ⲉⲃⲟⲗ ⲙⲡⲉⲩ- ⲣⲍⲑ]
ⲁⲩⲱⲛ ⲛ̀ⲯⲟⲣⲡ, ⲉⲛⲉⲩⲉⲓⲟⲧⲉ:

ⲙⲛⲛⲥⲱⲥ ⲁϥⲕⲉⲗⲉⲩⲉ ⲉⲉⲓⲛⲉ ⲙⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲓⲟⲩⲥⲧⲟⲥ.
ⲙⲛⲧⲙⲁⲕⲁⲣⲓⲁ̀ ⲥⲧⲉⲫⲁⲛⲟⲩ. ⲡⲉϫⲁϥ ⲛⲁⲩ. ϫⲉⲉⲓⲥ ⲣⲛⲏⲧⲉ
ⲙⲡⲉⲛⲉⲧⲛ̀ⲯⲏⲣⲉ, ⲥⲱⲧⲙ ⲛⲥⲱⲓ̈ ⲁⲓ̈ⲧⲁⲕⲟⲟⲩ. ⲛⲧⲱⲧⲛ ⲣⲱⲧ-
ⲧⲛⲩⲧⲛ ⲥⲱⲧⲙ ⲛⲥⲱⲓ̈, ⲉⲡⲉ̈ⲣⲱⲃ ⲛⲁⲛⲁⲥⲕⲁⲓⲟⲛ, ⲛⲧⲉⲧⲛⲃⲱⲕ
ⲣⲛⲟⲩⲉⲓⲣⲏⲛⲏ. ⲛⲧⲟⲟⲩ[1]) ⲇⲉ ⲛⲉ̈ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲩⲱⲯ̀ ⲉ[ⲃⲟ[ⲗ
.....]ⲱⲧ. ϫⲉⲡⲙⲟ[ⲩ ⲉⲧⲧⲁ]ⲉⲓⲛⲩ ⲉⲛⲧⲁⲛⲉⲛⲯⲩⲣⲉ ⲙⲟⲩ ⲣⲟ]
ⲛⲣⲛⲧⲥ̀. ⲧⲛⲛⲁⲙⲟⲩ ⲣⲱⲱⲛ ⲛⲣⲛⲧⲥ̀. ⲛⲧⲉⲩⲛⲟⲩ ⲇⲉ ⲁϥⲕⲉⲗⲉⲩⲉ
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ⲫⲁⲡⲉ.

ⲉϥⲛⲏⲩ ⲇⲉ ⲉⲃⲟⲗ ⲉⲡⲉⲥⲧⲁⲇⲓⲟⲛ ⲙⲡⲱⲛⲣ̀. ⲁⲡⲥⲱⲧⲏⲣ
ⲟⲩⲱⲛⲣ̀ ⲉⲣⲟϥ. ⲁⲩⲱ ⲡⲉϫⲁϥ. ϫⲉⲱ̀ ⲡ̀ⲯⲟⲉⲓϫ ⲛⲧⲙⲉ. ⲉⲡⲓⲇⲏ
ⲁⲕⲁⲧⲱⲛⲍⲉ ⲯⲁ

1) There may be another line missing at the top. Possibly ⲉ[ⲃⲟⲗ. ⲉϥϫⲱ
ⲙⲙⲟⲥ ⲛⲥⲓ] ⲃⲁ[ⲥⲓⲗⲓⲟⲥ ⲡⲉⲭⲉⲓ]ⲱⲧ.

Apa Chamoul.

fol. 51. "... every one [1]) which they made and every one which trusted in them. Thou knowest now, governor (ἡγεμών), that thou and thy gods are dead men".

And (δέ) the governor was wroth and commanded (κελεύειν) them to cast him into a cell and apply fire to him. And (δέ) they roasted him for three days and three nights.

And (δέ) after these things again he bade them bring him
fol. 52. forth: and his face was shining like the sun. And (δέ) again the governor (ἡγεμών) marvelled and said to the company (τάξις): "Verily (ἀληθῶς) he eats in secret." The righteous (δίκαιος) man answered: "I have not eaten in secret, but (ἀλλά) the angels (ἄγγελος) of the Lord Jesus are wont to come and feed me with heavenly food (τροφή). For this reason now I have not remembered at all (ὅλως) the food (τροφή) of this world (κόσμος), even as (κατά —) it is written: "Man will not live by bread alone but by every word that
fol. 53. cometh out of the mouth of God." Said the governor (ἡγεμών): "Sacrifice (— θυσία), before I give thy sentence (ἀπόφασις)." And (δέ) the blessed (μακάριος) Apa Chamoul answered and said: "I give thanks to God for thy sentence (ἀπόφασις), since the life of this world (κόσμος) has gone (παράγειν) from me, for it is transitory. For (γάρ) the life of this world (κόσμος) perishes. But (δέ) the life of my Lord Jesus Christ is an everlasting

1) or 'everything'.

life". And (δέ) the governor (ἡγεμών) was wroth and he bade fol. 54.
(κελεύειν) them hang him to the rack (ἑρμητάριον) and place six torches (λαμπάς) of fire beneath his loins for three hours, till his loins were burned. And (δέ) he arose from this torture (βάσανος) too nobly (— γεννικῶς).

And the governor (ἡγεμών) commanded (κελεύειν) again that they should flay him till his blood ran down upon the ground. The governor (ἡγεμών) said to him: "Wait and I will see whether thy God is able to save thee from my hands". And the Holy Spirit (πνεῦμα) rested upon the saint (ἅγιος) fol. 55.
Apa Chamoul. He said to the governor (ἡγεμών): "Shut thy mouth. Cease, evil (πονηρόν) spirit (πνεῦμα), thou that blasphemest the name of God with thy polluted mouth. For all created things give glory to God in their nature (φύσις): but (δέ) thou revilest him." And (δέ) the governor (ἡγεμών) commanded (κελεύειν) them to flay the skin of his body (σῶμα) and pour upon it vinegar and powder[1]) (κονία). And the un- fol. 56.
righteous man (ἄνομος) said to him: "Sacrifice (— θυσία). Do not perish miserably (κακῶς). For (γάρ) many like thee and even more meddlesome (περίεργος) than thee have perished at my hands by various deaths."

And (δέ) the Lord was with the saint (ἅγιος) Apa Chamoul giving strength to him till he arose from all these tortures (βάσανος) nobly (— γενναῖος).

And (δέ) when the governor (ἡγεμών) knew that he did not feel (αἰσθάνεσθαι) at all under these tortures (βάσανος), fol. 57.
he marvelled greatly. The governor (ἡγεμών) leaped up himself and took a sword wishing to smite him. And behold, a cloud of light was spread over him. And (δέ) when Pompeius the governor (ἡγεμών) saw that he could not prevail over him with all these things, he had him taken to the prison.

1) Or "sand".

And in that night the Saviour (σωτήρ) Jesus came to him
fol. 58. and said to him: "Hail (χαῖρε), good conqueror who hast been victorious in every contest (ἀγών), since (ἐπειδή) thou hast endured (ὑπομένειν) in all the trials (πειρασμός) of this shameless man, thou shalt rest in my kingdom for ever. For I have written thy name in the book of life. For behold the crown of thy contest (ἀγών) is approaching near. I am he that giveth strength to thee till thou shamest Pompeius the governor (ἡγεμών), and I am with thee till thou
fol. 59. takest the crown of life. Many miracles and wonders shall happen through thee today in this city (πόλις), and the men of this city (πόλις) shall hear and come to thee to the prison for the sake of the miracles which shall happen through thee. They shall bring to thee every one who is vexed with incurable sicknesses and thou shalt heal them. And Julius the goaler (κομενταρήσιος) shall find healing grace at thy hands:
fol. 60. and he it is who will take care of thy body (σῶμα) and bury it. And thy memorials (ὑπόμνημα) he will send to his house, and they shall abide there, till the day when my Father shall reveal them for a memorial to all generations (γενεά) of the earth. Peace (εἰρήνη) with thee, my fellow-member (μέλος)." And (δέ) when the Saviour (σωτήρ) had said these things to Apa Chamoul, he ascended to the heavens at the sixth hour, the angels singing before him.

And the Saint (ἅγιος) Apa Chamoul spent the whole night blessing God.

fol. 61. And (δέ) it happened at the hour of dawn there was a man coming into the prison (φυλακή), who had a demon (δαιμόνιον) in him. He cried aloud with a loud voice saying: "I will flee from Theodore the son of Dionekta[1]), saint (ἅγιος) Apa Chamoul. For this reason I saw Christ and his angels (ἄγγελος), he went in to thee in this prison (φυλακή)

1) = Dionysius? cf. p. 208, fol. 101.

this night." Straightway the demon (δαίμων) cast him onto the ground, and came out from him, and his heart was confirmed. He prostrated himself at the feet of the saint fol. 62.
(ἅγιος) Apa Chamoul and kissed his feet, blessing God. And when the guardian of the gate (προσθύρας), who was over the prison (φυλακή), saw the miracle which was performed by the saint (ἅγιος) Apa Chamoul, he marvelled greatly at the thing which happened. And he had one only (μονογενής) daughter who was with child. And (δέ) when the month of birth arrived, her child abode in her; she was eleven days in travail (βασανίζεσθαι), and they brought many doctors to her and....

... behead the saints. They fell(?) down and accom- fol. 78.
plished their martyrdom (μαρτυρία) on one day. The whole firmament (στερέωμα) was full of angels (ἄγγελος): they took their souls (ψυχή) and clothed them with...

... for (ever?) amen. And (δέ) after these things the governor (ἡγεμών) turned to the blessed (μακάριος) Apa Chamoul and said to him: "I will not tell thee, apostate (ἀποστάτης) magician [1]), what works of magic (μαγία) I have heard concerning thee....

... happen..... from.... in this way. Listen to me and fol. 79.
sacrifice (θυσία), and cease from sufferings such as these, that the court (δικαστήριον) be quit of thee". The saint (ἅγιος) Apa Chamoul answered, saying: "God forbid (μὴ γένοιτο) that it should happen thus. For (γάρ) I have repeatedly said unto thee that I will not sacrifice (θυσία) [to thy false gods. For th]ere is no God [save the Father] of my Lord fol. 80.
Jesus Christ the son of the living God. For (γάρ) it is written: "If a man gain the whole world (κόσμος) and (δέ) lose

1) For the use of ϩⲁⲕⲟ apparently in the sense of ⲣⲉϥⲉⲣϩⲟⲓⲕ compare, Guidi, *Frammenti Copti*, Nota 2, p. 34, (Rendiconti della R. Acad. dei Lincei, Ser. 4, vol. III).

Matt. XVI, 26. his soul (ψυχή), what shall a man give in exchange for his soul (ψυχή)?' For this reason I will not sacrifice (θυσία) to vain gods."

And (δέ) the governor (ἡγεμών) was wroth and said: "By
fol. 81. the fortune (τύχη) of kings (?) ..... the things [of magic?] which thou doest. Since (ἐπειδή) it is thy [wish] to die for thy God, this is thy sentence (ἀπόφασις) according to (κατά) the command (κέλευσις) of the exalted kings. For this reason I command (κελεύειν) that they behead thee with the sword, and burn the rest of thy body (σῶμα) with fire, that [it be
fol. 82. utterly consumed?]" This [was the] sentence which he [passed?] on that day; and he arose from the tribunal (βῆμα). And (δέ) the soldiers took the saint (ἅγιος) away to the place of his sentence (ἀπόφασις). He requested (παρακαλεῖν) the soldiers to retire (ἀναχωρεῖν) a little, because he wished to pray to his God to have mercy upon him in the place whither he was going. And (δέ) the soldiers assented (συγχωρεῖν) to him according to (κατά) [his desire] ....

fol. 83. [he raised his hands][1]) aloft to [the sky] saying: "Lord God almighty (παντοκράτωρ), Father of my Lord Jesus Christ by whom stand the principalities (ἀρχή) and powers (ἐξουσία); for he it is who created all things. My Lord Jesus Christ, stand thou by me today till I finish my contest (ἀγών) valiantly. Be my helper (βοηθός) ....

fol. 84. .... for thou art he to whom every knee shall bow and every tongue shall confess (ἐξομολογεῖν) thee; for thou art the Lord Jesus Christ, he who saved all his saints in their tribulations (θλῖψις) and temptations (πειρασμός). Listen unto me too today, when I cry aloud to thee, my Lord Jesus.

fol. 85. He who hearkened unto Adam in ..... hearken unto me too today.

Jesus who hearkened unto Abel and took his sacrifice (θυσία), hearken unto me too today.

1) or 'eyes'.

Jesus, who hearkened unto Seth and taught him the mysteries (μυστήριον) of life, hearken unto me too today.

Jesus, who hearkened unto Enoch and translated him that he might not see death, hearken unto me too today.

[Jesus who harkened unto Noah and saved him from the fol. 86.
waters of the flood (κατακλυσμός)?], him and all his house, hearken unto me too today.

Jesus who hearkened to Abraham in the land of the Philistines, hearken unto me too today.

Jesus who hearkened unto Isaac and received his sacrifice (θυσία) from him, hearken unto me too today.

Jesus who hearkened unto Jacob and saved him from the hands of his brother Esau, hearken unto me too today.

Jesus who hearkened unto Joseph and [saved?] him from fol. 87.
the hands of his brethren and saved him from the hands of the Egyptians, hearken unto me too today.

Jesus who hearkened unto Moses and saved him from the hands of Pharao the king of Egypt and gave him all his laws (νόμος) — he brought the people (λαός) out of Egypt, and was honoured in his presence — hearken unto me too today.

Jesus who hearkened unto Aaron and gave him the priesthood and .... [hearken unto me too today]. fol. 88.

[Jesus] who hearkened unto Iesous the son of Naue — he was a servant of Moses and he divided the land among the children of Israel, and he was worthy that thou shouldest send to him the archangel (ἀρχάγγελος) Michael — hearken unto me too today.

Jesus who hearkened unto each of the prophets (προφήτης) and caused them to see thy holy glory. Isaiah [saw thy glory?]: fol. 89.
thou [wast sitting on thy?] throne (θρόνος) [and the] holy Seraphim were singing before thee. Ezechiel the prophet (προφήτης) saw thy glory thou wast sitting upon the chariot (ἅρμα) of

glory and thy honoured beasts (ζῶον) were drawing thee. Jeremias thou didst send to the peoples (λαός) and the kings, and thou didst say to him: "I have purified thee for a
Jer. I, 5. prophet (προφήτης)." Daniel too thou didst teach thy glory,
fol. 90. thou didst come .... [and reveal?] the vision (ὅρασις) which he saw. The three saints (ἅγιος) confessed (ὁμολογεῖν) thee in the midst of the fiery furnace. Thou didst send thy angel (ἄγγελος) to them and he saved them, because they trusted in thee.

Job. I, 8, II, 3. Thou didst speak the blessing (μακαρισμός) of Job the upright (δίκαιος) saying: 'There is none like him upon the whole earth, elect, upright (δίκαιος), truthful, eschewing all evil.'

fol. 91. Thou didst teach Daniel . . thy holy cross (σταυρός). . and thy resurrection (ἀνάστασις) and the hymns (ὕμνος) of the church
Dan. I, 22—3. (ἐκκλησία). For this reason he said: 'The things which are hidden and are not revealed of thy wisdom (σοφία) thou hast revealed unto me.'

And again thou didst bear witness to Solomon: 'None
I Kings II, 12. of thy kind has arisen upon the earth like to thee, nor (οὐδέ) shall any after thee resembling thee.'

fol. 92. And the apostles (ἀπόστολος) too thou didst .... thy .... honoured. And John the Baptist (βαπτιστής) baptized thee in the Jordan. All of these, my Lord, sing and bless thee because thou didst create all things. My Lord, even as thou didst hearken to every one whose name I have mentioned (ὀνομάζειν), even so hearken unto me too today in every
fol. 93. thing which I ask (αἰτεῖν) thee. Let darkness leave me and light come to me. Let my enemies flee and peace (εἰρήνη) be with me, when I meet (ἀπαντᾶν) thee.

And those that shall write my martyrdom (μαρτυρία), tear up the copy (χειρόγραφον) of their sins. And those that shall give my name to their sons in memory of me, let thy blessing and thy peace (εἰρήνη) abide in their dwelling pla-

ces, for he whom thou shalt bless, is blessed for ever. fol. 94.

And it came to pass that, when the saint (ἅγιος) Apa Chamoul had finished his prayer (προσεύχη), the Lord Jesus Christ the Son of God, came to him, and said to him: "Hail (χαῖρε), my elect, conquer and be strong. I say unto thee, my elect Apa Chamoul, everything that thou askest (αἰτεῖν) me, I will give (χαρίζεσθαι) to thee. And every man who fol. 95. is in tribulation (θλῖψις) or necessity (ἀνάγκη) or any danger (κίνδυνος) and who shall call upon me and my good (ἀγαθός) Father and the Holy Spirit (πνεῦμα) in thy name, I will hearken unto them, because thou hast endured a number of sorrows and dangers (κίνδυνος) for my name. And those who shall faint by the way and remember thy name, to them will I hearken in haste. And every man who shall give an offering (προσφορά) on the [altar?] or shall vow a vow and fol. 96. give it in faith (πίστις), every thing that he shall ask (αἰτεῖν). I will fulfil for him, and I will be merciful with him too on the day of judgment (κρίσις), for I am Jesus Christ who hearkens unto every one who cries aloud to him.

They will take thy body (σῶμα) to the town of thy father, and it will be there a great while. Thy body (σῶμα) will be left solitary in that place [till] the men of thy mother fol 97. and the other Christians (χριστιανός) hear of it, and come and carry thy body (σῶμα) and take it to the town of thy mother, so that (ὥστε) thou mayst persuade (πείθειν) thy father and thy mother that they be not divided from thee in the house of God. But (ἀλλά) some stubborn (αὐθάδης) men will disbelieve (— ἄπιστος) in thy body (σῶμα). I will reveal a great marvel: I will call forth a great spring (πήγη) of water in the midst of thy sanctuary (τόπος), and fol. 98. it shall heal (— θεραπεία) everyone who shall bathe in it, so that (ὥστε) thy name shall be blessed throughout the whole world (κόσμος)". And (δέ) when the Saviour (σωτήρ) had said

these things to Apa Chamoul, he gave him the peace (εἰρήνη) and ascended into heaven, the angels (ἄγγελος) singing hymns (ὑμνεύειν) before him.

And (δέ) the blessed (μακάριος) Apa Chamoul turned round
fol. 99. and saw Julius the assistant (βοηθός) goaler (κομενταρήσιος), and said to him: "My beloved, stand firm (προσκαρτερεῖν) by me and take care of my body (σῶμα) and bury it and send it to the cell (κελλέα) [in] the land of Tarabeia till the day when the Lord shall be pleased to send it to the land of my mother; for this is God's will, that this shall happen to my body (σῶμα)." Julius said to him: "Remember me too, my good father, and I will do every thing you bid me."
fol. 100. After these things the blessed (μακάριος) Apa Chamoul turned and said to those who stood by: "Come now, my brethren, finish what you were bidden." And (δέ) the executioner (κεστωνάριος) came and bound the gag (χαμός) to his mouth, and he was beheaded on the 16th of the month Pachons according to the Egyptian reckoning. He accomplished his martyrdom (μαρτυρία) in the peace (εἰρήνη) of God. Amen.

fol. 101. And (δέ) Julius, the assistant (βοηθός) gaoler (κομενταρήσιος), came and brought incense of great price, and linen (σινδόνιον) clean and white (καθαρός): he buried the body (σῶμα) of the righteous man (δίκαιος). And Dionysius the *logistes*[1]) of Siout, whose son this saint (ἅγιος) had healed, brought a large silk shroud (ὁλοσηρικόν) and first wrapped his body
fol. 102. (σῶμα) in it: and he brought a large cross (σταυρός) of gold and put it upon his face. And Julius called his body (— ἀναγκαῖος) servant Theotimus and gave the body (σῶμα) of the righteous man (δίκαιος) into his hand. He put it upon a white mule (μοῦλλον) and took it to the cell (κελλέα) in the land of Tarabia; and left it there till the day when the cell, was

1) Originally this meant a finance commissioner, but later one of the chief civil officials: cf. Grenfell and Hunt, *Ox. Pap.* I p. 88.

destroyed. The men of the mother of the blessed (μακάριος) Apa Chamoul heard and came with other Christian men and took the body of the noble (γενναῖος) Apa Chamoul and fol. 103. laid it in the quarter (σεντίον) of the bakers on the west of Peremoun by the body of these other 12 saints (ἅγιοι). And (δέ) some men believed (πιστεύειν) on him and others were disbelieving (ἄπιστος), and there was a great schism (σχίσμα) among them. And (δέ) saint (ἅγιος) Apa Chamoul entreated (παρακαλεῖν) God to reveal a marvel in the midst of the fol. 104. sanctuary (τόπος), so that (ὥστε) the schism (σχίσμα) might cease in the midst. And (δέ) straightway a great spring (πήγη) of water appeared in the midst of the sanctuary (τόπος) and they marvelled greatly. And every man who was sick with any sickness washed in it and was healed straightway from his sickness. And it is so to this day. And (δέ) I Julius sat down carefully (ἀκριβῶς) and wrote the memorials (ὑπόμνημα) of saint (ἅγιος) Apa Chamoul. I gave them to Theotimus my fol. 105. servant: and he took them to my house. And I left them in my dwelling place, that his blessing might be with me for all generations (γενεά) of the earth. Afterward I returned to Alexandria to Armenius the count (*comes*) of Alexandria and I stood firm (προστατεύειν) by him for (πρός) the necessity (χρεία) of the world (κόσμος) till the unrighteous (ἄνομος) king Diocletian died. He left then (οὖν) the saints shut up in prison fol. 106. (φυλακή) throughout (κατά) the cities. And (δέ) when I saw the misery of the saints who were shut up in Alexandria, I went to the ruler (ἔπαρχος) and begged (αἰτεῖν) him to let the saints go. He said to me: "I am afraid lest (μήπως) another unrighteous (ἄνομος) king arise and enquire for them and find them not, and do harm to me on their account." And (δέ) I said to him: "I will go and abide with them till God give a happy lot to the saints." I went then to the prison (φυλακή) and settled there. I set free the saints from fol. 107.

Alexandria to the south of Egypt. And I abode in the prison (φυλακή) in Alexandria, I and my wife and my sister Eucharistia, my servants ministering (διακονεῖν) to me, to the day when the God-loving king Constantine became king. He sent to Egypt and they let out all the saints. And when they were let out of the prison (φυλακή) of Alexandria, I went
fol. 108. to my house, I and all my people. I heard that all the saints were gathered together in one place. I went, and they assembled (συνάγειν) to me with all my household: and my sister Eucharistia brought water and washed the feet of the saints. They blessed her at the impulse (ὁρμή) of their spirit (πνεῦμα): and I believe (πιστεύειν) that their blessing will not fail in my dwelling-places for ever and for all generations (γενεά) of the earth. And (δέ) some of the saints, who came
fol. 109. to me, died (— σῶμα) in my house, and I buried them in my store-houses (ἀποθήκη) and my workshops (ἐργαστήριον) that their blessing might be in them. And the rest of the saints went from me in peace (εἰρήνη). The immortal (αἰώνιος) God sent forgetfulness to the hearts of these unrighteous men (ἄνομος), and they did not compel (ἀναγκάζειν) me to sacrifice (— θυσία), nor (οὐδέ) did I do it. But (ἀλλά) I took care of the saints and I undertook the care of their memorials
fol. 110. (ὑπόμνημα). And I placed a servant of mine in (κατά) the courts (δικαστήριον) to write their memorials (ὑπόμνημα). They brought them to me; and I sat down carefully (ἀκριβῶς) and wrote their sign (?) (σημεῖον). I placed it in my house that their blessing might be in it for ever.

And God is witness to the soul (ψυχή) and body (σῶμα) of me, Julius, that I have not added to the wonders of saint (ἅγιος) Apa Chamoul, nor (οὐδέ) have I taken from them. But (ἀλλά) all the things which happened to him, them have
fol. 111. I written. Peace (εἰρήνη) unto every one who was martyred (μάρτυς) in the name of Jesus Christ, to whom be glory and

power now and at every time for ever and ever. Amen.

The martyrdom (μαρτυρία) *of the holy martyr* (μάρτυς) *Apa Chamoul, who accomplished his contest* (ἀγών) *on the 16th of the month Pachons in the peace* (εἰρήνη) *of God. Amen.*

Apa Justus and Stephanou.

The martyrdom (μαρτυρία) *of the saint* (ἅγιος) *Apa Justus* fol. 112.
and his wife Stephanou, and his little daughter Sophia, and Eusebius the son of Basilius[1]) *and all their servants*).

In the beginning (ἀρχή) of [the reign of] Diocletian the devil (διάβολος) perverted his heart from God and he did things abominable in his city (πόλις) Antioch. Straightway he commanded (κελεύειν) them to overthrow the churches (ἐκκλησία) and open the temples; and he set up priests and fol. 113.
diviners, and went in to the temples and enquired of the priests [saying]: "Behold, do ye ask the gods what it is ye[2]) will that I should do unto them, and I will do it, that my heart cease from troubling and the kingdom be established." Said the priests to him: "These things are what the gods say to us: "We wish you to set up votive tablets (στήλη) and statues of fortune (τύχη) and have us worshipped fol. 114.
in the temples in (κατά) every city (πόλις) and town in your kingdom: and that you persecute (διώκειν) the Christians

1) A mistake for Basilides. The name is correctly given in the title of the Bohairic martyrdom quoted by Crum from Ms. Tischendorf. XXIV fol. 14, ϯⲙⲁⲣⲧⲩⲣⲓⲁ ⲛⲧⲉⲡⲉⲑⲟⲩⲁⲃ . . . . ⲓⲟⲩⲥⲧⲟⲥ ⲡⲓⲛⲓϣϯ ⲛⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ ⲛⲣⲉⲙⲁⲛⲧⲓⲟⲭⲓⲁ ⲛⲉⲙⲑⲉⲟⲕⲗⲓⲁ ⲧⲉϥⲥϩⲓⲙⲓ ⲛⲉⲙⲁⲡⲁ ⲁⲡⲟⲗⲓ ⲡⲉϥϣⲏⲣⲓ ⲛⲉⲙⲉⲩⲥⲉⲃⲓⲟⲥ ⲡϣⲏⲣⲓ ⲙⲃⲁⲥⲓⲗⲓⲧⲏⲥ ⲛⲉⲙⲛⲉϥⲃⲱⲕ ⲛⲉⲙⲛⲉϥⲃⲱⲕⲓ ⲛⲉⲙⲕⲉⲓⲏ̅ ⲛϣⲉ ⲙⲇ̅ ⲙⲯⲩⲭⲏ . . . ⲛⲥⲟⲩ ⲓ̅ ⲙⲡⲉⲃⲟⲧ ⲙⲉⲭⲓⲣ.

2) The Coptic here confuses Oratio obliqua and recta.

(χριστιανός) and make them worship us." And (δέ) if you do these things, all the gods will fight for your kingdom, and will go out with you to war (πόλεμος) and aid (βοηθεῖν)
fol. 115. you." And (δέ) the unrighteous (ἄνομος) king arose early in the morning, and went to the temple and asked the priests what they were wont to do. They taught him the method of placing incense (λιβανός)[1]) upon the altars. And (δέ) he was early in placing incense (λιβανός) on the altars before the temple. He prayed to the polluted idols (εἴδωλον), and devised great instruments of torture (κολαστήριον)[2]) and placed them before the altar. And he caused the herald (κήρυξ) to cry
fol. 116. aloud to the multitude: "He that will not offer up incense (λιβανός), shall be punished (κολάζειν) with all these things which are here placed." And when the multitude heard, they were afraid: and many sacrificed (θυσιάζειν) for fear of the tortures (βάσανος). But a number of the senators (συγκλητικός) in the palace (παλάτιον), and all the great men and the sons too of the great men of the king, laid aside (ἀποτάσσειν) their riches (χρῆμα) and their revenues (ἀννῶνα),
fol. 117. and loved the name of Christ more than (παρά) the honour of the world (κόσμος) and all its perishable riches (χρῆμα). They did not shrink from giving their bodies (σῶμα) to the blazing fire, like the three saints (ἅγιος) who were cast into the fiery furnace (κάμινος) which Nabouchodonosor made.

And the great ones of the palace (παλάτιον) of the king, when they saw that his heart was changed through the madness (μανία) of the devil (διάβολος), — and he did not quit
fol. 118. it, because he could not return to God again, but he abode in his unrighteous (παράνομος) ways, — they too hated the honour of this vain and transitory world (κόσμος) and loved the honour of God which endureth for ever.

1) λιβανός is properly the incense tree and λιβάνωτος the incense got from it.
2) 'place of tortures' Crum; but it is pl.

They remembered the word which is written: "Whosoever shall confess (ὁμολογεῖν) me in the presence of men, him shall the Son of man confess (ὁμολογεῖν) in the presence of his Father and the holy angels (ἄγγελος)". Luke XII. 8. fol. 119.

And (δέ) after all these things he called to one who was a great general (στρατηλάτης), Justus, and the king was afraid before him, because he was the son of the former king and many times he heard the great ones of the palace (παλάτιον) counselling (συμβουλεύειν) him to take the kingdom, saying to him: "It is thine, and thy place too to take it. For this fol. 120. man is an Egyptian, and we know him not. Be persuaded (πείθεσθαι) by us and we will seat thee on the throne (θρόνος) of the kingdom." And (δέ) he was not persuaded (πείθεσθαι), saying: "Nay, lest (μήποτε) a great uproar happen." And he abode as he was in his greatness. He was patient.

And (δέ) afterwards the king called him because he was a great man and Basileis the father of the youth[1]) was his fol. 121. comrade. And (δέ) he had an only-begotten (μονογένης) daughter. He never begat any save her. Her name was Sophia, and the name of her mother was Stephanou. And (δέ) the king spake with him, saying: "Let us give thy daughter to the youth, for (καὶ γάρ) he too is the son of a great man and my son too". And (δέ) Apa Justus the general (στρατηλάτης) was persuaded (πείθεσθαι) by the word. And when evening came, the king shut them in together. And (δέ) no thought of this sort fol. 122. arose in the youth's heart at all: and (δέ), when night came, he arose and prayed, saying: "The God of my fathers be with me as my helper (βοηθός)." And (δέ) when he prayed, the place grew light. The Lord Jesus caused the light: and the form of his father appeared to him and said to him: "Thou hast a helper (βοηθός) fighting for thee." This was fol. 123. the vision (ὅραμα) he saw in the night. And the maiden

1) = Eusebius. Basileis = Basilides.

too saw the light. And when morning came, the king bade (κελεύειν) them bring them both out together. And (δέ) he spake with the youth, saying: "Behold, thou art my son. Now sacrifice (θυσιάζειν)." And (δέ) he said: "I will not sacrifice (θυσιάζειν)": for grace gat hold of him. And he said
fol. 124. again to the maiden "Sacrifice (— θυσία) thou first." She said: "I will not sacrifice (θυσιάζειν). I am a christian (χριστιανή). And this thing is not from me, but (ἀλλά) from the God of heaven, that grace may get hold of me and my parents for their sake." And (δέ) the king was wroth and cursed the christians (χριστιανός) from their small to their great: and he bade (κελεύειν) them cast them into prison. And (δέ)
fol. 125. Justus the general (στρατηλάτης) armed himself straightway and said: "I am a Christian (χριστιανός) too." And (δέ) the king was perturbed when he heard it at that hour: and he said to Justus: "Art thou a Christian (χριστιανός) or not?" And he said: "Yea. Grace has got hold of me through God and through the maiden." He said to him: "Sacrifice (θυσιάζειν)." Said the general (στρατηλάτης): "I will not sacrifice (θυσιάζειν). Do what thou wilt with me. Am I more honou-
fol. 126. rable than (παρά) my comrades who despised (καταφρονεῖν) their whole life (βίος)? If I was not ashamed when I saw these things, how much more (πόσῳ μᾶλλον) shall I not allow my beloved daughter to shame me, I her father who begat her? Nay but (ἀλλά) I too will be a soldier under the king of heaven." When he heard these things he bade (κελεύειν) them pierce his ankles and drag (συρᾶν) him through the whole city (πόλις).

fol. 127. When his wife Stephanou heard that they were dragging (συρᾶν) her husband through the city (πόλις), she arose and went forth from her house with all her slaves and all her household. In number from the small to the great they made 842 souls (ψυχή). And they cried aloud saying: "We are

christians (χριστιανός) boldly (παρρησία)". And (δέ) the king cursed them: he swore in that hour saying: "I will not slay them with my hands: but (ἀλλά), by the might of the Ro- fol. 128.
mans and Apollo the great god, I will banish (ἐξορίζειν) you to Egypt that ye may die there."

In that year the king sent the report (ἀναφορά) of them to Armenius the count (*comes*) of Alexandria, that the city might feel fear saying: "If he do these things to the general (στρατηλάτης), the son of the former king, to him and his wife and his sons and his daughters and their slaves, fol. 129.
what will happen to us." Then (τότε) the king bade (κελεύειν) them cast them into the prison till the morrow, till he had written their banishment (ἐξοριστία). After these things I, Justus the humble (ἐλάχιστος), whom it pleased God to call to his kingdom, I saw with my eyes in the prison, when my brethren accomplished their good life (βίος), I saw the good (ἀγαθός) Father crowning his holy Son; and he crowned fol. 130.
him with the crown of glory which fadeth not. And (δέ) these things we saw in the prison, I and my wife and my servant and all my household, before we were banished (ἐξορίζειν) to Egypt. And (δέ) when morning came, the king brought them out and spake with them saying: "Jnstus, wilt thou sacrifice (θυσιάζειν) or not?" And they said: "We will never sacrifice (θυσιάζειν): but what was from the beginning, that it is".

Said the king to him: "Sacrifice (θυσιάζειν). Do not die fol. 131.
wretchedly (κακῶς)." Said Justus to him: "I will not be a general (στρατηλάτης) of thine, but (ἀλλά) I will count to the troups (ἀσπασμός) of the king of heaven." Said the king to him: "If thou listen to me and be persuaded (πείθεσθαι) by me, I will seat thee on the throne (θρόνος) of the kingdom and thou shalt be sole ruler (αὐτοκράτωρ): for (γάρ) it is thy place and thou art before me." Said the blessed Apa fol. 132.

Justus to him: "Thy kingdom is naught. That to which I look forward is for ever and ever." And (δέ) when Apa Justus would not listen to him, the king in the hardness of his heart commanded (κελεύειν) and had their report (ἀναφορά) written to Alexandria to Armenius the count (*comes*) of Alexandria.

These things were what was written in the report (ἀνα-
fol. 133. φορά): "I Diocletian the king write to Armenius the count (*comes*) of Alexandria that, behold, Justus the general (στρατηλάτης) and his wife and his daughter and his servants and all his household would not listen to me and sacrifice (θυσιάζειν) according to (κατά) the orders (πρόσταγμα) which I appointed in every country (χώρα), that every man should worship the new gods which we have set up. I have sent them
fol. 134. to thee because they would not sacrifice (θυσιάζειν) to Apollo and Artemis. And do thou in the hour when they are brought to thee, banish (ἐξορίζειν) them to Thebais to Ari[a]nus the governor (ἡγεμών), lest (μήπως), if thou hearest him before thy self, the whole city (πόλις) be disturbed and rise up against thee and slay thee. For he is the son of the king."

And (δέ) when these writings came to Alexandria to
fol. 135. Armenius, they gave them to him in the third hour of the day. And (δέ) he was sitting judging (κρίνειν) the christians for the name of Christ. And (δέ) straightway he enquired after them, and, when they brought them to the midst, he bade (κελεύειν) them shut them up in the prison (φυλακή) of Alexandria. For they were many.

And (δέ) when it was night, the blessed (μακάριος) Apa Justus arose and prayed to God, saying: — he and his wife
fol. 136. and his daughter and Eusebius the son of Basilius and their servants blessed God: — and the blessed (μακάριος) man began (ἀρχεῖσθαι) to chant this hymn (ὕμνος), the saints repeating it after him, saying: "My heart was gladdened and

my tongue rejoiced at the conversion of my brethren. The Lord is my light: and he it is who is with me. I will not be afraid for what man can do to me. If tribulation (θλῖψις) fol. 137. come upon me, I will not deny (ἀπαρνᾶν) thee. Even if (κἄν) a persecution (δίωγμος) surround us, we will not desert thee." And they remained singing (ὑμνεύειν) till the light rose.

And (δέ) when morning came, the count (*comes*) went to the border of the sea (παραθάλασσα) to judge (κρίνειν) the christians (χριστιανός). And he commanded (κελεύειν) them to kindle a great altar (βωμός) of fire before him wishing fol. 138. to burn the christians (χριστιανός) in it. And (δέ) straightway he sent to the prison for the saints. And (δέ) when they came out, they saw a great furnace (κάμινος) of fire, its flames ascending to heaven, and the count (*comes*) was burning the christians (χριστιανός) in it.

And (δέ) 500 servants belonging to Justus leaped into the fire and died in the midst of the fire, for the flame wrought fol. 139. (ἐνεργεῖν) yet stronger. And they accomplished their martyrdom (μαρτυρία) nobly (— γενναῖος) on that day in peace (εἰρήνη). Amen.

And (δέ) when the count (*comes*) saw the number of them that died, he trembled, since (ἐπειδή) the king had written to him, saying: "Slay them not before thyself." For this reason he considered and wrote to the commander (ἡγεμών) of Thebais, saying: "According to (κατά) the order (πρόσ- fol. 140. ταγμα) of my lord the king: he wrote concerning Justus the general (στρατηλάτης) and his wife and his daughter and Eusebius the son of Basilius and their servants. 'Since (ἐπειδή) they did not listen to me and sacrifice (θυσιάζειν) to the gods which I set up, behold, I have sent them to thee. But (ἀλλά) do not listen to them in Alexandria for fear the city (πόλις) fol. 141. be troubled, for it belongs to the king, and moreover he is before me. But send them to Thebais to Arianus the go-

vernor (ἡγεμών) and let him listen to them.' And (δέ) when they came to Alexandria, I cast them into the prison (φυλακή) till the morrow. And (δέ) when morning came, and I was sitting burning the Christians (χριστιανός), who would not listen to the command (πρόσταγμα) of the king, I sent for
fol. 142. them to the prison (φυλακή), being determined to send them to thee. 500 of the servants of Justus leaped into the midst of the fire of their own accord, and died on that day, which was the 20th of Tobi. And (δέ) behold I have sent the rest to thee that thou mayst do with them according to (κατά) the order (πρόσταγμα) of the king." And straightway they arose and took them to the south in Egypt seeking

. . . . . .

fol. 157. [Arianus said to the] maiden Sophia: "Listen to me and sacrifice (θυσιάζειν), and I will give thee great gifts (δῶρον) and great honours before the king. And I will write to the king about thee that he may make thee mistress (*matrona*) of his palace (παλάτιον): and that thou wear (φορεῖν) gold and linen and precious stones." Said the holy maiden (παρθένος) to him: "Shut thy mouth: [and cease from] speaking
fol. 158. these foolish words from thy mouth. For my palace (παλάτιον) is in Christ, where I shall be mistress (*matrona*)." And the governor was wroth because of the way she shamed him: he commanded (κελεύειν) them to place her upon an iron bed and to burn her till her ribs ....[1]) down. Afterwards he let her down from the bed, and he made them place her upon the rack (ἑρμητάριον) and scrape her till her ribs
fol. 159. flowed with blood. The blessed Sophia lifted up her eyes upon the rack (ἑρμητάριον) and said this hymn (ὕμνος) thus,

1) The only meaning given by Peyron for ⲥⲟⲭⲥⲭ is 'caedere, concidere': and even if it could be a reduplicated form of ⲥⲱⲥ : ⲭⲱⲭ, 'coquere', ⲉⲡⲉⲥⲏⲧ would be meaninglass.

saying: "Come he that calleth on high. I rejoice in my body (σῶμα) when I sing (ὑμνεύειν) in thy holy name". And when she lifted up her eyes to the heaven, she saw Christ in the heavenly (ἐπουράνιος) aeons (αἰών) crowning (στεφανοῦν) the saints with crowns imperishable. He said to her: "Hail fol. 160. (χαῖρε)! holy maiden (πάρθενος) who hast found favour in the presence of my Father. I am with thee in every place (τόπος). Come, Michael, herald of the bridal-chamber of Christ." And (δέ) when she said these things, they let her down from the rack (ἑρμητάριον) unhurt.

And he commanded (κελεύειν) them to bring in the blessed (μακάριος) Stephanou. He said to her: "Sacrifice (θυσιάζειν)." She said to him: "I will not sacrifice (θυσιάζειν)." And straight- fol. 161. way he commanded (κελεύειν) them to cut off her breasts, and afterwards apply torches (λαμπάς) to them. And moreover he caused them to draw out her nails one by one, and to prick [1]) them with needles, until her blood flowed upon the earth. And she, the blessed (μακάριος) woman, praised God with her mouth. She opened her mouth and sang (ψάλλειν), saying: "Hail, hail, hail (χαῖρε), my Lord fol. 162. Jesus." And when she looked up to heaven, she saw crowns with thousands of angels (ἄγγελος) holding them up. There was one among them exalted. She said: "Be firm of heart, my brother Justus. Perhaps this is thine which is exalted above them all. I too and my beloved daughter, these are ours: for we are weak vessels (σκεῦος)."

Afterwards they brought in Eusebius, the son of Basileis. fol. 163. And the governor (ἡγεμών) said to him: "Sacrifice (θυσιάζειν). Do not destroy thy body (σῶμα) like thy parents who have

1) 'Obloqui' is the only meaning given by Peyron for ⲥⲟⲕⲥⲉⲕ. Cf. however Kabis, Aeg. Zeits. 1876, p. 83 "Est in usu apud Memphitas sensu *pungendi*, ut: ⲁⲥⲱⲗⲓ ⲛ̀ⲧⲥⲟⲩⲣⲓ, ⲁⲥⲥⲟⲕⲥⲉⲕ ⲉⲣⲟϥ. Tulit spinam, eamque (hostiam consecratam) punxit."

not sacrificed (θυσιάζειν); and they have perished miserably (κακὴν κακῶς)." And the youth said to them: "If my parents did not sacrifice (θυσιάζειν), I too will not sacrifice (θυσιάζειν)." And (δέ) he bade (κελεύειν) them beat (κουμπάζειν) him till
fol. 164. the bones of his body split. And (δέ) the blessed man (μακάριος) suffered greatly in this torture (βάσανος). He cried aloud saying: "Jesus, come to me from above, aid (βοηθεῖν) me and give strength to me." And (δέ) straightway, behold, Michael came from aloft and touched his body (σῶμα), and gave strength to him, and consoled him, saying: "Be firm of heart: ye are
fol. 165. approaching the accomplishment of your contest (ἀγών)." Afterwards he too said this hymn (ὕμνος), saying: "I will purify my body (σῶμα) and give it as a gift (δῶρον) to God." And when he said this hymn (ὕμνος), the voice of the Lord came to him, saying: "Well done (καλῶς), Eusebius. Truly (ἀληθῶς) thou hast never tasted sin. For (γάρ) thy body (σῶμα) has pleased me, even as that of Abel the first martyr (μάρ-
fol. 166. τυς). Thou hast been like Isaac — he was righteous (δίκαιος) — he who was offered up to me as a sacrifice (θυσία). Thy memory has gone forth in all ages (αἰών) because of thy endurance (ὑπομονή)."

And while he said these things, the governor (ἡγεμών) ordered (κελεύειν) them to bring in the maiden Sophia to see whether he could persuade (πείθειν) her. And (δέ) he
fol. 167. said to her: "Destroy not thy youth; and this other too destroys himself his youth. But (ἀλλά) listen to me: destroy not thy beauty of thine own will. For (γάρ) I have heard that this maiden who now stands in thy presence was plighted to thee. For this reason now, come, sacrifice (θυσιάζειν) to Apollo and Artemis and go to your house in peace (εἰρήνη)." The saints answered together: "We will not sacrifice (θυσιάζειν)
fol. 168. to these despicable abominations, apostate (ἀποστάτης) governor (ἡγεμών)." And (δέ) he was wroth and bade (κελεύειν)

them bring a mill-wheel and turn it on them till their bones were crushed: and so they ended their martyrdom (μαρτυρία) valiantly on the sixth hour of the sabbath on one day, the 10th of Mechir, in peace (εἰρήνη). Amen. The angels (ἄγγελος) crowned (στεφανοῦν) them.

... they fulfilled their contest (ἀγών) before their parents. fol. 169.
Afterwards he bade (κελεύειν) them bring forth the blessed (μακάριος) Apa Justus and the blessed (μακάριος) Stephanou. He said to them: "Behold, your children would not listen to me and I destroyed them. Do you yourselves listen to me in this necessary (ἀναγκαῖος) matter, and go in peace (εἰρήνη)." But (δέ) they, the blessed ones (μακάριος), cried aloud .....: "We too will perish by the honoured death, by fol. 170. which our children perished." And (δέ) straightway Arianus the governor (ἡγεμών) bade (κελεύειν) them take them out and cut off their heads.

And, as he came forth from the course (στάδιον) of life, the Saviour (σωτήρ) appeared to him, and said: "True victor, since (ἐπειδή) thou hast contended (ἀγωνίζεσθαι) to..."

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SAHIDIC WORDS[1]).

[*References in ordinary type are to the pages of the Justus Ms.; those in italics to pages of this book*].

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1) Words are generally given in the form in which they occur, whether absolute, construct or pronominal.

ⲉⲓⲃⲧ *134*, *139*, *149*.
ⲉⲃⲟⲧ ⲙⲙⲓⲥⲉ 62.
ⲉⲕⲓⲃⲉ 161.
ⲉⲙⲛⲧ 103.
ⲉⲓⲛⲉ ⲙ– 91.
ⲉⲛⲁⲩⲉ 101.
ⲉⲛⲉϩ. ⲩⲁⲉⲛⲉϩ ⲛⲉⲛⲉϩ 111, ⲩⲁⲉⲛⲉϩ ⲛⲧⲉⲡⲓⲉⲛⲉϩ 131.
ⲉⲣⲙ– *134*.
ⲉⲣⲛⲧ (v.) 96, *43*.
ⲉⲣⲛⲧ (n) 96.
ⲉⲣⲱⲟⲩⲧ (?) *152*.
ⲉⲉⲧ 62.
ⲉⲓⲩⲉ *135*, *136*.
ⲉϩⲉ 125.
ⲑⲙⲥⲟ 120, ⲉⲭⲙ– 131.
ⲓⲉⲣⲟ *43*.
ⲕⲱ. ⲕⲁ ⲥⲱⲙⲁ ⲉⲃⲟⲗ 109, ⲕⲛ ⲉϩⲣⲁⲓ 116, ⲕⲱ ⲛⲥⲱ– 137, ⲕⲱ ⲛϩⲛⲧ ⲉⲣⲟ– 51, ⲕⲱ ϩⲛⲧ ⲉⲣⲟ– 90, ⲕⲱ ⲙⲙⲟⲟⲩ ϩⲁⲧⲟⲟⲧ 110.
ⲕⲃⲁ *153*.
ⲕⲗⲟⲟⲗⲉ ⲛⲟⲩⲟⲉⲓⲛ 57.
ⲕⲗⲟⲙ. ⲕⲗⲟⲙ ⲙⲡⲉⲟⲟⲩ 130, ⲕⲗⲟⲙ ⲙⲡⲱⲛϩ 58, ⲕⲗⲟⲙ ⲛⲁⲧϩⲱⲥⲃ̀ 159.
ⲕⲱⲗⲭ ⲛ– 84.
ⲕⲣⲟϥ *134*, *140*.
ⲕⲱⲱⲥ 101.
ⲕⲟⲧ ⲛⲥⲓⲕⲉ 168.
ⲕⲟⲧⲉ *136*, ⲙⲛⲧⲥⲁⲛⲕⲟⲧⲉ *136*.
ⲕⲧⲟ (n.) 136.
ⲕⲱⲧⲉ ⲉⲣⲟ– 137.
ⲕⲱϩⲧ. ⲃⲱⲙⲟⲥ ⲛⲕⲱϩⲧ 138, ☩ ⲕⲱϩⲧ ⲛ– 51.
ⲗⲁⲥ 84.
ⲗϩⲙ *135*.
ⲗⲟⲓⲥⲉ *137*.
ⲙⲁ in
ⲙⲁⲣⲛⲉ 106.
ⲙⲁⲛⲣⲟⲉⲓⲥ *136*.

ⲙⲁ in
ⲙⲁⲛⲱⲉⲗⲉⲉⲧ 160.
ⲙⲁⲛⲱⲱⲡⲉ 93, 105, 107.
ⲙⲉ *138*, ⲛⲁⲙⲉ *138*.
ⲙⲁⲓ-ⲛⲟⲩⲧⲉ 107.
ⲙⲁⲁⲃⲧⲁϥⲧⲉ *150*.
ⲙⲙⲟⲛ 125, 130.
ⲙⲁⲉⲓⲛ *46*.
ⲙⲏⲛ ⲉⲃⲟⲗ 118.
ⲙⲉⲣⲉϥ *135*, *136*, *137*, *138*, *141* (v. also ⲥⲱⲛⲙⲉⲣⲉϥ, ⲱⲥⲛⲙⲉⲣⲉϥ).
ⲙⲧⲟ ⲉϥⲣⲁⲓ ⲉϫⲛ– 55.
ⲙⲛⲧⲉ. ⲫⲛⲧⲁⲙⲛⲧⲉ ⲙⲛⲧⲉⲕⲙⲛⲧⲉ *155*.
ⲙⲟⲱⲧ 139.
ⲙⲟⲩϥ 117.
ⲛⲁⲩ ⲛⲱⲱⲣⲡ 61.
ⲛⲕⲁ *43*.
ⲛⲱⲟⲧ 132.
ⲛⲁⲣⲃ *136*.
ⲛⲟⲩⲣⲙ ⲉ– 86, 87, ⲫⲛ– 84, ⲉⲃⲟⲗ ⲫⲛ– 54.
ⲛⲉⲣⲥⲉ ⲛ– 97.
ⲛⲟϫ ⲉ– 124.
ⲟ ⲛⲣⲟⲧⲉ 119.
ⲟⲥⲉ *137* (v. also ⲧ-ⲟⲥⲉ).
ⲟⲩⲁ v. ϫⲓ-ⲟⲩⲁ.
ⲟⲩⲱⲃⲱ 102.
ⲟⲩⲱⲛ ⲙⲣⲱ– 161.
ⲟⲩⲉⲓⲙⲉ *137*.
ⲟⲩⲛⲁⲙ *152*.
ⲟⲩⲛⲟϥ (v.) 136 (n.) *137*.
ⲟⲡⲥ *140*.
ⲟⲩⲣⲟⲧ (v.) 159.
ⲟⲩⲱⲥϥ ⲉⲣⲟ– 79.
ⲟⲱ 135.
ⲟⲩⲟⲉⲓⲱ. ⲡⲣⲟⲥⲟⲩⲟⲉⲓⲱ 53.
ⲟⲩⲱϩ ⲉϫⲛ– 110.
ⲟⲩⲱϩⲙ ⲛⲥⲁ– 136.

ⲟⲩⲟϫ 160.
ⲟⲩⲱⲥⲡ 168.
ⲡⲉ. ⲙⲡⲉⲧⲡⲉ *138*.
ⲡⲱⲱⲛⲉ ⲉⲃⲟⲗ 85.
ⲡⲁⲣⲙⲟⲩⲧⲉ *150*.
ⲡⲁⲧ 84.
ⲡⲱⲣⲡ ⲉⲃⲟⲗ ⲉϫⲱ– 57.
ⲡⲱⲣϫ ⲉⲣⲟ– ⲫⲙ– 97.
ⲡⲱⲡ· ⲙ– ⲉϫⲛ– 81.
ⲡⲱⲫ ⲙ– 93.
ⲡⲱⲣⲧ ⲉⲣⲁⲓ ⲉϫⲱ– 55, ⲡⲱⲣⲧ ⲫⲁⲣⲁⲧ– 52.
ⲣ– in
ⲣ-ⲁⲛⲁ 165.
ⲣ-ⲁⲛⲁⲩ ⲉ– *137*.
ⲣ-ⲁⲡⲓⲥⲧⲟⲥ 103.
ⲣ-ⲑⲩⲥⲓⲁ 110.
ⲣ-ⲕⲃⲁ ⲛⲙ– *153*.
ⲣ-ⲡⲙⲉⲉⲩⲉ ⲛ– 52, 60, 93, 95, 118, ⲁⲣⲓ ⲡⲁⲙⲉⲉⲩⲉ 99, ⲡⲣ-ⲡⲙⲉⲉⲩⲉ (n.) 106.
ⲣ-ⲙⲛⲧⲣⲉ 91.
ⲣ-ⲡⲙⲡⲱⲁ 88.
ⲣ-ⲙⲁⲧⲟⲓ ⲫⲁⲣⲁⲧϥ ⲙ– 126.
ⲣ-ⲙⲁⲧⲣⲱⲛⲛⲁ 158.
ⲣ-ⲟⲩⲛⲁ ⲛⲙ– 82, 96.
ⲣ-ⲟⲩⲟⲉⲓⲛ 52, 122.
ⲣⲟⲩⲛⲟⲥ ⲛⲟⲩⲟⲉⲓⲱ 96.
ⲣ-ⲡⲉⲑⲟⲟⲩ 106.
ⲣ-ⲣⲣⲟ 107.
ⲣ-ⲱⲡⲛⲣⲉ 52, 57, 104, ⲉϫⲙ– 62.
ⲣ-ⲱⲛⲣⲉ 122.
ⲣ-ⲫⲃⲁ 125, *134*.
ⲣ-ⲫⲛⲁϥ 99, 129.
ⲣ-ⲫⲟⲧⲉ 116, 118.
ⲣ-ⲥⲁⲃ-ⲫⲛⲧ *134*.
ⲣ-ⲧⲁⲓⲉ 96.
ⲣⲓ 51.
ⲣⲱⲕⲫ 81, 141, ⲛⲫⲛⲧϥ 138.

ⲣⲙ in
ⲣⲙ-ⲛⲕⲛⲙⲉ 87, 100, 120, *140*.
ⲣⲙ-ⲙⲙⲉ 90.
ⲣⲙ-ⲛⲛⲟⲩⲧⲉ *137*.
ⲣⲓⲣ *138*.
ⲣⲛⲉ. ⲉⲣⲛⲉ ⲉⲛⲕⲛⲙⲉ 142, ⲙⲁⲣⲛⲉ 107.
ⲣⲁⲥⲧⲉ. ⲱⲁⲡⲉϥⲣⲁⲥⲧⲉ 129, 141.
ⲣⲉϥ in
ⲣⲉϥ†-ⲃⲉⲕⲉ *134*.
ⲣⲉϥⲱⲙⲱⲉ 88.
ⲣⲉϥⲱⲙⲉ 113.
ⲣⲟⲟⲩⲱ. ϥⲓ ⲡⲣⲟⲟⲩⲱ ⲙ-(ⲛ-) 59, 99, 109.
ⲣⲁⲱⲉ *137*.
ⲣⲱⲣⲉ. ⲉⲩⲣⲁⲣⲉ 101.
ⲣⲱⲣⲧ *135*, ⲣⲁⲣⲧ 57, *139*.
ⲥⲁ 167, ⲥⲁⲃⲃⲟⲗ 93, ⲛⲥⲁⲃⲃⲟⲗ 112.
ⲥⲟⲩ. ⲥⲟⲩⲙⲛⲧ 168, ⲥⲟⲩⲙⲛⲧⲁⲥⲉ 100, 110, ⲥⲟⲩϫⲟⲩⲱⲧ 142, ⲥⲟⲩϫⲟⲩⲧⲁⲥⲉ *150*.
ⲥⲟⲃⲧⲉ 115.
ⲥⲓⲕⲉ. ⲕⲟⲧ ⲛⲥⲓⲕⲉ 168.
ⲥⲱⲕ 161, ⲣⲁ– 89, ⲥⲉⲕ-ⲣⲣⲟⲟⲩ ⲉⲃⲟⲗ *138*.
ⲥⲱⲗⲡ ⲉⲃⲟⲗ ⲛ– 160.
ⲥⲗⲥⲱⲗ 164, ⲥⲟⲗⲥⲗ (v.) *136*, (n.) *137*.
ⲥⲟⲩⲙ (= ⲥⲟⲩⲛ) *137*, *139*.
ⲥⲙⲓⲛⲉ. ⲡⲉϥⲣⲏⲧ ⲥⲙⲛⲧϥ ⲉⲣⲟϥ 62, ⲧⲙⲛⲧⲉⲣⲟ ⲥⲙⲛⲧⲥ 113.
ⲥⲟⲙⲛⲧ *134*.
ⲥⲙⲁⲣⲱⲟⲩⲧ 94.
ⲥⲙⲟⲧ ⲙⲙⲛⲧⲣⲏⲕⲉ *134*.
ⲥⲛ ⲉⲃⲟⲗ *137*, *139*.
ⲥⲁⲉⲓⲛ 62.
ⲥⲟⲩⲛ. ⲉⲛⲁⲱⲉ ⲥⲟⲩⲛⲧⲟⲩ 101.
ⲥⲛⲁⲩ. ⲙⲡⲉⲥⲛⲁⲩ 122.
ⲥⲡⲓⲣ 54.
ⲥⲟⲡⲥ ⲙ– *150*.
ⲥⲱⲣ ⲉⲃⲟⲗ ⲛ– *155*.
ⲥⲉⲣⲃⲉ *150*.
ⲥⲱⲣⲙ ⲙ– 112.

ⲥⲟⲩⲥⲟⲩ *137*.
ⲥⲁⲧⲉ 81, 117, 138, 139.
ⲥⲱⲧⲡ 94.
ⲥⲧⲛⲟⲩϥⲉ *152*.
ⲥⲩⲙⲙⲉⲣⲉϥ 141.
ⲥⲱⲓ ⲙ– 55, *150*.
ⲥⲱⲓ (n.) *140*.
ⲥⲓⲓⲉ *134*.
ⲥⲱⲓⲧ 62.
ⲥⲁⲓⲉϥⲉ *150*.
ⲥⲛϥⲉ 57, 81, *45*.
ⲥⲁϩⲛ ⲉⲃⲟⲗ ⲙ– 90, ⲥⲁϩⲱⲟϥ ⲉⲃⲟⲗ ⲙ– 117.
ⲥⲁϩⲟⲩ ⲛ– 124, 127.
ⲥⲁϩⲧⲉ ϩⲁ– 158.
ⲥϩⲁⲓ ⲉⲣⲁⲧϥ ⲛ– 133, 139.
ⲥⲟⲥ 157.
ⲧⲁⲩⲟ ⲙ– 136.
ⲧⲃⲃⲟ 89.
ⲧⲃⲛⲏ *136*.
ⲧⲃⲥ 126.
ⲧⲱⲕ ⲛϩⲛⲧ 162, 164, ⲡⲉⲕϩⲛⲧ ⲧⲱⲕ *135*, ⲧⲟⲕ ⲉϩⲣⲁⲓ ϩⲙ– *149*.
ⲧⲱⲕⲙ *45*
ⲧⲱⲕⲉ *136*, *141*, ⲧⲟⲕⲉ *135*, *137*, *138*, ⲧⲉⲍ *139*.
ⲧⲉⲗⲏⲗ *137*, ⲉⲭⲙ 135.
ⲧⲱⲙ ⲣⲱⲕ 55, 157.
ⲧⲁⲙⲟ ⲉ– 85.
ⲧⲙⲙⲟ ⲣⲛ– 52.
ⲧⲱⲟⲩⲛ ⲙ– 162, ϩⲁ– 54, 56, ϩⲓ– 82, ⲉⲭⲱ– 134
ⲧⲛⲧⲱⲛ 90, ⲉⲣⲟ– 91.
ⲧⲉⲍ (= ⲧⲟⲕⲉ) *139*.
ⲧⲁⲣⲕⲟ ⲙ– *137*.
ⲧⲱⲣⲡ. ⲛⲕⲁ ⲛⲧⲱⲣⲡ 161.
ⲧⲉⲧⲟ. ⲉⲧⲧⲉⲧⲛⲩ 167.
ⲧⲱⲓⲩ 106, ⲧⲛⲩ ⲉ– 142.
ⲧⲁϩⲟ ⲉⲣⲁⲧ– 113.
ⲧⲱϩⲙ ⲉ– 129, ⲣⲉϥⲧⲱϩⲙ 159, 160.

ⲧⲱⲥ ⲣⲁ– 51, ⲧⲱⲥⲉ ⲉⲃⲟⲗ 133.
ⲧⲥⲁⲓⲟ *137*.
ϯ ⲉⲧⲟⲟⲧ– 102; ϯ ⲣⲓⲱⲱ– *134*.
ϯ-ⲉⲟⲟⲩ ⲙ– 55.
ϯ-ⲟⲩⲱ ⲉⲃⲟⲗ ⲣⲏ– *152*.
ϯ-ⲕⲱⲣⲧ ⲛ– 51.
ϯ-ⲗⲁⲙⲡⲁⲥ 161.
ϯ-ⲙⲁⲉⲓⲛ *45*.
ϯ-ⲟⲥⲉ ⲛ– 80.
ϯ-ⲩⲡⲉ ⲙ– (ⲛ–) 58, 126, 158.
ϯ-ⲡⲉⲓ *141*, ϯ-ⲡⲓ 62.
ϯ-ⲣⲏⲩ ⲙ– 80
ϯ-ⲣⲧⲏ– *154*.
ϯ-ⲍⲱⲕⲙ 91.
ϯ-ⲥⲟⲙ 164.
ϯⲟⲩ ⲛⲩⲉ 138, 142.
ϯⲡⲉ. ⲍⲓ-ϯⲡⲉ 165.
ϯⲥⲟ 117.
ⲱⲗ. ⲏⲗ ⲉⲣⲟⲩⲛ ⲉ– 61.
ⲱⲗⲉ ⲛⲣⲏⲧ *136*.
ⲱⲛⲉ ⲙⲙⲉ 157.
ⲱⲛⲣ ⲉ– 52.
ⲱⲡ ⲉ– 131.
ⲱⲧⲡ ⲉⲣⲟⲩⲛ 122, ⲉⲩⲟⲡⲧ ⲉⲣⲟⲩⲛ 106.
ⲱⲍⲛ 108.
ⲩⲉ 80, 127.
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ⲩⲟⲩⲉ *134*, *135*, *138*, *139*.
ⲩⲓⲃⲉ 117, ⲉⲧⲩⲟⲃⲉ 56.
ⲩⲃⲃⲓⲱ 80.
ⲩⲃⲣ-ⲙⲉⲗⲟⲥ 60.
ⲩⲁⲗ *152*.
ⲩⲉⲗⲉⲉⲧ v. ⲙⲁⲛⲩⲉⲗⲉⲉⲧ.
ⲩⲙⲏⲛ. ⲙⲛⲧⲩⲙⲏⲛ ⲛⲩⲉ 127.
ⲩⲛⲥ 157.
ⲩⲱⲡ. ⲩⲡ-ⲣⲙⲟⲧ ⲛⲧⲙ– 53, ⲩⲡ-ⲧⲟⲟⲧ ⲛ– 167, *139*. ⲩⲡ-ⲧⲱⲣⲉ *137*, *141*.

ⲙⲱⲡⲉ ⲙⲁⲣⲟ– 165.
ⲙⲡⲏⲣⲉ v. ⲣ-ⲙⲡⲏⲣⲉ.
ⲙⲟⲣⲡ (v.) 115.
ⲙⲟⲣⲡ (n.). ⲛⲙⲟⲣⲡ 119, 131.
ⲙⲟⲣⲙⲟⲣ 112.
ⲙⲥⲏⲙⲉⲣⲉϥ *154*.
ⲙⲟⲩⲉⲓⲧ. ⲉⲧⲙⲟⲩⲉⲓⲧ 80, 118.
ⲙⲧⲉⲕⲟ 57, 59, *150*.
ⲙⲧⲣⲧⲱⲣ– *134*, ⲙⲧⲟⲣⲧⲣ (v. and n.) *136*.
ⲙⲱϥ 102.
ⲙⲁϩ 138, 139.
ⲙⲟⲉⲓϫ 57, 170.
ϥⲓ ϩⲁ- 95, ϥⲓ ⲛ-ⲁⲡⲉ 81, 100, 170, *150*, ϥⲓ ⲛϩⲏⲧ 110, ϥⲓ ⲃⲁⲗ ⲉϩⲣⲁⲓ ⲉⲧⲡⲉ 159.
ϥⲟϭ ⲉ– 142, ⲉϩⲣⲁⲓ 57, ϥⲟⲟϭ– ⲉⲃⲟⲗ 154.
ϩⲏ. ϩⲁⲧⲉϥϩⲏ 119, ϩⲁⲧⲁϩⲏ 141.
ϩⲏⲧ v. ☥-ϩⲏⲧ.
ϩⲟⲟⲩ. ⲡⲟⲟⲩ ⲛϩⲟⲟⲩ 104.
ϩⲃⲁ v. ⲣ-ϩⲃⲁ.
ϩⲉⲕ 100, ϩⲟⲕϥ ⲉϩⲟⲩⲛ 124.
ϩⲁⲕⲟ 78.
ϩⲱⲱⲕⲉ ⲙ– 54, 158.
ϩⲙⲉ ⲥⲛⲟⲟⲩⲥ 127.
ϩⲙⲟⲟⲥ ϩⲁ– 106, ⲉϩⲣⲁⲓ 110.
ϩⲙⲟⲧ 123, 124, ϭⲛ-ϩⲙⲟⲧ 160, ϭⲓⲛⲉ ⲛⲟⲩϩⲙⲟⲧ ⲛⲧⲁⲗϭⲟ 59.
ϩⲙϫ 55.
ϩⲟⲩⲛ. ⲛϩⲟⲩⲛ ⲛ– 109, 110, ⲙⲁϩⲟⲩⲛ ⲉ– 104.
ϩⲱⲛ ⲉϩⲟⲩⲛ ⲉ– 164.
ϩⲛⲁ. ⲡⲉⲧⲉϩⲛⲁⲕ 125.
ϩⲱⲡ. ⲛⲉⲧϩⲛⲡ 91.
ϩⲣⲱ ⲛⲕⲱϩⲧ 90.
ϩⲱⲣⲡ *150*.
ϩⲁⲣⲙ-ϩⲛⲧ 120.
ϩⲓⲥⲉ 95.
ϩⲁⲧⲉ ⲉϫⲙ– 54, ϩⲁⲁⲧⲉ ϩⲁ– 159, ⲉⲃⲟⲗ ⲛϩⲛⲧ– *152*.
ϩⲓⲧⲉ ⲙ– 55.
ϩⲧⲟⲟⲩⲉ 123, 130, 137, 140, ⲉϩⲧⲟⲟⲩⲉ 115.

ϩⲏⲩ ϩⲛ– 59.
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ⲍⲁⲓⲉ v. ⲣ-ⲍⲁⲓⲉ.
ⲍⲏⲧ *136*.
ⲍⲓ in
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ⲍⲓ-ⲟⲩⲁ ⲉ– 55.
ⲍⲓ-ϯⲡⲉ ⲙ– 165.
ⲍⲓ-ⲥⲟⲗ *138*, *139*.
ⲍⲓⲟⲩⲉ. ⲛⲍⲓⲟⲩⲉ 52, *155*.
ⲍⲱⲕⲙ ⲛϩⲛⲧ– 98, 104, v. also ϯ-ⲍⲱⲕⲙ.
ⲍⲟⲕⲍⲕ ⲙ– 161.
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[*The references in ordinary type are to the pages of the Theodore Ms., those in italics to pages of this book*].

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ⲥⲱⲧⲡ 86.
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ⲧⲱⲛⲓ 55.
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„ 6 l. 26 for ⲉⲡⲁⲓ-ⲙⲟⲧⲓ read ⲉⲡⲁⲓⲙⲟⲧⲓ.
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„ 33 l. 13 for ⲛⲏⲓ ⲡⲁⲣⲁ read ⲛⲏⲓ, ⲡⲁⲣⲁ.
„ 57 in the margin for ϐ̅ⲓⲣⲓ read ⲓⲣⲓϐ̅.
„ 73 l. 13 for 'Oriental' read 'Eastern'.
„ 83 l. 6 for 'litle' read 'little'.
„ 96 in the margin by l. 26 add 'fol. 57'.
„ 117 in the margin by l. 4 add 'fol. 80'.
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